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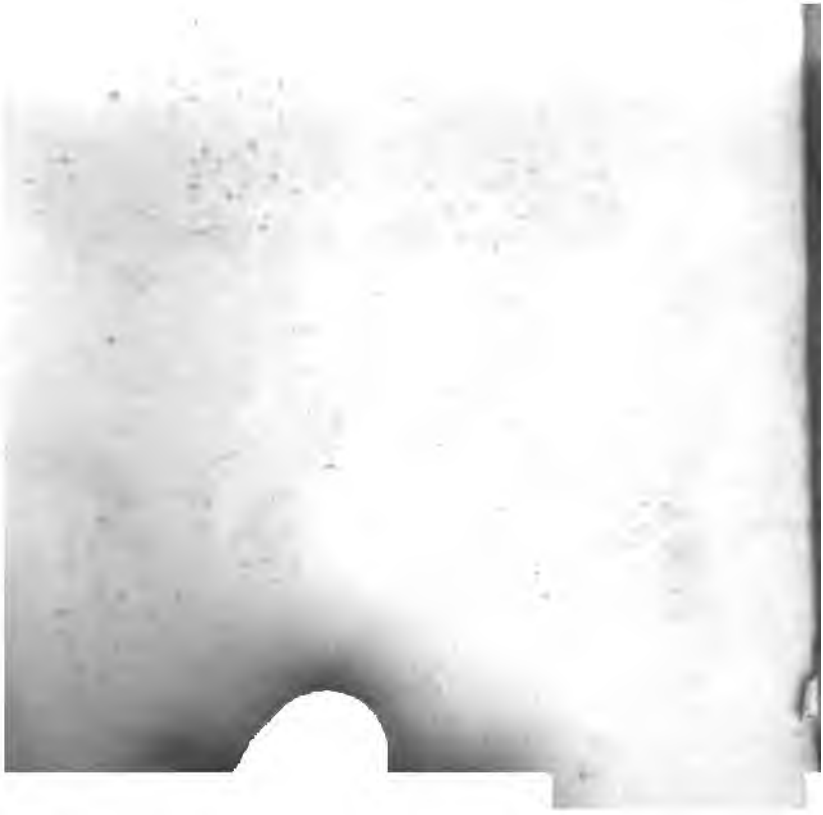

Vallancey, C.

COLLECTANEA

DE

REBUS HIBERNICIS.

VOL. III.

CONTAINING

No. X. A Continuation of the Brehon Laws.

Of the Round Towers.

Account of the Ship-temple near Dundalk.

Reflections on the Hiſtory of Ireland.

A Letter from Curio.

No. XI. The ancient Topography of Ireland.

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Deſcription of the Banqueting-hall of Tara.

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The ancient Hiſtory of Ireland vindicated.

Obſervations on the ancient Topography of Ireland.

A ſecond Letter from Curio.

WITH COPPER PLATES.

DUBLIN:

LUKE WHITE.

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NUMBER X.

CONTAINING,

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II. The CHINESE LANGUAGE collated with the IRISH. By the Same.

III. The JAPONESE LANGUAGE collated with the IRISH. By the Same.

IV. On the ROUND TOWERS of IRELAND. By the Same.

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ILLUSTRATED WITH A PLAN AND VIEWS OF THE SHIP-TEMPLE; AND A VIEW OF A ROUND TOWER.

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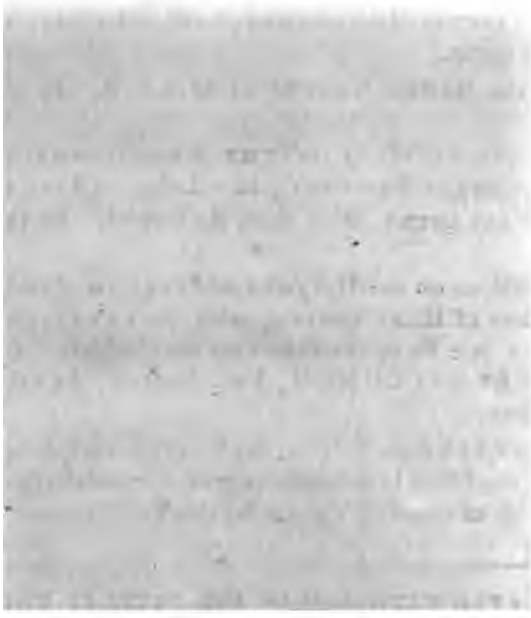

TO

SIR JOHN SEBRIGHT, BART.

TO WHOSE MUNIFICENCE AND PUBLIC SPIRIT

THIS NATION IS INDEBTED

FOR

THE RESTORATION OF MANY OF ITS MOST VALUABLE

RECORDS OF ANTIQUITY;

THIS FIRST NUMBER OF THE THIRD VOLUME

OF THE

COLLECTANEA DE REBUS HIBERNICIS

IS DEDICATED,

BY

HIS MOST OBLIGED,

AND MOST HUMBLE SERVANT,

CHARLES VALLANCEY.

ERRATA.

Page 117, line 3d from bottom, *for* Canon *read* Saxon.
—— 120, law 81, *for* fluidhir *read* fuidhir.
—— 136, line 1, *for* Scythians *read* Scythias.
—— Do. — 3, *for* Kamuc *read* Kalmuc.
—— 145, — 19, *for* dupreme *read* fupreme.
—— 159, — 3 from bottom, *for* achon *read* cochon.
—— 168, — 6, *for* Reim, Riogha *read* Reim-riogha.

FRAGMENTS

OF THE

BREHON LAWS

OF

IRELAND.

PREFACE.

I PRESUME not to think that I have given a proper tranſlation of the Laws of the ancient Iriſh. Ignorant of law terms in the Engliſh language, I have found it difficult in many places to expreſs the ſenſe of the original without circumlocution. A literal tranſlation has been attempted from the fragments, which conſiſt of ſingle ſheets of vellum, bound up without order, ſo that frequently a law, evidently ſome centuries more modern than the preceding, follows in this collection.

From theſe fragments it will appear, we have hitherto had no juſt idea of the ancient Iriſh. Some of their Laws ſeem to be a counterpart of thoſe of the *Goths* and *Vandals*, particularly what relates to the law of ſucceſſion called *Thaniſtry*. Some are evidently built on thoſe of the Germans, as recorded by Tacitus, and others reſemble thoſe of the Perſians, Gentoos, and the Oriental nations.

Mr. Richardſon, author of the Perſic and Arabic dictionary, and many other learned works, acknowledges that he was much aſtoniſhed to find *Arabic technically* uſed the code of *Gentoo Laws*.

My aſtoniſhment was much greater to find *Arab.* and *Perſic* terms in the *Iriſh laws:* and without the aſſiſtance of Mr. Richardſon's dictionary I could have made no progreſs in this work. The Iriſh and Walſh lexicons were of little uſe, as will

appear by the *technical terms*, *titles* of *honour*, &c. &c. collated with the *Arabic* and *Perſic* in the following pages.

Pride of Blood, with the Iriſh, contributed to the preſervation of writing and traditional hiſtory: the word expreſſing a code of laws, ſignifies alſo genealogy, viz. Seanachas. Genealogy has therefore been cultivated with ſingular attention, and is a ſtudy ſo intimately connected with hiſtorical knowledge, that it is impoſſible to arrive at any proficiency in the one, without being verſed in the other: Mr. Richardſon makes the ſame obſervation of the Perſians.

The law terms of the Iriſh correſpond ſurpriſingly with the Arabic and Perſic; ſuch among others are the following: *Soirceal* and *Saorgal* in Iriſh is a feudal tenure in Perſic *Siyurghal*. *Bealac* a fief; the king's land, the king's high way; in Perſic *Beluk* is a fief; *Caithche*, lands given on condition of tribute; in Arabic *Ketiat*, receiving lands from a chief. *Aircineac* and *Athcharas* a fief; in Arabic *akabezet*. *Somaine* lands held on payment of tribute in cattle; in Arabic *Zaym* a feudal chief; *Ziyamet* a fief. Theſe and many other technical terms do not exiſt in the ancient Britiſh language; from what people did the Iriſh adopt them? From ſeveral of the lives of the Iriſh ſaints, it appears they early viſited Aſia; and their correſpondence with the Aſiatick churches is further evident, not only from their following the Eaſtern church, in the time of celebrating Eaſter (and not the Roman, as may be ſeen in Bede and Uſher) but alſo from the names of the feſtivals, which

which are taken from the Eaſtern church. The antiquity of theſe laws is certainly prior to this, and it cannot be ſuppoſed theſe ſaints would introduce the Aſiatick names for magick, ſorcery, divination, &c. the practice of which was ſo common with the Heathen Iriſh.

The publication of ſuch of the Breathamhan or Brehon laws of Ireland as have fallen into my hands, has been delayed in hopes of obtaining a ſufficient number of manuſcripts, ſo as to digeſt them under proper heads or chapters. *Sir John Sebright* has the greateſt collection of theſe manuſcripts; from the two firſt volumes I have tranſcribed the moſt part of what is in my poſſeſſion. Sir John has generouſly beſtowed this great collection of Iriſh manuſcripts, containing 28 volumes to the college of Dublin; much time may yet elapſe before they are depoſited in the library of our Univerſity, and being preſſed by my learned friends to communicate thoſe laws, leiſure has permitted me to tranſlate, they are here offered to the publick.

As many technical terms contained in theſe laws, are not to be found in the printed Lexicons of the Iriſh language, it will not be improper to explain them in this preface, to which I have annexed ſuch obſervations as have occurred to me in the peruſal of other languages, particularly the *Oriental*.

By collating the technical terms in the Iriſh laws, with the Oriental dialects, I may be accuſed of yielding too much to the ancient hiſtorians of Ireland. It is now the general voice to condemn theſe writings as fabulous, and to deprive the Iriſh of

of their *Fenius Farſi*, and their favourite *Aſiatick* origin. I ſhall beg the readers patience to liſten to what others have ſaid on the emigration of Eaſtern nations. Mr. Richardſon is a learned modern author, well ſkilled in Oriental hiſtories and languages; let his own words be my defence.

" The great *Officina gentium*, whence ſuch myriads of barbarians have at different periods poured into the more cultivated regions of the Earth, appears, with every probability, to have been *Tartary*: though our greateſt writers, following *Jornandez*, the Gothic abridger of *Caſſiodorus*, have looked into *Scandinavia* and the northern parts of Germany for thoſe bodies of fierce warriors, who, in the early ages of Chriſtianity, overturned the government, and changed the manners of Europe. The Tartars, Scythians, or Turanians (under which general names the hiſtorians of different nations have comprehended the inhabitants of that immenſe tract, ſtretching from 53° to 130° Eaſt long.; and from about 39° to 80° North. lat.) have from the oldeſt times been remarked for a roving, irregular, martial life. People whoſe riches centered in cattle, who wandered for paſture from diſtrict to diſtrict, could in conſequence have no attachment to a ſpot. That *amor patriæ*, ſo conſpicuous in the Hottentot, in the Laplander, and in the wild inhabitant of every barren rock, has never been diſcovered in men of this deſcription. Attached to his tribe, and glorying in an extenſive line of anceſtors, the *natale ſolum* is to the Tartar an object of the moſt perfect indifference, and to abandon it in the company of his friends, a circumſtance

cumſtance rather of choice than regret. Theſe great outlines have accordingly marked the operations of this extraordinary people from the moſt ancient times. Without thoſe reſtraints on matrimony, which are found in more civilized communities, their numbers had naturally a prodigious increaſe; and as they deſpiſed the idea of cultivating the ground, the ſame extent of country which could have maintained thouſands of huſbandmen, was found often inſufficient for hundreds of roaming paſtors. Emigrations alone could remedy this inconvenience. A celebrated warrior had only to proclaim, therefore, his intention of invading ſome neighbouring ſtate or more diſtant country. He was immediately joined by the chiefs of many hords. Chance, oftener than deſign, might ſhape their courſe, to the South, to the North, to the Eaſt, to the Weſt, for every quarter of the globe has, at different times been the theatre of Tartar eſtabliſhment or plunder. The ancient annals of the Perſians are entirely employed in commemorating their numerous wars with the Turanians beyond the Gihon; China and Hindoſtan have often felt their fury. Whilſt Jengiz Khan, and Tamerlane, at the head of their bold and hardy ſubjects, approached nearer to univerſal monarchy than any conquerors of ancient or modern times.

That the WEST muſt have been the object of TARTAR invaſion as well as the Eaſt and South, there can be little ground to queſtion; theſe people poſſeſs, as we may obſerve, the whole interior almoſt of the Aſiatic and European continent. In a con-

a conſtant ſtate of action and re-action, hiſtory informs us, that they have burſt repeatedly upon every adjacent country. Like ſubterraneous vapours, when rarified beyond a certain degree, they have at times acquired a great expanſive force, and the violence of the exploſion in one part, would be generally in the ratio of the reſiſtance in others. In the vigour of the Roman and Perſian powers, they were often repulſed from their frontiers, but they would not always return. Without ſucceſs, without plunder, that would have been an indelible diſgrace. They might then have ſtruck to the Weſt or to the North, where, finding countries more thinly peopled; and the few inhabitants not only ſtrangers to the art of war, but unprotected by fortified towns; the oppoſition they might encounter, would in general be inſufficient to check their progreſs. Yet meeting with no rich ſpoils in theſe countries, which could give a ſplendor to their expedition among their countrymen, they would often be induced rather to ſettle in their conqueſts than to go back; and as there would be ſufficient territory for the invaders and the invaded, enmity would ſoon give way to intermarriages and ſocial intercourſe. The old inhabitants would adopt by degrees ſome of the manners and beliefs of the eaſtern ſtrangers; and theſe, in return, falling in with habits and ideas peculiar to the original people, a few generations would naturally incorporate them, and form in time thoſe various nations, known by the names of *Goths*, *Vandals*, *Lombards*, *Franks*, whoſe roaming, rapacious, Tartar genius, became afterwards conſpicuous, in the deſtruction of the Roman

Roman empire. No ſolid objection, it may here be obſerved, againſt thoſe ancient Tartar invaſions, can be built, upon the ſilence of hiſtory; as this ſilence is the natural conſequence of the unlettered manners both of the conquerors and the vanquiſhed; and whilſt the ſhocks were too remote to be felt in the more civilized ſtates of Europe, we cannot hope to find them in *their* annals. Tartary, China or Tonqueen, may poſſibly, even in the preſent times, be the theatre of mighty revolutions unknown in Europe; and it is a moſt undoubted fact, that Jengiz Khan, who ſubdued almoſt every country in the world to the eaſtward of Euphrates, was dead many years before the accidental curioſity of Marco Paolo, who viſited the court of his grandſon Coblai Khan, in the year 1260, made Europe acquainted either with him or his dominions.

From the reſearches and opinions of many northern antiquaries, the *Scandinavian Goths* are diſcovered to have been early compoſed of two diſtinct bodies of people, the firſt Aborigines; the other ſtrangers; who are ſaid to have poſſeſſed a degree of refinement, civilization, and ſcience, far ſuperior to the older inhabitants. Frequent alluſions are made to their ASIATIC ORIGIN. Their dreſs, their manners, their language, being in general diſtinguiſhed by ſome epithet deſcriptive of ſuperior elegance. It may poſſibly be objected, that *Refinement* and a *Tartar* are ideas extremely repugnant, yet every thing of this kind is merely comparative, and the more ſavage inhabitant of the North, who never till then knew a luxury of

dreſs

dreſs higher than the ſkin of an animal which he had killed, may eaſily be ſuppoſed to have admired whatever was, even in a ſmall degree, ſuperior to his own. But, in fact, the dreſs and equipage of the Tartar chiefs have ever been, in general, uncommonly ſplendid, and few circumſtances ſeem to have been leſs attended to by ſome of our greateſt writers, than a proper diſtinction between the ruder and the more poliſhed people who fill the immenſe extent of Tartary. Men totally diſſimilar are grouped together, under one indiſcriminate character, merely becauſe they are known in Europe by one general name; whilſt, among their numerous nations, a difference of character may prevail, not inferior perhaps to that which marks an Engliſhman from a Frenchman, a Hollander from a Portugueſe.

Every obſervation on the habits of thoſe roving, daring people, ſtrikingly diſplays their love of liberty, and their ſimilitude of character with the old *Gothic nations*. Their averſion to culture, their paſtoral life, their idleneſs, their eagerneſs for plunder, and martial excurſion, with many *cuſtoms* and *beliefs*, clearly *Eaſtern*, form all together a chain of internal proofs, ſtronger, perhaps, than direct hiſtorical aſſertions. By many Northern writers they are actually diſtinguiſhed from the more ancient inhabitants of *Scandinavia*, by the epithet of *Orientals*; and nothing can ſurely approach nearer in reſemblance than the original northern invaders of the Roman ſtates, and thoſe inundations, *immediately from Tartary*, who, under the names of *Alans*, and *Huns*, led by the famous *Attilla*

Attilla and other bold chiefs, overwhelmed the Empire towards the cloſe of the fourth century, and gave a final blow to the chains of Roman ſervitude.

The *Feudal* ſyſtem (Mr. Richardſon yet ſpeaks) which was introduced and diffuſed over Europe by the *conquerors* of the Roman power, produced, in a civil light, an alteration in laws, government, and habits, no leſs important than the diſmemberment of the empire by their arms. Our greateſt lawyers, hiſtorians, and antiquaries, whoſe object has been leſs to trace its origin than to mark its influence, have uniformly attributed this great foundation of the juriſprudence of modern Europe, to the military policy of the northern nations; and ſeem in general, rather to have conſidered it as a conſequence of their ſituation, after their conqueſts, than as exiſting, previous to their irruptions. It appears not only to have formed, however, their great ſyſtem of policy before the grand invaſion, but to have flouriſhed in the *Eaſt*, with much vigour, in very early times.

In Perſia, Tartary, India, and other eaſtern countries, the whole detail of government, from the moſt ancient accounts, down to the preſent hour, can hardly be defined by any other deſcription. We obſerve, in general, one great king, to whom a number of ſubordinate princes pay *homage*, and *tribute:* all deviation from this ſyſtem ſeeming merely temporary and accidental.

The riſe and progreſs of the feudal ſyſtem in Europe is marked, it was an *exotic* plant, and it has, of conſequence, engaged the attention of our ableſt antiquaries. But in the EAST it is indigenous,

nous, univerſal, and immemorial: and the eaſtern hiſtorians have never dreamt of inveſtigating its ſource, any more than the origin of regal government. Both have long been to them equally familiar, and the firſt extenſive monarchy gave probably a beginning to the firſt dependence of feudal chiefs.

Every thing in the hiſtories of the Tartarian princes, is indeed compleatly *feudal*. Before their great expeditions, we find them iſſuing orders for the attendance of their great vaſſals, with their contingents of troops. And we alſo obſerve a *conſtitutional parliament* or meeting of eſtates, who, amongſt other privileges, claimed that of trying great offenders. Diſſertation on the Languages, Literature, and Manners of Eaſtern Nations, p. 29, &c.

Mr. Richardſon publiſhed his Diſſertation in 1777; in the following year Monſ. Anquetil Duperron obliged the world with his *Legiſlation Orientale*. Had theſe gentlemen ſtudied to have given the picture of the Iriſh Brehon Laws, they could not have done it to greater perfection; and the pains they have taken to free the eaſtern nations from *barbariſm* and *deſpotiſm*, by proving theſe people to have had a written law, time immemorial, reflects honour on their humanity. At this preſent time, that great luminary of eaſtern learning, Mr. *William Jones*, has in the preſs, *The Mahometan law of ſucceſſion to the property of inteſtates, in Arabick, taken from an ancient MS with a verbal tranſlation and notes*. This work will throw new lights on the hiſtory of the eaſtern people.

Had the Iriſh received their feudal ſyſtem from the northern nations, they would moſt certainly have

have adopted the technical terms of the people from whom they received them. On the contrary we find every term flies up to the fountain head, viz. the Arabic or Perſic, which ſeems to indicate that ſome colonies from the eaſt, have ſettled in Ireland, at a remote period; the ancient language of the people differing from all their neighbours, and having ſo great an affinity with the Perſic and Arabic, ſtrengthens this conjecture.

The Brehon laws of the ancient Iriſh have been paſſed over in ſhameful ſilence by their hiſtorians; they have been barely mentioned, but never tranſlated or quoted. The late archbiſhop Uſher ſpeaks of them in his *Diſcourſe ſhewing when and how far the Imperial Laws were received by the old Iriſh (a)*. The Iriſh, ſays he, never received the *Imperial Law*, but uſed ſtill their own *Brehon-Law*, which conſiſted partly of the Ordinances enacted by their kings and chief governors, whereof there are *large volumes* yet extant in their own language. Yet the Brehons, in giving of judgment, were aſſiſted by certain ſcholars, who had learned many rules of the civil and canon law, rather by tradition than by reading; as by Sir John Davies is reported *(b)*. Although

(a) Printed in the Collectanea Curioſa, Oxford, 1781. Vol. i. p. 41.

(b) This report of Sir John Davies, ariſes from this circumſtance. Every *Filea* or royal poet, was obliged to learn by heart, the *Breatha neimh*, or Brehon law, in order to aſſiſt the memory of the judge. The *Filea* always attended the judge in court, and on being called on, was obliged to repeat the law referred to. In the *Seacht ngraidh Filea*, or academic rules

though for their ſkill in the canon law, Hannibal Roſſelli, the Calabrian, giveth unto them this teſtimony "*Olim homines illius Regionis plurimum intendebant Juri Pontificio, erantque optimi Canoniſtæ (c).*"

At the head of one of the volumes in Sir John Sebright's collection is the following note.

As for old Iriſh Manuſcripts, I Thady Roddy, of Croſsfield, in the county of Leitrim, and province of Connaught, Eſq; have many Iriſh books of phyloſophy, law, romances, poetry, genealogies, phyſick, mathematicks, &c. and as ancient as any in Ireland. My honoured friend Roger O'Flaherty loſt a curious volume of mathematicks laſt war in Galway, which I lent him. Some of the ſaid books *were written Anno Chriſti* 15, in the reign of *Ferogh Fion Feaghtuagh*, who reigned then; ſome in the reign of *Cairbre Liffeachar*, who began his reign, Ann. Chr. 268; ſome in the reign of *Cormac mac Art*, Ann. Chr. 227.

As for Walſh manuſcripts, I ſaw none, except 18 letters in my cuſtody, before the war of 1688, being letters from the kings of Ireland to the princes of Wales, and from the ſaid princes to our kings and nobility, upon ſeveral occaſions. I have 30 books of our law, although my honoured friend Sir

rules for the education of a *Filea*, it is expreſsly ſaid, that in the 4th year of his ſtudy, he ſhall repeat, in the preſence of the king and nobles, the *Breath neimh* or Brehon laws, and fifty poems of his own compoſition, or he ſhould not be entitled to the degree of *Cana*.—MSS vet.

(c) Roſſel. Comm. in Mercur. Herm. Iriſmegiſt, Pæmandr. & Aſcelp. tom. 5. p. 125. edit. colm.

Sir Richard Cox was once of opinion, that our law was arbitrary, and not fixed or written, till I ſatisfied him to the contrary, in ſummer 1699, by ſhewing him ſome of the old law books. We find ſome of our laws ordained by *Olim Fadig* or *Ollam Fadbla*, king of Ireland, who began his reign, A. M. 3883, before Chriſt, 1316, according to our calculation of 5199 from Adam to Chriſt, and ſo continued and augmented, as cauſes required, in the reigns of ſucceeding kings to the Engliſh invaſion, Ann. Chr. 1169.

TECHNICAL TERMS EXPLAINED.

LAW. CODE OF LAWS.

Adh. agh. ach. ath.

This word is written either way, and implies the law human and divine: it is pronounced *Awe:* it is the root of the German *Ewa*, the Saxon *Ae*, and the Northern *Edda*: it is the root of the Latin *augeo, auctus, auctoritas: augeo, eſt etiam verbum ſacrorum.* (Ainſworth.) Compounded with *eaſtoir* a defender, it formed the Latin *Auguſtus. Sanctius & reverentius eſt nomen Auguſti.* Flor. l. 4. c. 12. *Auguſtus idem erat ac Sanctius.* Dio. Caſſ. l. 53. *Sanctum Auguſtumque. Conſtantius ſemper Auguſtus. Cic.* Compounded with the Celtic *reil*, i. e. eſtabliſhed, it formed the Latin *Religio*, with *iodh*, i. e. worthy, meet, proper: it forms *Jodach, Judiach*, a Judge; *Judiacht, Juidicacht*,

Juidicacht, Judgment; from whence the Latin *Judex*, *Judicium* (*Jodh* was alſo the inſignia of office of a Judge, viz. a gold chain worn round the neck.)——It is the ſame as the Perſic *aghaſh*, recorded. *Yek* Perſicè, and *yekk* or *iek* Arabicè, a law. *Iekyn*, Arab. the true faith. *Adhha* in the Turkiſh, the day of ſacrifice at Mecca. *Ayac*, a Divan or Council in the Turkiſh.

In the Iriſh it forms *ban-acht*, a bleſſing; *mal-acht*, a curſe. *Draoi-acht*, *Druidiſm*, i. e. the religion or law of the Draoi or Magi: it is the Arabic *akudd*, a rule, mode, law; *abd*, a compact, contract, obligation, an oath, a vow, faith, ſecurity, a mandate, honour, reſpect, eſteem, plighting faith; *abdet*, an obligation; *adet aad*, cuſtom, mode, rite.——And laſtly, it forms the Engliſh *awe*, *faith*, &c.

Airilleadh.

This word is derived from the Perſic *Yerligh* or *Ierligh*, a royal mandate: it is the ſame in the Arabic and Tartar languages.

Adailgne.

The military law, compounded of *adh* and *ailgean* or *eilgne*, noble; Arabicè, *aghlenta*, ſuperior, conquering; Perſicè, *alagh*, *ulugh*, great, powerful.

Bann.

Arab. *bain*, manifeſt; Perſ. *Payendè*, a royal deploma; *band*, a code, a book.

Beterleach.

The old law, a name given alſo to the Lex Moſi, the Arabic *betarick*, i. e. Patriarchi.

Coir.

Coir.

The law human and divine, hence *Alcoran*, or the great or holy law of the Mahometans.

Conradh, Coingiall.

Covenants between man and man.

Cadaigh, i. e. Cagaidh, i. e. Coir.

The law from the Oriental *Cadi*, a judge.

Arab. *Kydet*, a rule, regulation.

Coinreacta, Coindire, Coindleacht.

The law of Dogs, *Lex canum Venaticorum*, from *Con*, a hound or dog of ſport.

Deachdadh.

From deachd or diachd, pious, holy, and *adh*, the law.

Dligheadh.

From *dligh*, perfect, excellent; and *adh* the law.

Deaſad.

From *deaſaim*, to correct. *Jaſade*, with the ancient Indians, north of Indoſtan, is a municipal law, *(un Code famille,)* which they ſay they received from Turk, ſon of Japhet. See the learned work of Monſ. Duperron, in his Legiſlation Orientale, Amſterdam, 1778, 4to.

Perſ. *Jaſa*, a royal mandate.

Dinſheanacas

Of Din and Sheanacas.

Arab. *din*, faith, religion, cuſtom, judgment, government, &c. See Seanacas.

Dior.

In the Arabic *derr*, a benefit, a good act.

Dual.

This word ſignifies juſt, meet, proper, duty, office; in Arabic, *delal* is a manifeſtation, a herald,

rald, a public cryer; *delalet*, an Expoſitor; a guide; *delil*, a director, a demonſtration; *dowletlu*, in Perſic, moſt illuſtrious, happy.

Eigean.

Implies force, violence, compulſion; and alſo lawful, rightful, juſt; *igamet* in Arabic, is to eſtabliſh; and *agawim*, tribes, nations.

Foras.

Signifies a law, age, and foundation; *foras-feaſa* is a hiſtory; *foras-focal* an expoſitor or etymologicon; in Arabic, *faryz* is aged, diſtinct ſpeech, expoſition.

Arab. *febris*, a canon, a rule, an index, ſyllabus.

Fineacas.

This is the name of the moſt ancient code of laws, exiſting in the Iriſh; it has been explained by ſome Iriſh writers by *fine-cùis*, the cauſe of the tribes, but פנקם *Finicas* in Chaldaic is *Tabula*, *Codex*, a table or code of laws.

Leagh, i. e. al-agh.

The great law, hence the Latin *Lex*.

Irs. Iris.

Perſic and Tartar *iaza*, a law a code.

Naidhm. Naim.

Perſicè, *namè*, a diploma, ſpeculum, hiſtory, as *Shah-namè*, the mirror or hiſtory of kings; *naam*, Hebr. good; *naam*, the ſame in Arabic; hence the Iriſh *naomh*, a ſaint.

Mòs.

Arab. *Muhazyr*. Pleading before a judge. *Mæs*, important buſineſs.

Meis.

Reis.

Perſ. *muzd*, joyful tidings.

Arab. *meſnun*, a canon or rule; *muſnud*, a king, an aſylum, a prop or ſupport; *mes-rua*, preſcribed by law.

Rán.

Perſ. *ran*, ſpeaking, explaining, pleading.

Riaghal, i. e. Ri-agh-al.

To govern by the holy law, a rule or government; Latin, *Regula*.

Reachd. Reacht.

Compounded of *re* and *acht*, i. e. according to law; Lat. *Rectum*; or from the Arabic *rebk*, a good work; *rebek*, tranſgreſſion of the law; *reka*, eſtabliſhing peace.

Seanacas, Sanacas, Seanchus.

This ancient word for the laws of Ireland, has much perplexed the Iriſh Antiquaries and Etymologiſts. *Cormuc*, Archbiſhop of Caſhel, in the 10th century, thinks it a *Ceannſhochras*, or change of Letters, and that it ſhould be written *Fineacas*. I have ſhewn this laſt word to be Chaldaic, ſignifying a table or code of laws. A commentator of a fragment of theſe laws has thus explained *Seanacas*. "It implies, (ſays he) every "ancient cauſe; *Seancas quaſii Senex cuſtodia*, i. e. "the regiſtry of ancient matters, i. e. *ſenſus* "*caſtigans*, the ſenſe of adjuſting every proper "thing in a proper manner: therefore *ſeancus* is "a term for every true ſcience, as for inſtance "*genealogies*, and *geneſis*, which is *ſeancus*, tho' a "book of laws. The prime laws of Ireland

" were called *Feineacus*, perhaps from *Feine—*
" *chaoi—fhios*, i. e. the way of knowing the
" tribes of Ireland, for Iriſhmen are called *Fenii*,
" from *Fenius Forſaidh*. The laws of Ireland
" always bore the names of *Fineacas* and *Seanacas*"
In the Cantabrian or Baſcuenza dialect, the name of the old teſtament is *Cinnacoa*, and the Lex Dei is *jain-coaren*, (in Iriſh *Shean-coiran*.) The old Teſtament in Iriſh is named *Beterclach* and *Beterlach*, from the Arabic *Betarik*, i. e. Patriarchs. In Arabic, *Seni* and *Sonna* is the law of *Mohamed*, the *Alcoran*; *keza* is the decree, office and ſentence of a judge; *kyſas* the law of retaliation; *kyſt* juſtice, equity; conſequently *ſeni-kyſt* or *ſeni-keza*, is of the ſame ſignification as the Iriſh *Seanacas*. *Senha* in Arabic, and *Sean* in Iriſh, ſignify old, of long continuance; but ſeeing the language of the ancient Iriſh has ſo great affinity with the Arabic, I am of opinion that *Seancas* is of the ſame origin with the Arabic *Seni*. In the Perſic *San* is law, right, cuſtom—conſequently *Seanacas* and *Fineacas* are both proper names for the ancient laws of Ireland.

Tora. Tara.

Chaldaicè *Thora*, a law; hence Tara, in Meath, where the ancient Iriſh held their triennial aſſemblies for the conſideration and amendment of their laws; it was alſo named *Teagh-mor*, *Taghmar*, and *Tambar*, i. e. the great houſe, the palace, being the reſidence of the kings. Arab. *Tekbt*, the Royal Reſidence.

Tar.

Lex talionis. Arab. *tar*, *ſar*.

Tòic

Tòic Teacta.

Per. *tochra*, *togbra*, royal diplomas.
Arab. *tawkyf*, appeal to the ſovereign, as the fountain of the law; *Towkia*, the royal ſignet; alſo judgment, opinion; *Tek*, a diligent enquiry.
Per. *Taket*, cuſtom, manner, &c.

A JUDGE.

Aighreire.

i. e. *Agh* the law, and *Aire* a chief.

Bearra, Beart, Breith, Breithamh, Breithemhan, Barn, Buadhlann, Bualan.

Arabicè *barr*, beneficent, learned; *bulend*, high, ſupreme; *belu*, to try, to examine; *buliyan*, evidence, to call for evidence; *barr*, juſt, lawful; Perſicè, *berar*, a promoter of peace; *berin*, high, ſublime; *bern*, *pern*, good, upright; *barej*. moſt worthy; *perwanè*, a judge, the ſentence of a judge; Turcicè, *bailo*.

Buadhlan, Bualan.

Arab. *buu*, honour; *lan*, full; *Bub*, the ſun, the ſenſitive ſoul.

Ceada, Cadach.

Arabicè, *Cadi*, he judged; *Khudeck*, a judge.
Perſicè, *Khediou*, a benevolent man, a lord.
Baſc. *Ccadoya*, a judge.
Turcicè, *Cadi*, *Cadhi*, a judge.

Deann.

Heb. *dan*, a judge.
Syr. *din*, he judged. Baſq. *din*, juſt, right.

Arab.

Arab. *daian*, a judge.

Fragh.

Heb. *farag*. Arab. *afrag*.

Fithean.

i. e. *breitbeamh*, *vet. gloſs. Cormuic*

Feighe.

Arab. *fekih*; Spaniſh, *Alfagui*.

Arab. *fettah*, a judge.

Feitheadhoir.

Turcicè, *Fetfa*, the Mufti's aſſiſtant; *Foujdar*, an officer of Indoſtan, who takes cognizance of criminal matters.

Meiſi

Arab. *meſhawer*, ſenator; *meſhyeket*, ſeniors; *muſhir*, a ſenator; *wezir*, a vizer; *wezi*, a guardian.

Ollamh re Lagh.

Sclavon. *Miſao*, a doctor of laws.

Arab. *ylm*, learned. The Arabic *Allam*, God, ſignifies omniſcience.

Seiſt.

Arab. *Seis*, a governor, a public executioner.

Rachtaire, Reachtaire, Reachtmaor.

Compounded of *reacht*, law, and *aire*, a chief, and *maor*, a governor, director, &c.

German and Teuton, *rechter*, *richter*; Greek, *retor*.

Seiſt, Seiſti.

Arab. *ſais*, *ſeis*, a governor, a publick executioner.

Sclavon. *ſuiteiſt*; the law.

Surathoir.

Surathoir.

Compounded of *ſur* or *ſaor*, which in all the Oriental tongues ſignifies great, prince, &c. and of *ath* the law.

Tòcaire, Toiƈtaire.

From *toic*, law, judgment, and *aire*, a chief. See *toic*, *teaƈta*, under LAW.

Arabicè, *Tekſit*, inveſted with the robe.
Tawkil, a lieutenant, a deputy.
Tawekkur, reſpected, honoured.
Tawk, power.

Baſcac.

The judges Bailiff; Arab. *Baſgbak*, a governor, a præfect.

Riarai.

Signifies a judge, any regulator of affairs. Arab. *raai*. judgment; *rai*, a rajah of the Eaſt; *rai*, to judge, to determine; *rejrej*, a man without judgment.

SENTENCE. JUDGMENT.

Achd, acht, anacht.

See *acht*.

Breath, Breith, Breithamhnas,

See *Breith*, under the word JUDGE.

Breath-neamh.

The code of laws; Perſ. *Barnamè*, an edict, formula, canon, a baſis or foundation, a rule, regulation; *Peruanè*, ſentence of a judge.

Baſal.

Baſal.

Perſ. *baſh*, (fiat) be it ſo; *baſulch*, an anſwer.
Arab. *beſs*, publiſhed, declared; *baſſbekh*, an anſwer; *buzan*, judgment; *bezul*, *bezla*, good counſel; *baz*, reſtoration, exculpation; *bezl*, ſtudy, care, cloſe attention.

Càs, Cùis, Cios.

Arab. *kyſt*, juſtice, a pair of ſcales; *kyſas*, law of retaliation; *keſa*, the ſentence of a judge, fate, deſtiny.

Codhaidh, cadhaigh, caghaidh.

See cada, a judge.

Dith.

Arab. *dyet*, the law of retaliation, an expiatory mulct for murder, made by Mahomet's grandfather; it was then fixed at ten camels.

Coigeart.

i. e. *coig-ceart*, *ceart*, juſt; *coig*, council; Lat. *Certus*.

Dinn.

Perſ. *dinunet*, judgment; *dinur*, the day of judgment.

Eidirghleo.

I know not if *Eidir* here ſignifies a ſtate priſoner on his tryal, or *eidir*, between; as *eidir ghleo*, would then ſignify a complaint between two perſons.
Arab. *ghelow*, a breach of the law, rebellion; *ghelet*, an error; *ghell*, a crime; *gela*, *kela*, guarding, as God does man; *kelou*, a tryal.
Perſ. *gelè*, a complaint brought before a judge; *ghelij*, an explanation.

Fiorfraighidh.

Fiorfraighidh.

From *fior*, truth, and *frag*, a judge.

Fughall, Fuigiall, Forroghall.

Arab. *farygh*, abſolved, diſcharged; *fugham*, a a complaint; *fukeha*, doctor of law; *fukeh*, learned in the laws.

Meas.

From *Meiſi*, a judge; *meas*, is alſo to tax.

Arab. *majlis*, a tribunal, in Iriſh meas-lis.

Riar, Riara.

See Riarai, a judge.

Arab. *reja*, an anſwer, reſtitution; *rar*, diſcloſing.

Roſal.

Arab. *Riſalet*, the mandate of a judge, the gift of prophecy.

Reachtamhan.

See *Rachtaire*, a judge.

Reachdhaingneadh.

LEX TALIONIS.

Camhad.

Arab. *Kawbed*.

COURT. HALL OF JUSTICE.

Biolaid. See Piolaid.

Cuirt Cheartais.

i. e. the Court of Juſtice.

Coindelgairt.

Coindelgairt.

From Coindealg, counſels.

Ceaduighe. See Cada a Judge.

It implies alſo a ſeſſion. Baſq. *Cadoi-teguia.* Iriſh Cadai teagh, the Judges houſe.

Coiſde.

Dr. O'Brien tranſlates this word, a jury of 12 men to try according to Engliſh law;—it will appear by the following laws, that in caſes of diſputed property, the ancient Iriſh did alſo try by twelve men, whoſe ſentence muſt be unanimous. *Coiſde* is an original word implying a tryal by law, in many parts of Ireland it is ſtill uſed in that ſenſe as, *Cuirfidh me thu ar coiſde.* I will bring you to tryal.

Sclavonicè, *Kuchja*, the hall of juſtice.

Perſicè, *Cucheri*, a code of laws (ſee this word explained in Duperon's *Legiſlation Orientale.)*

Moidhlis.

Arab. *Mejlis*, a tribunal.

Moid.

Arabicè, *Medaris*, a college.

Piolaid, Pioloid.

This word in old MSS. implies a royal palace, and a hall of juſtice; it appears to be compounded of *Pill* and *ait*, i. e. the place or reſidence of the pill.

Ara b. *bell*, *pil*, an elder, *bela* trying, examining, *pelus* poſſeſſed of general knowledge; *bili*, tryed, *bebelt*, a malediction, anathema.

Perſ.

Perſ. *belbar*, an ancient title of the Indian Princes, *pelbu*, warlike, *pelbuwen*, a hero; *pehlevi*, *pehlaw*, an ancient Perſian, one of the Magi or Guebres.

Palàs,

Of the ſame derivation as the preceding.

Sclavonicè, *polaç od Sudac*; in Iriſh *Pàlas do Suidhthe*, the court of ſeſſions.

Naàs.

Heb. *Naſia*. Præſes Senatorum The town of Naas in the County of Kildare took its name from the annual aſſembly of the nobles and judges of Leinſter to hear trials: it is remarkable that the ancient arms of the town are two Serpents, and that *Nabas* in Hebrew ſhould alſo be a ſerpent.

Nas now implies an anniverſary, noble, fame, an obligation, and alſo death.

Arab. *neſs*, appealing to the king; examination of evidence, manifeſto, the alcoran.

Perſ. *Naſi*, empire, imperial dignity.

THE GENERAL ASSEMBLY OF THE STATES.

Tochomracc Tuaithe.

See *Toic*, under the word LAW.

Perſ. *amrugh*, venerable, ſublime.

Arab. *amera*, princes, nobles; *amrag*, diſcourſing.

Tuaithe.

Of the nobles; *Tochomracc* then implies a meeting of the nobles to deliberate on the Laws.

Cuireailte.

Cuireailte.

Compounded of *Cuire* a body of warriors, and *ail* noble.

Arab. *Kourlite*, a general meeting of the ſtates.

SESSIONS.

Suidhthe.

Suidhe cuert, literally ſignifies a ſitting, the court of ſeſſions; hence the *Gorſedd* of the Walſh, i. e. *Coir-ſuidhe*.

Sclavonicè, *Palac od Sudac*.

Flatha.

From *Flath* or *Flaith* a prince.

TRIBUTE. TAX. MULCT. FINE.

Bès.

Perſ. *bazſh*, and *baj*, tribute, taxes, revenue; hence the Iriſh *baſcac*, a bailiff, a collector of the revenue. See it under JUDGE.

Caraidhe, Caraghe.

Chald. *Caraga* tributum, cenſus capitalis.

Arab. *carga* exactio; *khuraj* tributum.

Cain, Canach.

Chald. *chanona*; Heb. *canas*, *canit*, collegit.

Cios, Cioſcain.

Heb. *ces*, *kes*, *mekes*, an aſſeſſed tribute; Arab. *gizia*, *gaza*; Perſ. the royal treaſure; hence the French *acciſe*, and Engliſh *exciſe*; Arab. *keſas* lex talionis.

Ciſte.

Ciſte.

A royal treaſury, pronounced *kiſte*; *kiſteoir* a treaſurrer; hence *queſtor* and *quæſtor* the army treaſurer of the Romans; Heb. *ceſa*, *keſa*, a royal throne; *kis* a purſe.

Cùs.

A corruption of Cios; Perſ. *kuzit* a pole tax; *kuzied*, a tribute impoſed by conquerors.

Cobhac.

Perſ. *kebej*.

Caithce.

A tribute, and alſo a fine for treſpaſs; Arab. *ketaa* price of ranſom; *kiwed* lex talionis.

Coir, Coire.

Arab. *kburaj*, tribute, tax, revenue; *kberj*, the ſame; *gbur*, the mulct for ſhedding blood.

Ciontire, Cintire.

From *cain* and *tire*, the land, country, region, a tribute.

Cinemeas.

Of *cine*, a tribe, and *meas*. See *meas*.

Garama.

Arab. *gberam*, *gberamet*, a fine for bloodſhed.

Deachmad.

Implies a tenth part, a tythe.

Diofhochain.

A mulct paid for not marrying.

Eid.

Arab. *bedaya*, gifts, preſents; *bidd*, liberal; *buda*, an offering; *ada*, payment, ſatisfaction; Perſ. *idamal*, *idreri*, a tribute.

Farba.

Farba.

Chald. *farb.*

Earc, Eiric.

Perſ. *ariſh*, this word particulary means mulct for man ſlaughter, and ſo does the Iriſh *Eirce.*

Perſ. *iarè*, tax, revenue.

Sclav. *barac*, *barac çarrina*, tributum Zarinæ.

Turk. *burai*

Iriſeat.

This rather means a free-will offering; Arab. *arzet.*

Meas.

Chald. *mas*; Syr. *mas*, contributio; Arab. *mubeſſyl*, a collector of the revenue; *maas*, a debt ſought after; Baſq. *gainte-maitza*, tributum familiæ; in Iriſh *Cinte meaſta.*

Millein.

The ſevereſt of fines.

Arab. *melun*, excommunicated; *melum*, accuſed, guilty; *mawl*, giving away ones property; *meyelan*, reſpect to ſuperiors.

BE IT ENACTED.

Bla.

Arab. *bela.*

Blach.

Of *bla* and *ach.* See *ach* under LAW.

Blachard.

Of *bla*, *ach*, and *ard*, excellent; hence the Greek πλακι, the Spaniſh *placarte*, and French *placard*; Sclav. *vlaſt*, *oblaſt.*

Deachta,

Deachta, Deachracht.

See theſe words under LAW; hence the *decretum* of the Latins.

Feithfa.

Turcice *fetfa*,—apply to the Mufti to have his *fetfa* or decree. Legiſlation, Orientale, p. 59.

Olar, Oldas.

The fiat of the judge. See theſe words explained under *Secretay of ſtate*.

PLEADINGS. TO PLEAD.

Aidhnim, aighnim, aghnaidhſam.

To plead.

Aghanidhe.

An advocate, a pleader; Perſ. *aghayen*, learned men; great lords.

Aghnas, aighneas. Pleadings.

Perſ. *agahaniden*, *agahiden*, to inform, to announce, to certify, to indicate; *ada* eloquence; Iriſh *nim* to do, to make. Perſ. *aghai*, notice, anunciation. Arab. *aghna*, ſpeaking for another, ſupplying his place.

HOMAGE. PROTECTION.

Eineac, Eineacus, Eineaclan.

A fine or tribute paid by the feud or vaſſal for his protection, for permiſſion to ſettle under him. Arab. *anak*, *inak*, ſafety, ſecurity, protection.

Dire.

The ſame as Eineac; Arab. *derb*, protection; Perſ. *deri*, a fixed habitation.

Seath.

Seath.

Arab. *Sakai*, foreign; *ſakin*, quiet, firm, fixed, an inhabitant; *Sukbur*, whatever is done from courteſy.

Miodhbhaidh.

Arab. *mubebbet*, friendſhip, benevolence.

Mac Faoſma.

Sons of Feudatiſts under protection of the Fla. Arab. *feza*, taking refuge; Perſ. *fawz*, refuge, freedom, ſafety.

TITLES OF HONOUR.

KING, PRINCES, NOBLES.

Aire, airigh, aireach, arar.

Arab. *Arba*, noble tribes, chiefs; *Araknet*, *aras*; *Irak*, a chief, prince, ſoldier; *Herar*, of noble birth; *ayar*, a prince; *beri*, worthy; *erik*, a throne; *arek*, root, origin, ſtock, moſt worthy; *aryk*, of noble blood. Baſq. *Erregue*.

The Iriſh had nine degrees of nobles, viz.

1 Aireac-foirgill,
2 Aireac-treiſu,
3 Aireac-ard,
4 Aireac-deſa,
5 Bo-aireac, this is the Boyard or noble of Walachia, ard and aireac are the ſame. See Ard.
6 Oc-aireac,
7 Triath,
8 Airec Trithar,
9 Ri.

Mr. Shaw,

Mr. Shaw has omitted the *Triath* and the *Aireac Triathar*. In an ancient gloſſary, it is ſaid, Oenac n'Airc Treithar, 1. biadh, 7. edach loghmhur: cluimh, 7. coilceadh; brannuibh, 7. fithchealla; Eich 7 carbaid: miolcoin, 7. eiſreachta, i. e. the magnificence of an Airec Triath, conconſiſts in good living and rich apparel, feather beds and quilts, cheſs boards and bagammon tables, horſes and chariots, in hounds and in the number of orphans he maintains. Arab. *bink*, *bunk*, proſperity, wealth, munificence; *brannuibh*, rather means the men; *gon a brannaibh dèad*, with his ivory Cheſs-men.

Atach.

Arab. *atik*, *atat*.

Aite.

Chineſe *Aite*, the king or hero at Cheſs.

Agha, Oigh.

Heb. *agab*, mouere bellum. Perſ. *agha*, a lord, a prince, a ruler; Kalm-mogal, *Aga*. Turc. *Aga*.

An, anach.

Arab. *anak*.

Adonnath.

Heb. *adoni*.

All, oll, ail, ull.

Heb. *el*, magnus, potens, Deus, *ull*, robur.

Arab. *all*-God, hence *alibet*, the ſun; *ulu*, lords.

Bar.

Perſ. *Pir*; Arab. *Behr*, Behrai, fit for the adminiſtration of publick affairs.

Ban-righean.

A queen; Perſ. *banu*, a princeſs.

Breas.

Perſ. *beruiz*, *barviz*, i. e. victorious; *beras*, perfection.

Breaſach.

Perſ. *Parſhek*, honourable, brave, bold.

Bruigh, Brui.

The *Brui* was the loweſt rank of nobility; lands were aſſigned by the king for the ſupport of the Bruigh's houſe, into which he was obliged to receive and entertain all travellers, as is fully expreſſed in the laws.

Arab. *burj*, hoſpitality, eating and drinking plentifully; *burji ſheref*, the higheſt degree of nobility.

Perſ. *berkh*, abundance, power, authority; alſo a low price put on proviſion by edict of the magiſtrate. *Burkendam*, a carnival.

Bal, Fal.

Perſ. *Val*. Phœnicè, *Bal*.

Arab. *faal*, nobility, grace, excellence; *Wali*, the ſame.

Borom, Boromh.

A king, monarch. This title was taken by the great *Brien*, monarch of Ireland, in the 11th century.

Perſ. *Behram*, a king, a ſword. The name of ſeveral kings of Perſia, and of other kingdoms in the Eaſt; corrupted by the Greeks into that of *Varanes*. See Richardſon's Perſic Dictionary at Behram.

Caibhir,

Caibhir, Caith.

Perſ. *Kabir*; *Kebya*, a vicegerent.

Caidhni.

A Queen. Arab. *Kâyn*.

Car, Coraidh, Curadh.

Perſ. *Gerr*, power; *kurubè*, head, chief.
Arab. *Kir*, a lord. Greek Κυριος.

Cuthadh.

Perſ. *Kutbuda*.

Codaman.

Per. *Khudawend*, a king, a lord.

Cathal.

i. e. Charles, Warlike. Arab. *Kytal*, a battle; *kettal*, a ſoldier.

Codhnac.

Arab. *Kenn*, a defender, *Kubun*, a prieſt.
Perſ. *Kundawer*, a hero; *Kenek*, a cock.

Ceann, Keann, Conn.

Khan, the title of the Eaſtern princes.

Donn.

Heb. *adon*. Arab. *din*.

Eile.

Signifies not only a king, a lord, but alſo his people, his country; it is alſo a name of God, of adoration; hence Eile ui Fhogurta, and Eile ui Chearabhail in the county of Tipperary; Cnoc Eile the hill of adoration. Arab. *Ebl*, a lord, maſter, people, ſpouſe, family, pious, God.

Fo.

Chineſe, *Fo*. Arab. *fowj*, a body of troops; *fowk*, ſuperiority; *fatyb*, a conqueror.

Mal, Malc.

Heb. *melk.* Arab. *mulk*, a king.

Fal, Flath.

Arab. *wali*, noble; *felah*, victorious.

Mor.

Arab. *Mar*, a lord.

Neimh, Neimhid, Naomhid.

Nobles: it alſo ſignifies holy, bright, Heaven; and frequently occurs in the laws in theſe meanings; hence *Breith neimh*, the title of the Brehon Laws we are proceeding to. Arab. *namus*, law, dignity; *naymma*, hail, excellent; *numan*, the name of the kings of Hyra, in Arabia, i. e. of blood royal. Perſ. *namè*, illuſtrious, *namebdud*, immenſe; *numud*, a guide, auguſt; *namè*, a hiſtory, work, writing, mirror, ſpeculum, hence *namè*, a title to moſt books in the Perſic language, as *Shah namè*, the hiſtory or ſpeculum of kings, &c. *Nemaz*, prayers: it is alſo applied to the maſs of the Chriſtians in Perſia. N. B. *Nemed* is the name of the Scythian leader, famous in Iriſh hiſtory, for colonizing this country, 630 years after the flood.

Ri, Righ, Rac.

King; Copticè, *Rys*. Heb. *Rechus*, rich, powerful.

Arab. *Rik*, power; *Ray*, a protector; *Rajab*, title of honour of the Hindou princes; *Raas*, noble; *Rett*, a prince.

Ris.

A king; Heb. *Roſh*, a prince, a head.

Ruire,

Ruire, Ruidhre.

Perſ. *Rad*, great, powerful.

Guaire.

Perſ. *Gober* of a noble family; *Al Gober*, the great Mogul, *Shah Allum*.

Raicneach.

A Queen.

Seaghlan, Seigh, Seighion, Seic.

Perſ. *Sikender*, Alexander, two princes of this name are much celebrated in the Eaſt. The conqueſts of Alexander are celebrated in many Perſian, Arabic, and Turkiſh hiſtories, under the titles of *Sikender namè*, i. e. the book of Alexander; *Aineh Iſkenderi*, i. e. the mirror of Alexander, &c. &c.

Arab. *Shekib*, a prince; *ſekba*, munificent, princely.

Perſ. *Sek*, terror, hence our Iriſh *Seaghlan*, full of terror; *Shehnè*, a viceroy; *Yeghyr*, a king.

Schor, Sabh, Suidh.

Hence *Uſcor*, one of the ancient famous military heroes of Ireland, from whom the hill of Uſgar in the county of Limerick.

Arab. *Sharif*, noble.

Perſ. *Shah*, a king, a ſovereign, an emperor, a prince, a monarch. N. B. The king at the game of Cheſs was called *Schor* in Iriſh, and *Shah* in Perſic.

Arab. *Saheb*, lord, governor, chief.

Perſ. *Shahbaz*, royal, noble, brave, *Shapour*, a king of Perſia, called by the Romans *Sapores*; *Shehi*, a king; *Seidi*, a lord; *Yeſir*, an emperor.

Saor.

Saor.

Arab. *Saur*, a prince.

Tonn.

Arab. *Tuwan*, power, valour.

Perſ. *Tuwana*, omnipotent; hence the Peruvian *Tonus*, the ſun; *Ton* the moon, which alſo implies ſovereignty. See preface to the Japoneſe language, in this number of the Collectanea.

Tor.

Perſ. *Tar*, head, chief; Tir, magnificent, elevated.

Tuirighin.

Arab. *Turkhan.*

Tierna, Tighearna.

Heb. *Toran*, *Tironia.*

Torc, Torcan.

Arab. *Turkhan.*

Triatha, Triathar.

Perſ. *Turaj*, conquering; *Teratur* noble; *Tra*, magnus.

Arab. *Turtur*, a king's officer; *Teref*, noble. Armenicè, *Tir*, valdè. Græcè Τυρ.

Tuis, Taoſeac, Tuiſeach.

This is a very ancient word.

Chin. *Tſi*, *Tchi.*

Kalmuc Mongul, *Taiſhi.*

Tár. *Tſchauſchs.*

Moldav. Walach. *Chauſchs.*

Turc. *Tiſchahi*, *Patiſchahi*, or *Padiſha*, king, emperor.

Arab. *Taafil*, noble.

Perſ.

Perſ. *Tajdar*, a king; hence *Tazi*, an Arabian; hence the family of *Mac-an-Taois*, written Mac Intoſh.

Tanaiſte.

The preſumptive and apparent heir to the Prince. The word originally ſignifies ſecond, as in this example, *is giorra ro mbair an cèd tanaeſte don ledradh ſin, na an cèd toiſinac*, i. e. the ſecond hundred champions were ſooner killed than the firſt hundred. Chaldaicè, *Tanain*, Secundus.

Uais.

Noble. Arab. *Azz*, *Weza*; *Wazia*, a king, a prefect.

TITLES OF HONOURS.

CHIEFS, HEROES, WARRIOURS.

Amhra, Amhragh.

Arab *Amera*, *umera*.

Perſ. *Emrugh—Yawer*, victorious.

Aruſc.

A lord; Arab. *Arſh*, the royal throne; *aryz*, noble, rich.

Aghach, agſal.

Heb. *agaſtes*, præfectus. See *Agha*.

Ainmeneach, aimneach.

Arab. *Hammami*, heroic.

Perſ. *Humaiun*, royal, fortunate.

Ardamhan.

Of *ard*, and *humaiun*. Perſ. *ardavan*, the name of ſeveral princes of ancient *Perſia*, *Media*, *India*, ſuppoſed to be the *Artabanus* of the *Greeks*.

Ardachdach.

Ardachdach.

Of *ard*, and *achta*, or *achda*, victory.

Ard, art.

Heb. *ard*. Perſ. *ard*, illuſtrious, moſt excellent, omnipotent; hence in Iriſh *Art*, God; hence *Sagadhart*, *Sagart*, a prieſt, from the Hebrew and chald, *Sagad*, to adore, to worſhip, and *art*, God: From this compound is formed the Greek and Latin *Sacerdos*. *Ird* and *Ard*, was the name of the angel ſuppoſed by the ancient Perſians to preſide over religion. Hyde Relig. Vet. Perſ. p. 265.

Aſcath, aſcari.

Arab. *aſkir* an army; *aſkery* a ſoldier.

Aſion, aſin, oſin.

Arab. *Aſin*, of illuſtrious deſcent, hence *aſion* in Iriſh a crown, a diadem. This is the title of the famous *Oſſian*.

Buadhaire, Buadharg.

A champion, a victorious hero, from *buaidh*, victory, and *aire* a chief, or *arg* plundering, &c. Perſ. *bebader*, a ſoldier, champion, hero, a chevalier, knight, horſeman. *Bebader* forms part of the titles of honour conferred by the great Mogul, and other Eaſtern potentates upon the Nabobs and other great men, bearing ſome reſemblance to the European title of military knighthood, as, *Omdatu' l'mumalik*, *eftenbaru' l'mulk*, *kumru'd' dowla Mohammed Khan*, *Bebader*, i. e. the pillar of Empires, the glory of the kingdom, the full moon of the ſtate, Mahommed Khan, the Brave.

Ballardach.

Ballardach. See Ball.

Barramhuil.

Of *barr*, and *ambuil*, i. e. ſimilis. See Barr.

Beine.

Arab. *Behnes*, ſtrong, a lyon.

Perſ. *Bibin* excellent, *bin* the ſame, *ban* a lord; of good blood.

Bean-uaſal.

A gentlewoman; madam.

Bantierna.

A lady. Perſ. *Banu* a princeſs. See Tierna.

Brian, Briar.

Of *Bri* ſtrength, and *an*, *ar*, in him, on him; hence the Latin *Briarius*, and the family name *Brien* in the province of Munſter.

Perſ. *Bri*, *Bari*, God, omnipotent, true: *Berin*, high in dignity: *Barej*, beſt, moſt worthy.

Buarg, buadharg.

From *buadh* victorious. Arab. *Babir*, victorious. *Berayar*, nobles. Perſ. *pur*, *bur*, a king in Hindoſtan, whence the name of king *Porus*, who was defeated by Alexander.

Cadar.

Arab. *Kadyr*.

Cniocht.

A ſoldier, a knight. Arab. *Kiyanet* a protector. Sclav. *Knetz*. Perſ. *Nacht*.

Cing, king.

Arab. *Kinghal* a hero.

Dearſgaidh.

Perſ. *Dar* a lord, *Dara* a ſovereign. See *Scath*. *Dereje*, honourable.

Duine-

Duine-uaſal.

A Gentleman, ſir. Arab. *uſul*, a good man.

Dos.

A gentleman, it is alſo a poet of the fifth claſs.

Ealg, ealc.

Arab. *alc* high, *abil* an emperor, *balic* high, ſublime, unde Helicon mons.

Eac-ſaor.

A knight, a cavalier. Perſ. *yekſewar*.

Earla, Iarla, Iarlamh.

Perſ. *Iar*, *yar*, a defender, protector; *lamb* the hand; this is the root of the Engliſh title *Earl*.

Err, Irr.

Perſ. *Irr*, triumphant.

Farranta.

Arab. *Furanis*, a chief, *Firend*, a ſword.

Perſ. *Firawen* oppulent, *Faneften*, to excel.

Faris, farſa.

Arab. *Faris* a horſeman, a cavalier.

Gaiſce, gaiſgidheach.

Arab. *Ghazi* a hero, a conqueror, a general.

Guaire.

Arab *Gherra*, noble.

Perſ. *Guwarè*, *Goher*; *Ali Goher* the title of the preſent prince or great Mogul, *Shah Allum*.

Gnodh.

Perſ. *Gunda* learned, wiſe; *gundawer* a hero; *gun*, *kun*, a deſtroyer.

Gorm.

Perſ. *Ghairm* invincible; *ghurm* venerable.

Arab. *Kurem*, honourable.

Grata,

Grata, Gratan.

Arab. *Gburret* a lord, a chief of a people, maſter of a family, moſt excellent.

Graib, Angraibh.

A warrior, hero, conqueror; from this root are derived, *Graibhri*, titles of honour; *Graf* a battle; *Grafunn* a batalion, plur, *Grafuinn*, battalions; hence *Cnoc-Graffan*, one of the royal houſes of the ancient kings of Munſter, in the county of Tipperary.

Chald. *grab*, to lay waſte, to plunder.

Heb. *agraf*, a conflict.

Arab. *garfa*, a conflict.

Perſ. *giriſten* to take, to ſeize, to overcome; *gurbur*, invincible, robuſt; *cherb*, *jerb*, a conqueror.

This is the root of the German *Grave*, *Graven*, *Landgrave*; titles of honour, ſignifying hero, Warrior, conqueror.

Irr. See Err.

Laoc.

Perſ. *Yeluk*, *ieluk*, a hero, a warrior, athletic.

Arab. *Laik*, worthy, able, qualified, deſerving honour; hence the Etruſcan *Lucu-mone*, Rex, Dux (in Iriſh *Laoc-moin)* the great hero.

Marcſcal.

A cavalier, *marc* a horſe. See *Scal*.

Mordha. See Mor.

Moralac. See Laoc.

Maſglac.

Arab. *Muzbek*, the deſtroyer, *mas* important; *maaſr*, illuſtrious; *muſlekym*, proud, haughty.

Nodh,

Nodh, Nothac, Nois, Naſadh, Neaſa.

Arab. *Naſyb* a faithful miniſter; *naſyr* a defender; *najib* proſperous.

Perſ. *Naz*, beneficent; *naſi* imperial dignity; *nadiret* incomparable.

Natha, Nathan.

Arab. *Neta*, noble, illuſtrious.

Nuall, Nuallan, Naill, Neill.

Arab. *Niyu* warlike, *al* great; *nal* liberal, *neil* obtaining, conquering; *nalit* acquiring good.

Oirdheirc.

Arab. *Erakbinet*, princes, chiefs.

Perſ. *Ardeſhir*, the Artaxerxes of the Greeks.

Onòrac.

Seoid.

Arab. *jedd*, dignity, glory.

Seric.

Perſ. *Serkar* a chief, a ſuperintendant.

Scal, Sgal.

Arab. *Sykal*, horſemanſhip. See *Marcſcal*.

Shawkel infantry; *Shekbel* a youth, which is alſo the meaning of the Iriſh *ſcal*; *chebl* a chief.

Seitce.

A lady; Arab. *Seyidet*, a lady; Perſ. *ſitti*, my lady.

GENERALISSIMO OF THE ARMY.

Siphte, Sibhte.

Arab. *Zubte* Mahomet, the firſt of men; *Sibat* lyons.

Perſ.

Perſ. *Sipah*, an army, cavalry; *ſipahi*, military, chief of a town; *ſipehan*, a king; *ſipehhed*, emperor, general; *ſipehdari*, commander of an army.

Moldavian and Valachian, *zaptzi*.

Tuarcnach-Catha.

Arab. *Turkhan*, a prince; *cath* in Iriſh, is a battle, a warrior; Arab. *Kaw* warlike.

PLEBS.

Braſgan.

Perſ. *Berezgan* ſervants, the common people.

Bodach.

Arab. *badi*.

Cudarman.

Perſ. *khydemetkar* a ſervant.

Codromach.

Khurd-murd, trifles; *Khud-rui*, ill-diſpoſed, rude.

Arab. *Kutret*, worthleſs.

Diſgar.

Arab. *Dejaj*, *Dejr*.

Fleaſgaigh.

Gramſgar, Gamſgar.

Perſ. *Gumer*, a peaſant; *Ghumkuſar*, aſſociates, companions.

Pubal.

Tur, Tair, Tuirean.

Arab. *Turr*.

Treab.

A tribe. Arab. Perſ. *Tebar*.

EMBAS-

" *houſing*, or taking a ſeparate houſe to raiſe a " family, *eſta caſada*, ſhe is houſed or married, " from *caſa*, a houſe. But the Iriſh word *baſadh* " or *poſadh*, ſignifying the conjugal contract, is " borrowed in a more natural way from a mate- " rial ceremony that is in the actual exhibition of " the dowry, which conſiſted in nothing elſe but " cattle, and more eſpecially cows, *boues & frœna-* " *tum equum*, as Tacitus ſays of German portions; " ſo in Iriſh, *boſadh* is to be endowed with cows, " from *Bo*, a cow. The word *Sprè*, i. e. cattle, " is the *only* word to ſignify a woman's marriage " portion. The men of quality amongſt the old " Iriſh never required a marriage portion with their " wives, but rather ſettled ſuch a dowry upon " them, as was ſufficient maintenance for life, in " caſe of widowhood; and this was the cuſtom " of the German nobles and of the Franks.

" Poſda, Poſga.

" Married, joined in wedlock. Thus the Doc- " tor."

It is not probable that a people, deſcended in a direct line from a nation which conteſted its antiquity and knowledge with the Egyptians; a people who ſpeak the moſt ancient language of the Univerſe, replete with ſcientific terms, ſhould adopt a name for a moſt ſacred ceremony, from a few cows given accidentally as a wife's portion. I ſay accidentally, for the Doctor allows the rich required no portion with their wives; then what was the name, ſignifying marriage, with the rich?

Whoever

Whoever reads Tacitus with care, or will turn to the learned Dr. Gilbert Stuart's *View of Society in Europe* (where he will find the ſenſe of Tacitus more fully explained than in any other author) will be convinced that in remote times, no portion was given with the wife: And the following laws of the ancient Iriſh declare the ſame. It is true, in later days, a portion was demanded and given; but ſuch laws relating thereto, are evidently of modern date.

The name of the conjugal ceremony with the ancient Iriſh was *Bod*, *Bad*, or *Bud*, a word which now indecently ſignifies the *membrum Virile*; hence the Spaniſh *Bodas*, *Boda*, a wedding; the etymology not known. See *Covarr*, and the Spaniſh Lexicographer *Pinedas*. *Bad* was the name of the angel, ſuppoſed by the ancient Perſians to preſide over wedlock. "Viceſſimus ſecundus dies eſt *Bad*, idem qui Indo—Perſis et Gilolenſibus vocatur *Ghuad*, ſee *Gowad*, qui Famulus ꝛc, *Chordad*. Cumque *Bad*, ſignificet *Ventum*, hoc cenſetur nomen Angeli qui præeſt *Ventis*, atque *Connubio et Matrimonio* et conductui omnium rerum quæ fiunt hoc die. Hyde Relig. Vet. Perſ. p. 264." From the old Perſic *Ghuad* is derived the Iriſh *Coidhe*, chaſtity, and the vulgar *Coidèas*, the *pudendum muliebre*.

Poſadh and *Poſta* are derived from the Perſic *puyus*, a bride, derived from *puyweſt*, joined together, attached, connected, from the verb *puyweſten*, to bind. A wife in Perſic is *Sabybet*, *Sabye*, *Sabybet*, from whence the Iriſh Seite, Seiteach, Seitche, a wife. Thus it is evident *Poſadh* (wedlock) has

nore to ſay to *Cows* than to *Bears*. The Per- *Piyk*, a bridegroom, has given the Iriſh vul- name *bicc* for the *membrum virile*: theſe tranſi- s are common in all languages: from the *bri*, fortis, ſtrong, and *bich* or *pos*, is formed word *Priapus*.

r or Nuathar is another Iriſh word for mar- ; Perſice, *newa*.

or O'Brien has committed the ſame miſtake e Spaniſh language, here he is more excuſa- Pinedas, the Spaniſh Lexicographer, had ved him by the following explanation: a houſe, a family, and immediately follows *a*, a wife, *caſada*, the original or the riſe of mily; *caſamentàr*, to marry; *caſamiento*, a ling; which are all marked as of unknown ology. *Caſada* and *Caſamiento* have here no to ſay to a *houſe*, than *poſda* had to *cows*.

or *Keas* is an original word in the Iriſh and iſh languages, ſignifying Wedlock; the or had tranſlated *aithceas* or *aithkeas*, a harlot. w it is the modern vulgar ſignification of word, as *Ceis* or *Keis* is of the pudendum ebre; Arab. *keza*, *keſs*, *keis* (coitus); but e old dialect, and in the following laws, *s* is explained to be a wife; *ait* is the prepo- rticle, the ſame as the Arabic *att*, implying ition; and *ceis*, *keis*, ſignifying copulation, in Iriſh and Arabic, the Doctor and others miſtaken the word; but *ait* here is the ion of *ath* the law, and correſponds to the iſh *miento*, that is *caſa*, nuptials; *miento*, or ſworn at the *mon* or holy altar. *Ceas-*

Heb. *mena*; Chald. *et manna*; Arab. the oblation or gift at the altar: at length it was the idolatrous *Cham-mim*, or Solaria, or images of the Sun; and hence the idolatrous Jews worshipped the material Heavens under the name *Mani*. *Man* gives name to many places in this kingdom, where druidical Temples are always to be found, as Sleev-na-Man mountain; Mon na Veil or Bheil or Mon na Bheil a mullac mountain; Monuath or Monooth, Man-ava, Mangarton, &c. &c. It is the origin of Mona or Angleſea; of the Iſle of Man; and of the *mon*, i. e. *Sanctus*, of the Japoneſe; and is probably the ſame as the *munnoologue* of the Bramins; in Iriſh *mann-lught*, i. e. Druids. See Holwell's Indoſtan, Vol. 2. I propoſe to treat this ſubject fully in a future number.

From the Iriſh *Aitceas*, is derived the Baſcuanza *Eztutzac*, wedlock; and from *poſta*, the Sclavonic *posjati*. *Nodh*, *Nudh*, in Iriſh, is a contract, a knot, a league,; hence *Nuadh-Car* or *Nodhcor*, (pronounced *Nuacor*) is a bride or bridegroom, but *Nuac*, matrimony, is from the Arabic *nikah*; *nuapoſta* is a married couple, and this is the *nuptæ* or *nuptiis* of the Latin, and not from *nubendo*, as Voſſius thinks. Cauſa appellationis ex eo, quod ſponſa, cum ad maritum deduceretur, *faciem flameo tegeret*, hoc eſt *velaret*. Riſum teneatis! Curiatius is indeed nearer the ſenſe of the origin of this word, but equally diſtant from the letter; *nuptias* a *novum et pactum*; Cornificius thought the word derived from *novus et peto* quia *nova petantur conjugia*. How abſurd are all theſe Etymologiſts, proceeding from their ignorance of that language which was the mother

mother of the Greek and of the Latin. I ſhall not take up the reader's time in their whimſical *Etyma* of the word *matrimonium*; *muin* or *muine* is an original Iriſh word ſignifying *carnal copulation*; it is ſo uſed at this day with the prepoſition *dr*, for example, *cuadh ſi ar muin*, or *dul ſi ar muin*, ſhe went a whoring; and in the following laws, the commentator explains *muine* by *ſtriopac*, a harlot. *Muin* ſignifying *copulation*, it was neceſſary to diſtinguiſh the lawful union of the man and woman from the unlawful, and therefore as the joining of hands at the altar was the principal part of the ceremony, *math* a hand, was prefixed to *ar muin*, which compound forms *matharmuin*, from whence the Latin *matrimonium*; hence the Iriſh word *muinteor*, *muinter*, a tribe, a clan, a family; that is, ſays the Royal Biſhop *Cormac Mc Cullinan* in his ancient Gloſſary now before me, *muin tor*, i. e. *torrac muin*, the fruit of wedlock. *Muinſiol* is another Iriſh word for a family, compounded of *muin*, and *ſiol* ſeed, iſſue; ſo likewiſe *lamh-nodh*, or *lamh-nuadh*, is a married couple, from *lamh* the hand, &c. *nodh* or *nuadh*, a compact, covenant, &c. &c.

Arab. *mun-yz*, libidine exardens, vir aut mulier,
muni, ſperma genitale,
mun-berij, rem habens cum puella,
munſil, generation, progeny,
munſus, born,
munkuh, a lawful ſpouſe,
munakyd, marriage,
munzem, joined, contracted, &c. &c.

Dr.

ſcreabam, or *ſcribam*, is to ſcratch, ſcrape, or furrow, from whence *ſcriob* a writing, and the Latin *ſcribo*. See note to No. 2 in the laws.

Seid, *ſèd*, & *ſeod*, are words frequently to be met with in the laws, expreſſing the value of land, of apparel, and of mulcts and fines; the commentators have explained this word by *cows* and *ſèd*, in the Iriſh Lexicons is a milch-cow, or cow in profit, Arab. *we-jiet*. *Sed* & *ſeod* alſo ſignify wealth, jewels, &c. therefore I conjecture that *ſèd* was alſo a piece of money; in the Arabic *jedd* is riches, *jeyid* every thing excellent; *ſeidi* is braſs or copper, and *ſaidet* is an offering or oblation.

Fang or Faing was another name for the *ſgreabal*, either of gold or ſilver, it was the ſame as the *aiffing*. Fang (ſays O'Brien) an ancient Iriſh coin; *Fang*, *faing*, i. e. ſgreaball oir no airgid, old gloſs. Perſ. *fanè* a wedge, *fenn* money, riches.

IRISH WORDS FOR MONEY.

Airgead.

i. e. ſilver; hence the Latin argentum.

Boghe.

i. e. ballan beg imbitis coic uingi oir; i. e. a ſmall ball weighing five ounces of gold.

Cim, Kim.

i. e. ſilver. Perſ. *Sim* money, a dollar, an ingot.

Cis, Kis.

i. e. tribute, rent, &c.

Cearb, Kearb.

i. e. ſilver. Arab. *Ghereb*, ſilver.

Clodh-

Clodh-airgead.

i. e. ſtampt ſilver; *clodh* is ſtamped; hence *cur er clodh* is to print a book or to mint money.

Or clodh bhuailte.

i. e. gold ſtamped, *buailte* is ſtruck; in Arabic *Kebil* is uncoined money, probably the root of the Iriſh *clod*, and the vulgar *kelter*, i. e. money.

Cron bhualte òr. Cron bhualte airged. Cron bhualte pràs.

That is, a ſign or mark *(cron)* ſtruck upon gold, ſilver, or braſs.

Lethe.

A word I know not the meaning of; in my old Gloſſary it is explained by *ass*, probably the *as* of Pliny, a coin, ten of which made the *denarium*. Laithe is a balance or ſcales for weighing money, *meadh thomàis oir no airgid*.

Mona, Munadh, Munadan.

Heb. monah, mineh.

Munadhànaidh,

A coiner or maker of money.

Several of the Spaniſh names for particular coins are common in Ireland, at what time they adopted them I am ignorant, but it is worth remarking, that ſuch names are evidently of Iriſh derivation, and cannot be derived from the modern Spaniſh, as far as I can diſcover; ſuch are Piaſtre, Piaſtrin, a ſhilling, or two rials; Riali, ſixpence; Tuiſtùin, a groat; *Piaſtre* and *Piaſtarin*, appears to be derived from the Iriſh *Pioſa-tria*, or *triath*, i. e. the king's piece; *Pioſa tierna* the ſame. Perſ. *peſhèz*, any ſmall money.

Patacùn

Patacùn a dollar, from the Flemiſh Patag.
Tuiſtùin, from tuis, the head, or tuis the jewel or precious value, and Tonn, the King.
Riali, from *Ri* king, and *ail* will pleaſure.
Piſtole will alſo imply *pioſa toll*, i. e. a piece with a head ſtampt on it.
Feòrling is a farthing, and *cianog*, *kianog* was a *ſmall coin* as the word denotes, which paſſed for half a farthing.
Theſe are certainly modern names, and in the 9th century when the Danes obliged the Iriſh heads of families to pay the annual tribute, we find it expreſſed in the annals by the words *uinge oir*, i. e. ounces of gold; this is the cruel tribute named by the Iriſh *Cios Sron*, or Noſe Tax, becauſe the Danes threatened to ſlit their noſes in caſe of non-payment.
I am therefore of opinion the ancient Iriſh had no minted or coined money, but pieces of gold and ſilver ſtamped or ſcratched with a mark, to denote the value and weight, ſuch as are current at this day in Spain and Portugal.
The Hebrew word *ſhekel* ſignified to weigh, and alſo a coin of gold or ſilver from its weight.
The Iriſh *ſcreabal* was probably a weight alſo; as we have the word *ſcruple* ſignifying a certain weight; and I may be miſtaken in deriving this word from *ſcreabam* to ſcratch. It has been ſtrongly contended by *Conringius* and *Sperlingius* that the ancient Jews had no coined money, no *pecunia ſignata*. The Hebrew words *ſhekel* denotes weight; *caſaph* denotes paleneſs of colour, and ſilver, like the Iriſh *airgid*, *cios*, *cearb*; *Caſaph*

ſe and Iriſh ſignifies clean, but not clear. Hebrew word *glas* to look ſmooth and gloſſy, s nearer the ſenſe of our word glaſs. e is every reaſon to think the Iriſh word *glo-* is an original. Monſieur *Michael* has d that the ancient Jews had the art of mak- laſs; and in the third chapter of Iſai. and erſe, the word *glinim* occurs, which Mon- tranſlates looking glaſſes, and the vulgate ; *glinim* is the plural number in the He- conſequently *glin* is the ſame word with iſh *gloine*.

word *porcelana* ſignifying china or earthen was given to that manufacture by the gueze; *porcelana*, ſays Larramendi (in his ence dictionary) is a word borrowed from ntabrians or Baſc; called by them *brocela-* hich he explains by *brocela*, i. e. trabaxo, ork, and *lana*, i. e. *cario* a carriage; hence e *porcelana* ſignifies with the Spaniards and gueze either china ware or a porringer. nconſiſtent author (who frequently tells us nd this word is of my own invention) at ord *vidrio*, i. e. glaſs, gives a name in *ſc*, ſynonimous to the Iriſh, viz. *beira-quia*, , in the Iriſh *breo-caoi*, fuſed in the fire: , *caoi-ariain*, is hot liquid gold or iron. Portugueze *porcelana* is evidently the Iriſh *oine*, or *breo-cloine*, i. e. glaſs fuſed by fire. rt muſt have been very early diſcovered; fire made on the ſea ſhore with the ſa- eeds dried and ſcattered about, muſt have d a vitrification; and to ſuch an acci-

dent

dent Pliny attributes the diſcovery of this art in the River *Belus*, or the *Rivus Pagida*. See Bochart's Hierozoic. p. 723. The *Baſc*, word *quia*, or *quiar*, very frequently occurs in the Iriſh compounds, as in *caor-gheal*, red-hot, *caor-thuin*, quickſilver, *caor-theine*, a firebrand, *caor-tintigbe*, a thunderbolt, &c. &c.

To return to our ſubject. Sir James Ware and biſhop Nicolſon have treated on the coins and money of Ireland; Mr. Simon collected what they had written, and enlarged the work with the figures and deſcriptions of many coins in his poſſeſſion †. From his Eſſay I ſhall extract what he has ſaid on the ancient money of Ireland.

"Although we cannot trace out the firſt in-
"vention of money in Ireland, yet it cannot
"be denied that it was in uſe here long before the
"arrival of the Danes, or Norwegians. The
"Iriſh word *Monadh (a)*, as well as the other
"appellative words, uſed (with little variation in
"the

† This valuable collection of coins, medals, foſſils, &c. came into the poſſeſſion of Mr. Simon's ſon, at preſent a merchant in this city; who not having the paſſion of his father for antiquities, offered them for ſale at a very low price—A purchaſer could not be found in Ireland; they were ſold to a foreigner and taken out of the country!

(a) *Monadh, Pecunia*, Money. Lluyd's Iriſh Dictionary. The Iriſh *Airgead*, uſed at preſent for the Engliſh word money, originally and properly ſignifies *Argentum*, ſilver; and was not probably made uſe of to deſign money, until the uſe of ſilver coins was introduced into Ireland, when in all likelihood, ſuch money was called by way of diſtinction from iron or copper money, *Monadh na Argead*, and in proceſs of time for brevity ſake, *Airgead*, for money of ſilver.

" the pronunciation) in moſt of the ancient and
" modern languages to ſignify money, ſeem to
" be derived from one and the ſame origin, the
" Hebrew Monah, or Mineh *(b)*, the name both
" of a weight, and of a kind of money, worth a
" hundred *Denarii (c)*: the Mineh of gold be-
" ing worth a hundred ſhekels. Beſides this,
" we find in the Iriſh many mercantile and other
" words derived from the Hebrew, which, as
" they ſhew the antiquity of the Iriſh, and its
" affinity to that mother tongue, denote likewiſe
" the early uſe of trade, and of money in Ire-
" land; into which, no doubt, it was introduc-
" ed as ſoon as inhabited, or at leaſt frequented
" by other trading nations; the country afford-
" ing gold, ſilver, and other metals *(d)*, which
" perhaps were ſoon diſcovered by the firſt in-
" habitants.

" We find that in the reign of Tighernmhais
" Mac Fallamhuin *(e)*, the tenth monarch of
" the Mileſian race, gold ore was diſcovered,
" and refined at Fothart, near the river Liffey,
" in the county of Wicklow, where gold, ſil-
ver,

(b) Mina eſt nomen ponderis et monetæ habentis centum denarios, et centum ſiclos auri. Schindler's Lexicon-Pentaglot.

(c) The *Denarius* denier, according to Greaves and Arbuthnot, weighed 62 grains, and would be worth of our preſent money, about 7 $\frac{3}{4}$ *d.*

(d) ———— ſtannique fodinas
Et puri Argenti venas, quas terra refoſſis
Viſceribus manes imos viſura recludit.
Hadrianus Junius in Ware's Antiquit.

(e) O Flaherty's Ogygia, Lond. 1685. p. 195.

" ver, copper, lead and iron, have of late years
" been found out. And a mint is ſaid to have
" been erected, and ſilver money firſt coined in
" Ireland, in the time of Eadna-Dergh, at 3482.
" Airgead-Roſs, (A. M. 3351) ſo named from
" Airgid ſilver, or money *(f)*. From this obſer-
" vation that ſilver-money was then firſt ſtruck,
" we may reaſonably conclude that money of
" ſome kind or other, whether of iron or cop-
" per, was in uſe before that time; and indeed
" we find that in the reign of Sednæus-Innardh, 3453
" the ſoldiers wages were paid in money, wheat,
" and cloathes *(g)*. 'Tis alſo very probable
" that this iſland was known to the Phœnicians,
" who uſed to reſort to Britain for tin, which no
" doubt was likewiſe found in Ireland *(b)*;
" though thoſe mines ſeem to have been loſt for
" ſome ages paſt. But moſt certain it is, that
" this country was famous, in the beginning of
" the Roman empire; for Tacitus, ſpeaking
" com-

(f) Ogygia, p. 249. *(g)* Ibid, p. 248.

(g) Ibid, p. 248.

(b) At a great council held at Drogheda on Friday before the feaſt of St. Andrew, (29 Hen. VI.) before James Earl of Ormond, deputy to Richard duke of York lord lieutenant of Ireland; it was enacted (cap. 14.); that licence be granted to Sir Chriſtopher St. Lawrence, lord of Howth, to ſearch for a mine within the ſeigniory of Howth, as well for tin as lead ore, and to apply the profits thereof to his own uſe for three years, yielding 6*s*. 8*d*. a year if the mine be found. (cap. 17). As Richard Ingram miner and finer has at his great charge found out divers mines of ſilver, lead, iron, coal, &c. which would cauſe great relief to the inhabitants of Ireland if they were wrought; it is therefore enacted, &c. —Rolls-office, Dublin.

" comparatively of Britain and Ireland, ſays of " the latter, that it was better known by its " trade and commerce, by its eaſy reſort, and " the goodneſs of its harbours, than the firſt *(i)*. " And when the Roman arms had reached Spain, " Gaul, and Germany, abundance of people " muſt have retired out of thoſe countries into " this, and brought with them what riches they " could ſave, together with their trade, arts and " ſciences; for which reaſon, the Romans had " a coveting eye on Ireland, which, ſays Ta- " citus *(k)*, being ſituated exactly between " Spain and Britain, lies very convenient for " the French ſea, and would have united the " ſtrong members of the empire with great ad- " vantage; and Agricola thought it could have " been conquered, and kept in ſubjection with " one legion and ſome few auxiliaries.

" There muſt indeed have been a great deal " of wealth and treaſure in Ireland, to have al- " lured the Oſtmen and Nordmen to invade it " ſo often, and at laſt to engage them to ſettle in " it. It was not for the ſake of proviſions, or of " ſome cattle, that they made ſuch repeated at- " tempts on this country; no, as thoſe people " enriched themſelves by their pyracies, money " was what they moſt ſought for. For as the Bua- " Saga expreſſes it *(l)*, they uſed to enter into partner-

(i) Melius aditus portuſque per commercia et negotiatores cogniti. Tacitus in Vita Agricolæ, p. 159. Edit. Elzev. 1649.

(k) Ut ſupra.

(l) Societatem ſub juramento inierunt, piraticam exercentes,

"partnerſhips upon oath, to exerciſe their pyra-
"cies, whereby they honourably *(m)* acquired
"plenty of money. And Sturleſonius *(n)* ſays
"that after their expeditions they uſed to bring
"home ſo much money, which they had taken
"from the merchants and huſbandmen, that
"thoſe who ſaw theſe riches, admired how ſo
"much gold could be collected together in thoſe
"northern countries.

"It appears from Saxo Grammaticus *(o)*, that
"thoſe pyrates, under the conduct of Hacco
"and Starchater, having invaded Ireland, at-
"tacked and routed the Iriſh, and killed their
"king Huglet, found in his treaſury in Dublin
"ſuch a vaſt quantity of money, "that every
"man had as much as he could wiſh or deſire;
"ſo as they needed not to fall out among them-
"ſelves for the partition, ſince there was ſo much
"for each Man's ſhare, as he could conveniently
"carry away. *(p)*"

"The Prince, here called Huglet, was pro-
"bably Aodh VII. king or monarch of Ire-
"land,

F

tes, quâ pecuniam ſibi honorificè quæſiverunt. Thomas Bartholinus, de Antiq. Dan. p. 457. Hafniæ 1689.

(m) Pyracy was then looked upon as honourable; the king and lords of Denmark being often concerned in thoſe expeditions. Ibid. cap. ii. & ix.

(n) Piraticam ſuſceperunt, deque prædonibus, qui agricolas et mercatores ſpoliaverunt, magnas pecunias egerunt, et omnes qui hæc videbant admirati ſunt, in ſeptentrionalibus terris tantum auri collectum eſſe.—Ibid. p. 458.

(o) Saxo Grammat. Hiſt. Dan. lib. 6. Tho. Barthol. p. 15.

(p) Hollingſhed, vol. 2. p. 57.

" land, ſurnamed Finn-Liath; and of Aodh
" or Hugh and Liath, a foreigner ſuch as our
" hiſtorian was, might very well, inſtead of
" Hugo-Liath, have called him Hugo-Leth, or
" Hughlet, in Latin *Hugletus*. This admitted,
" the fact muſt have happened in the year 879,
" which is the time aſſigned by O'Flaherty *(q)*
" for the death of this prince, though he doth
" not ſay that he was either attacked or killed by
" the Danes; but that his ſon and ſucceſſor Neil-
" Glundubh was by them killed in a battle near
" Dublin in 919, according to the annals of
" Dungalls *(r)*. The ſame author owns, that
" the Danes and Norwegians made ſeveral ir-
" ruptions into Ireland in the reign of Aodh V.
" ſurnamed Oirnigh, in the years 788, 807,
" 812, and 815 *(s)*.

" We find, in ſeveral of our hiſtorians, men-
" tion made of gold and ſilver being paid by the
" ounce. Thus in the annals of Ulſter *(t)* at
" *An.* 1004, we find that Brian Boruma, king
" of Ireland, offered twenty ounces of gold on
" the altar of St. Patrick, in the cathedral church
" of Armagh. That Tirdelvac O'Conor, king
" of Ireland, *An.* 1152, having obtained a
" great victory over the people of Munſter, re-
" ceived for the ranſom of their leader ſixty
" ounces of gold. That *An.* 1157, Maurice
" O'Loughlin

(*q*) Ogygia, p. 433.
(*r*) Ibid. p. 434. (*s*) Ibid. p. 433.
(*t*) Ware's Antiq. Edit. 1704, p. 70, and by Harris, p. 204.

" O'Loughlin, king of Ireland, upon the dedi-
" cation of the church of Mellifont, gave like-
" wiſe ſixty ounces of gold to the monks of that
" houſe; to whom Donat O'Carrol, king of
" Ergal, founder of that church, gave alſo ſixty
" ounces of gold; and Dervorgilla, wife of Tierna
" O'Ruark, as many (*u*). That *An.* 1161,
" Flahertach O'Brolcan, Comorban of Columb-
" kill, having viſited the dioceſs of Oſſory, there
" were collected there for him among the peo-
" ple four hundred and twenty ounces of pure
" ſilver (*w*). And in a Latin manuſcript copy of
" the Goſpels (*x*), we find this marginal note,
" that Moriertagh O'Loughlin, king of Ireland,
" granted a parcel of land to the monaſtery of
" Ardbraccan in perpetuity, at a yearly rent of
" three ounces of gold. From all which, ſome
" have imagined, that there was no money
" ſtruck in Ireland, before the arrival of the
" Engliſh. But probably theſe were particular
" caſes; the gold and ſilver offered to churches
" might be for chalices, and other holy utenſils
" or ornaments; and great payments were no
" doubt made by weight: So William the Con-
" queror allowed Edward Atheling a pound
" weight of ſilver every day (*y*). And by rea-
" ſon perhaps of the lightneſs of ſome of the
" then

(*u*) Ware's Antiq. p. 70.
(*w*) MS. annals of abby Boyle. Trin. Coll. Dublin.
(*x*) MSS. college library, Dublin.
(*y*) Speed's hiſt. of England, p. 504.

" then current money, people choſe to receive
" *ad ſcalam*, by weight *(z)*. It appears for ce
" tain from a letter of Lancfranc archbiſhop
" Canterbury to Tirlagh, king of Ireland, A
" 1074, that money was then current in th
" kingdom, ſince the biſhops uſed to confer ho
" orders for money, which evil cuſtom he a
" jures him to reform *(a.)*

" I have, I fear, been too long in endeavourin
" to prove the early uſe of money and of min
" in Ireland; I ſhall therefore only add that Kea
" ing *(b)* tells us, that mints were erected at A
" magh and Caſhel about the time of St. Patrick
" entering upon his apoſtleſhip (in the fifth cen
" tury) and that money was there coined for th
" ſervice of the ſtate. Another author *(c)* ſay
" likewiſe, that Tirlagh O'Conor, king of Ire
" land, erected a mint and had ſilver mone
" ſtruck at Clonmacnoiſe; and that he bequeath
" ed to the clergy of that place five hundred an
" forty ounces of gold, and forty marks o
" ſilver.

" Whether the monarch of Ireland only, o
" each petty king in his province or territory
" di

(z) Among many examples, I ſhall give one: *An.* 1248 Hen. III. the money was ſo ſhamefully clipped, that an or der was iſſued out, enjoining, that it ſhould be taken only b weight, and that no pieces ſhould paſs, but ſuch as wer round. Matt. Paris. Annales de Waverly.

(a) Ware ut ſupra.

(b) Keating's Hiſt. p. 327.

(c) Cambrenſis Everſus, p. 85.

"did aſſume the power of ſtriking money, doth "not clearly appear from ancient hiſtory: But "if the coins in my firſt plate, taken from Sir "James Ware and Cambden, be Iriſh, and "Mr. Walker's notes on them admitted to be "juſt, we may well ſuppoſe that each prince in "his kingdom, in imitation of the Anglo-"Saxon kings in England, ſtruck money of "his own."

Addenda to page xx.

Seannacas is alſo an Oriental word, ſignifying the Law, as is fully explained by Millius in his diſſertation on Mohammediſm; *Sonna*, in Arabic, implies the Law or Alcoran in uſe among the ancient Arabs, Tartars and Moguls; it is yet in great eſteem with certain ſects of the Mohammedans, and is ſaid to contain ſome religious tenets omitted in the Alcoran. The word *Sonna* in Arabic, like *Sean* in Iriſh, ſignifies alſo *converſation*, *talk*, *preaching*; hence *Sean-mor* is a ſermon, and *Seannacas*, the great Law; *Sean-focal* a proverb, or wiſe ſpeech, &c. &c. "Præter *Alcoranum* ſumma auctoritate apud Mohammedanos, liber eſt, quem (alſonna) *Sonnam* appellant, quo Mohammedis inſtituta et dicta in Alcorano non memorata continentur, orali traditione propagata olim, et tandem in illum librum conjecta. Vocabulum *Sonna* præcipuè ſignificare *viam*, *converſationem*, docet Ebno'l Athir; quoties autem in lege occurrat, omne id denotare exiſtimat, quod Propheta Mohammed vel præ-

præceperit vel vetuerit in Alcorano omiſſum, *(a)* ita quoque Ebno'l Kaſſajus aliique. Turcæ in ſummo pretio habent illum librum, Tartari itidem, Arabes et Indiani in Mogulis imperio, unde *Populus Sonnæ atque aſſenſus*, Sonnitæ vocantur: rejiciunt autem Perſæ, ſive *Aliſchii*, a quibuſdam *Karaei* vocati. Millius de Mohammediſmo, p. 54.

(*a*) Radix (Sonna) ſive primaria hujus vocis ſignificatio eſt *via*, ſive *converſatio*. Verum ſi ad LEGEM transfertur, ea denotatur *quicquid præcepit Propheta aut vetuit*, aut ad quod invitavit dicto vel facto, ex iis de quibus non locutus eſt Alcoranus, adeoque, inter probationes legales numerantur liber et Sonna: id eſt Alcoranus, et dicta factaque Mohammedis. Eb. Kaſſaius; vide etiam Pocockii. Specim. Hiſt. Arab. p. 299.

BREITH NEMH;

OR,

BREHON LAWS

OF

IRELAND.

This Fragment is copied from an ancient MSS. in Trinity College, DUBLIN. Claſs E. Tab. 3. N°. 5.

N.B. Comm. ſtands for Commentator; theſe fragments abound in comments of various readers.

☞ The firſt part of this Law is wanting.

ORIGINAL.	TRANSLATION.
leathcathach atairſci, odcathach macathach aidce ar ata andlig na feine buachaill oc cach ceatn fride ſceo aidce, as de ata cond bo a buachaill imban ſoillſe ambeith ambuailaid ſo iadad anaidce; mad muca afeis afoil anaidce, mad ba bi imbo daingèan eich icuibreach techta nona ninde, cairig in a lias.	half fine in the day time, full fine (if treſpaſs) done in the night, for the cowherd muſt watch the cattle night and day; the owner of the cattle is to cauſe his cows to be bawned (i. e. incloſed) at nights, if there are ſwine they are to be ſtied at nights, if horſes they are to be fettered, if ſheep they are to be penned.

ORIGINAL.

Ata dono orcc conranda cinta ſii tret 7 ag conranda cindta fri heth, oircc bis alis no afaithce, lingeas eirlim an gort ſaithce, ſa di fa tri ſa ceathair anaen laithe ni ling, im. In tret, ſ. acneirlim conranad chinta iarum inde, ag dono conranna cinaid ſri hed forngid gealeas targeilt nindric notar ime nindric.

1. Caircaide imime indric mad cora tri liag tri traigtea leithead da dornn deg dia hairde mad clas tri traighthe a leithead 7 adoimnetrigh a leithead tis iar nichtar tri trighte a leithead na maighne a curtar in mur 7 tri trighthe anairde in muir, mad nochtaile gebaidh ſide fri dam ſcuithe, ni dicead ſcuithe ara dluithe 7 di chet dam ara hairde 7 a daingne da dornn X dia hairde tri buncar indi

TRANSLATION.

Treſpaſſes of ſwine are alike divided through the whole herd or ſtock of cattle, and if petted pigs leap into meadows or corn fields twice, thrice or four times a day, either ſingly or in company, the treſpaſs ſhall be levied each time, equal to that of a whole herd.

1. What are the dimenſions of the fences of a *(a)* bawn by law? The ditch muſt be three feet wide and three deep, the wall three feet broad and twelve hands high of ſtone work; and as it will be then expoſed, it is to be raiſed with ſod and brambles interwoven to the height of twelve hands more, with three ſet-offs or retreats, ſo that at the top it ſhall be broad enough to re-

(a) The bawn was a ſpace or area round the dwelling, incloſed with a fence, either to keep the cattle ſafe by night from moroders, or to milk them in by day.

RIGINAL.

hor ſor a hichtar 7
: indi air a medon 7
: fair iar nuachtur
gud cach cuaille iar
htur 7 lamcur doib
ch urfaema in ta-
7 tri beimeanna fair
ircha trigh coruige
ordanit cā da cuaille
irnd fot in chuaille
anamain 7 cir drai-
fair, diambe fair is
ogail ar ceat^{n} iſam-
lh induirime it̄ airde
ithe 7 indrueus.

TRANSLATION.

ceive a ſtake, to be driven firmly into the ſod; the ſtakes are to riſe three hands above all, and brambles to be woven between them, when done in this manner it is a daingean or ſtrong hold for cattle.

Smacht peata chu-
7 circe 7 peata ois,
ata mic tire, 7 peata
oin, 7 peata ſin-
, tairgille nairib ite
a caithche.

2. Fines are to be levied for treſpaſſes committed by petted herns, petted fowls, petted deer, petted wolves, petted hawks, and petted foxes *(b)*.

The commentator adds, two Screabal to be paid for reſpaſs committed by theſe animals. I am at a loſs to ine what this Screabal was; Mc'Curtin and O'Brien was of the value of three pence, and was an annual triaid by each inhabitant to St. Patrick; *ſcreabal bhathais* tranſlated fees for baptiſm; *ſcreabal* alſo means a prewen by new married people; in ſome of the notes it d *ſcreabal dor*, and *ſcreabal dairgid*, i. e. ſcruples of nd of ſilver. I find *ſcreabal* was likewiſe a ſmall meaſ corn, and *ſcrupulus* in Du Cange is menſura agraria. the Technical Terms, COIN. MONEY.

ORIGINAL.

3. Car ciaſa cathach fo fich cu fritir incoinicaid beirid chin conloin, cid fil aſogain, buaine in'conluain ital 7 talam dara eiſe 7 a teora heimeide nich onluain a haimeid do im 7 a haimeid do gruth 7 a heimeid do taos ina dire toiſcead cachaes drecht, conach inntaibh do neach faiſead it̃ dire 7 aith̃g.

4. Smachta comicheaſa caide coland acht la colaind afeich feritaib no airceand ite coland afeich.

5. Mbrugricht. cia ro neipidar racht mbroga ſon ar na horr neach brog a comicaid, ar ni bia fidh á tire, ar nach orba ar nach ara ar nach aitreaba ara tair gealla cach ara ceat^{n} for cach naile for cach tairſce for cach fuire.

TRANSLA

3. What are on treſpaſſes co by dogs ſuffered der over the c They ſhall pay qual to the done; and whoe keep greyhoun pay for any waſ by them on butte or dough; that i equal reſtitution

4. Fines ſhall levied for woun by theſe animals attack any perſc ther they are in the body or th

5. Bruigh whoever treſpaſſ lands of Bruig the treſpaſſer ſho neither lands or d they ſhall be obl give ſatisfactory for every treſpa mitted by his breaking throu fences.

(c) N. B. The *Bruigh* was a public inſholder by the chief of every diſtrict for the accommodatic

ORIGINAL.

6. Cairdide tairſce. tagcht tar ſeilb no tar adi tairſce dona dul tar rod dul tar abind na be ſnam doib, tairſce tar fag neſcarta.

TRANSLATION.

6. What other treſpaſſes on fences? Croſſing out of the road, clambering over ditches into peoples lands, ſwimming or fording rivers into the ſame, whereby contentions ariſe.

7. Os airm imbiad do comarba treabar imeaſart cid do gnitear fri heiſeart gaibead imme conimcua as muna be treabad in forais lais, gaibtear a fine comogas do, conimcua a deire, no con tardad fer dilſi, co ceann mbliadna mad fer dilſe do bera a fine, imfean ceachtair in da comarba ognime 7 do bād comairem ind 7 do airgealla cach diaraile as airum.

7. Where joint partners in land are at variance, reſtitution ſhall be made by the treſpaſſer, unleſs he is the chief of a clan, and then reſtitution ſhall be taken from his tribe, if the treſpaſs is not paid in the ſpace of one year, either in hay, graſs, &c. if the tribe be compelled to pay the treſpaſs, the joint partners ſhall number their cattle, and each give ſufficient ſecurity in proportion.

, vellers, he was alſo a noble. See Brehon Laws, No. 4, of the collectanea, p. 19. See alſo No. 35, of theſe laws. *Bruigh* in the modern Iriſh denotes a wealthy farmer. *Bruighean* formerly ſignified a palace or royal ſeat, from *Bruigh* hoſpitality. See Titles of Honour, Kings, Princes, Nobles.

ORIGINAL.

8. Os ma do ti eiſeart co treab lais anechtar, teid do chum a fine fo longad co ceand mbl. 7 ni dia treabane fo righ ina tir 7 is dileas douile.

TRANSLATIC

8. If the chief (tribe treſpaſſes on tha another, the offender become a common tri man to that tribe, ſhall remain ſo for year, and ſhall not chief for any king in country, and ſhall his property with hi

9. Ruiriud dona, rith ta teora ſealba no ceitheora ſealba od cathaig and ſin, arus ág in follugh, ruirid raite dono rith tar tri haireann treora ſealbha, is ruiriud 7 is follugh muna imge deithbe.

9. Ruiriud is the cı of breaking over lands of three or different proprietors; is *Ruirind* or great paſs unleſs ſome ſonable excuſe can ſhewn.

Comm. *Such as abſence of the He man.*

10. Caircaide anairce- and teora fairge. umcor fleſcaig is eiſide bundſaighe acomfad and ſin don tricht leath inindruic imme im rod im fean cach bes ſui 7 anall im-

10. What are the l relating to ſea coa The ſpace of the caſ a dart ſhall be left fi high water mark al the ſea ſide for a rc which is to be incl

ORIGINAL.

ingead ime indruic
ru ſamh.

TRANSLATION.

by two banks, one next the ſea and one next the land.

N. B. *This coaſt road is ſtill to be ſeen in many places, and is called Brien Boireamh's road.*

1. Cair cia meid chta fil a comiceas. ſmacht ime 7 ceathra mo ta caithe, ca meid he fil a comicheas, a caithe aile 7 caithe hra 7 duine caithe.

11. How many fines of this kind? two, one on men and one on cattle. How many kinds of treſpaſſes? three, viz. breaking of banks, waſte made by men, and waſte made by cattle.

12. Caircadiad duine the. 1. beim feda, eir airē feada 7 aithar ıda 7 fogla feada 7 lofeada.

12. What are the timber treſpaſſes? cutting down trees and taking them away; as airigh timber, athar timber, fogla timber, and loſa timber.

13. Airigh feada. 1. r, coll, cuileand, ibar, ıdus oghtach (*d*) a ball s. andire cach ae, bo

13. *Airigh timber*, are, oak, hazle, holly, yew, Indian pine, & apple; five cows penalty for cut-

d) Jundus oghtach, i. e. Indian oghtach, the commentator explains by *crand giuis*, the pine tree, the word is not in the Lexicons: in the Indian language *oghneght* is a pine tree, a word very ſimilar to the Iriſh *oghtach*.

ORIGINAL.

18. Ata orba nad aclaidead, aurba neigne ria ſlogh, ria lon lonaib, ria flaitaib.

19. Ata aurba ceana nad aclaidead, aurba nimfeadna ſaire muilind no durr thige no meinbra ł ſaire duin rig ad comarcar uile arus ſean faſach ł no liancur gach guidhe urba ria collaib ria nailaicraib duntar cach norba.

20. Comicheach don, bis iṫ da dir dlig̃ lanimirce bid ſeiſear umpu triar o firtire 7 araile ofir imirce, U ſeoit anain 7 atain madichmairc acht

TRANSLATION.

18. There are certain lands not to be incloſed; as lands for the hoſting of an army, and for foraging the troops of the Flaith or prince.

19. There are lands left open for mill-wrights to work on, or for carpenters whilſt conſtructing a houſe; the royal carpenters are priviledged to dwell in the woods, according to the Seanachas Law. Lands aſſigned and cloſed for burial places are not to be opened, but by conſent of the proprietors.

20. Comicheach, i. e. aliens deſiring to emigrate, are to be attended by ſix perſons, three from the owner of the land, and three from the

Fodhla wood. Draighean, Trom, Feoruis, Crannfir, Feithlend, Fidhad, Findcholl.

Loſa wood. Aitten, Fraoch, Gilcach, Raid, Leacla, i. e. Luachair.

And in a note is explained Ailm, i. e. Giuis, i. e. Ochtach.

.IGINAL.

ıe ni hacl⁻ liaċtar ɔcomliachtaib ſeab lt modaig mairc ſaite coma comol n gaibeas tuinighe ı teallt medon ach allt tuinighe.

TRANSLATION.

tribe of the emigrator; 5 cows are to be paid down if he emigrates by his own deſire, be he free or bondman or bruigh; if any ſteal away privately, their chattels may be ſeized on, as they have no inheritance.

Teallach tararta. t adh na techta tu-, teallach da dech-ian ramar, ad do d tuinidhe.

21. Teallach tararta, is an inheritance or lawful poſſeſſion, which has paid tythes (tenths) time out of mind, the law gives firm footing to ſuch poſſeſſion.

. Atait uıı ſealba gaibt⁻ athḡ na beir a ina teallt it fir loingad, toich do ; atobach 7 a teallt en ſeilb. ceall gen e, tir forſa mbai g baiſleach bo air nis mara ma beir ra ura comol cis ıid tir daranda Flath t⁻ poll icurtar lia.

22. There are 7 properties pay no fine on emigration; lands which have been taken by force in conqueſt; families of houſes without lands; *corban* lands; lands of expelled moroders; where there has been a murrain amongſt the cattle; when the *neimid* or prince has been ſatisfied for the

ORIGINAL.

TRANSLATION.

rent of ſuch lands divided between Flaiths after conqueſt; lands aſſigned for dreſſing victuals, where holes are dug and ſtones fixed for that purpoſe.

23. Tochomaig Ciannachat cian bruige. da ai and ſin ſamaigas, do luidh tar feart a ced tellᵗ bach for fine a forcomall imana iarum ar feineachas co hocht la iuidnige fiadnaise ban a ceteallᵗ nad reanad a. c. ruſa ceathrumad la atharach iſead techta cach banteallaig do luid iarum dia ceandadaig condiablad airme atharach loſad criathar ceartfhuine cuairt ſaigeas acomnaidᵉ la fear fᵉgeall fiadnaiſe is iar amathrach dian da freagⁿ daig dligˉ ceath ruimthe a. c. dligˉ aile amdoñ ach tul fuigheall an deiganach.

23. Ciannachat enacted the cian bruige (*fine to the houſe*) and ordained two ſheep ſhould be paid for any perſon treſpaſſing on the lands of a cedtellach (*firſt inheritor*) and the tribe was anſwerable for this fine. She doubled the fine if not paid in 8 days, ſecurity for which was to be brought to the wife of the cedteallach: if this fine was not paid it was doubled again, and ſo on to 8 ſheep; and theſe were the legal property of the wife of a cedteallach. This fine may be exchanged for loſads, ſieves, kneading troughs, or an entertainment at the houſe. One man

TRANSLATION.

ſhall be pledged as ſecurity of theſe fines (of 2, 4, and 8 ſheep.)

Comm. *Cinnachat was daughter of Conla mac Faidhg, ſon of Olioll Ollamb, he adds, one man or three women ſhall pledge themſelves for the payment of theſe fines.*

Ced teallach and ced muintir frequently occur in theſe laws; the Lexicons give no aſſiſtance in the explanation of theſe terms. Teallach and muintir, ſignify family; cedo in the Sclavonic tongue is a ſon, filius, natus; I believe ced teallach implies old inheritors, i. e. born on the land.

ORIGINAL.

24. Beartaid Senca cetbrethach bantellach ar ferteallach comdar ferba fulachta f⁻ agruaide iar cilbhrethaib.

Comm. *Co ro imfhuilngit⁻ nabolga for a gruadib iar mbreitb na claen breitb.* 1. *iar claen breitbib.*

25. Hic Saibrig a firinde a firbreathaib isi conmididar banteallach comdar fearba falguide for a gruaidaib iar firbreath⁻.

Comm. *Saibrig ingen Isenca sin.*

Da each alaim leathaer de[illegible]a fi adnaise indruic foircis dlig̃ cuice do dlig̃ dianad be Feineachas muna be feineachais tellais iar suidiu imidraind in dechmaid IIII heich ailius scurtair saer sealba deige fer fiad⁻ lat randta cosmailis treisi do dlig̃ dianad be feineachas muna be feineacas tellais iar

TRANSLATI

24. When *Senca* ed his code he (guished between and female propert he should suffer judgment all Br were punished wit partiality; in hav large wen grow (the cheek.

25. *Saibrig* estat these fines in equity thus saved her from this judgme the wen on his che

Comm. *Saibrig u daughter of this*

Two horses down before wit entitled to half fre of possession. 5 formerly imposed, it was a land inheri already under tyth horses were after allowed, and two or witnesses required. / wards the law req 8 horses from a and three responsibl

ORIGINAL.

ſuidiu andigeand dechmad ocht neich aileas im treib toruma treige fer fadan lat do gradaib feine rannta coſmailis tul fuigheall uadaib diāad be feineachas munad be feineach̃ tectha tuinidhe ilog do airgſean co feis conodog co tein conaitreib co toruime ceath̃ acht tir Cuind c. coraig no mitelgad mbruga noch is neimead iſa ſin telt̃ ſo do bongar cach ſealb.

TRANSLATION.

neſſes. Theſe fines have been impoſed arbitrarily and at pleaſure, unleſs on inheritances lawfully deſcending, then the *logh* (fine) was fixed, except in the country of *Conn*, where he permitted Bruighs to waſte ſuch lands as had been forced from the poſſeſſor.

26. Crui tire do tealach inaenan inain inoighear aſetaib dorintar *mad* la buar buiĩ cumal aſe ſlandt̃.munab fo ſeilb techta tir gen cundgen coibne dilſi buair b̃ air.

26. Crui tire is the law regulating that ruſtics ſhall free themſelves by giving cows; if they are *Boairec's* their freedom ſhall be rated at 6 cows, except the land be by law exempted from tribute.

27. Tuinide raitaigh a triun ſealba co dil no deroſc teilgead artreiſe munab lais fobraid cotein conaitreib co fiacha faithche ite feich faithche

27. Such poſſeſſions may be taxed to a third of the ſtock, if more, the tax may be rejected; but if they reſiſt the lawful tax by force, they ſhall

ORIGINAL.

fir tellaig indligaig clithear ſet ſlaindte forgu na nuile digu ſet ſomaine la coſnam condeithbire fir be ſa haigrian.

28. Atait teora aimſearra inſeagaire itechta lā: athgabhail eidechta tellach indligˉ comrug gen cura bel no gan elod cundligˉ go tuaithe go breitheaman nad beir fiacha cach ae.

29. Toſach beſcna ſo.

N. B. *This is in the margin.*

In ti do beir na techta ſeilb aſe doronˉ co fiacaib taige inti creanas centeol gen taigi conglaine cuibſe dileas doſuide o dia 7

TRANSLATION.

forfeit a milch cow; Every chief has a right to a dry cow from each, or at leaſt an heifer. The man who owns the land may legally defend the cattle for the owner of them.

28. There are three caſes where poſſeſſion is illegal, retaking of land without giving ſureties; without application to the chief or Brehon; without having ſatisfied the legal debts that were upon it.

29. *The beginning of peace:* it ſeems to denote a diſtinction between thoſe laws enacted in time of paganiſm, and thoſe eſtabliſhed ſince chriſtianity.

Whoever poſſeſſes a thing ſtolen ſhall pay the fine of the thief from whom he received it, if the thief cannot be

ORIGINAL.

duine diam ſlan acubus bid ſlan aanum.

30. Eimide dono dianad forgeallt⁻ ara feiſear coir comnadma ara ruice fream ſaigte ſaer ſaigaid inmeaſam cor comadais cach anaicaidtear ara taeb tanais ar ni ſeadar nadarligtear lā do gres daig fine 7 firgiallna na maithri oiltreas ara atri ro ſuigid do imfothaig cor.

Comm. *Eimide*, i. e. *the State Secretary.*

31. Ni nais uma na hairgead na hor acht f⁻ mal ni nais buarbach india forneach lais na biad ba ninais tir for imrum ach munas fotha ſealb ni nais edach for nach nocht muna torma tlacht iſe greithe centorad do gnid ro coubr̃ite meaſra ad gella acumung do cach.

TRANSLATION.

found; for whoever has a clean conſcience with God and man will not be guilty of ſuch a crime.

30 The Eimide is to cloſe all matters on witneſſes having proved the covenant. Surety of equal value is not ſufficient ſecurity for a tanaiſt according to old ſtatutes; tribeſmen therefore ſhall give two witneſſes or ſureties, and one of the mother's foſterers, theſe three ſhall be deemed proper ſecurity.

31. No man is bound to pay braſs, ſilver or gold but a king; cows are not to be expected from a man who has none, or land from a man who has no inheritance, or clothes from a naked man; a diſtinction of circumſtances muſt be made in adjudging fines and penalties.

ORIGINAL.

32. Ni mac bradas finntiga fine fri fodfrith ineaſa munab neaſa fircoibneas mathair athair inorba.

TRANSLATION.

32. A ſon does not deprive the tribe of land unleſs he is the next eldeſt of the mother, by the father who owned the land.

33. Horba mathair mur coirche a mic oflaithaib a ard thimna.

33. Mother's lands (dowries) are ſecured for the ſons by the will of the Flaith, as by Coir. (*See Coar explained at* N° 75).

34. Do aiſic aleath im̃ do cumfine fingrian aleath anaill afir brethaib. ſil àfeola fodlaigtear fine o cirt cobrainne. nis tic do c̃ comfoccais acht c̃ orba in boaireach da uii cumal comarda orba biatach in boaireach orba for ſet nim faebair as daṛanar leith dire.

34. One half of the inheritance is reſtored to the tribe, and the other divided legally. The ſeed of his fleſh (*baſtards included*, ſays the commentator) partake of this diviſion with the tribe. 14 cumals (42 cows) entitles a Boairec to biatach lands; but lands that have been purchaſed are not ſubject to this diviſion.

RIGINAL.

Slan fairgſe ind in bruidrechta. ide tire comdidan heach ni direanar o bi bliadain acht fochructa ar nach be ſlan re meaſaib ingean la.

TRANSLATION.

35. Bruighs being an order of men appointed for the entertainment of travellers, they ſhall not be taxed for the ſpace of one year; and as their lands are beſtowed them, the produce of his land is to be taxed after that time, by the old ſtatutes.

. Sir cach ſen dlig criche condealg in i di coindelg cach is and berar cach nd co Righ.

36. When an ancient inheritance is in diſpute, the caſe muſt be brought before the king.

Comm. *Unleſs it can be ſettled to the ſatisfaction of the parties by the Brehon or Judge.*

. Ni Righ lais na geill inglaſaib dona his Flatha dona eirr feich cana in tan is in Righ in amais and doranar dire gen gae gen eaſgen eis indrucus fri ha.

37. He is not a king who cannot demand hoſtages; who cannot command tributes from Flaiths; who cannot recover fines for treſpaſſes. When he can do theſe things without oppreſſing his nobles and plebeians, without doing injuſtice to his people, or ſuffering others to do the ſame, then he is truly a king.

ORIGINAL.

38. Atait uii fiadnaiſe for gellad gaecach Righ. ſenad do ſodadh aſa nairliſi cen fir cen dlig̃. dide aire. inge mad tar cert maidm catha fair nuna ina flaithius diſce mblechta milead meaſa ſeol neatha ite uii mbeo caindle and ſo foroſnad gae cach Righ.

39. Ieora gua aſa moam do fich dia for cach tuaith. fuilleam gu nadma forgeall gu fiadē gu breath ar fochraic.

TRANSLAT

38. Seven thin witneſs of a kin proper conduct: lawful oppoſition ſenate; an overſt of the law; an ove in battle; a dearth reneſs in cows; of fruit; blight in the ground. are as 7 lighted to expoſe the miſ ment of a king.

N. B. *This is coronation oat emperor of who, was req ſwear that du reign they ſho ſeaſonable rai no inundation vers, ſterility or malignan ences of the ſu happen.* See lis's Hiſtory Conqueſt of co, book 3,

39. Three crimes are adjud common people: ing the earneſt o ties; breaking a

IGINAL.

Atait iiii nadm
adad ciad roiſcai-
ud for a flaith mac
athair manach for
l ulach for araile
aenar ar fo fuaſ-
ith 7 fine 7 eaclas
char 7 cach nocar
car for ameamra
i for congrad ar
ra nadmand aſpa
aiſcaidtear lā cor
aib fine ar do im-
a 7 fine 7 eaclas
r natoltnaīgt̄ ar
doibſium na be
h cor ardiam bad
h ſeon cor iſand
tſom curu ame-

TRANSLATION.

before witneſſes; giving falſe evidence.

40. There are four duties to be indiſpenſably complied with, the ruſtic to his flaith; the ſon to his father; the monk to the abbot; to be amenable to the laws of the flaith, the tribe, and the Church. There are three covenants to be ſtrictly obſerved by the moſt indigent, a covenant with the members of the church; a covenant of ſervice to the flaith; a covenant of good behaviour to the tribe. Theſe covenants to the church, the flaith, and the tribe are indiſpenſable.

Atait iii nadman-
roithead ni anaic-
aib do log eneach
no ſeagad naid̄
a finntar f⁻. ur-
naid̄ coruſa gaide
ge gin ingada fa
orcraid coibche
laid̄ aratait da

41. There are three covenants which do not amount to a log-eineach, eiric or ſeagad; a covenant that has been made known by proclamation; a covenant for theft when the thief has been ſuffered to eſcape; a co-

ORIGINAL.

achlaid cor lā, bean fris tabar coibche naidnaigead fer do beir coibche mor fribaidſig fornaſcara dilſi ara ate cuir innſin nad roithead co trian ro ſuidigeadh aniubartaib cor lā. Acht urgartha cor lā ni dileas ni gen airillnidh ar nach craide is eaſlan iniaid acoibche dlig̃ ſlan craide a feir breitheamnus acht uais no urccairt no egmacht.

42. Atait tri tond naid̃ naiſcaid̃ l-a, diceanglad a feic eamna, bean fri tabar coibche indichligh ſeach a athair mad ar dicheall anathair aſath-aenden in coibche ſin cor fo cerdcor ſeach aga fine ada cora do beith-oga cor faeſma fo cerdcor ſeoch fine nurnaige ara

TRANSLAT

venant of female when challenged; are two challenges kind, when a v gives land to m adulterous commu on, or when a mai land to the wom the ſame, the ſure ſuch occaſion not e ing to a third perſ law juſtly breaks but theſe proclan muſt be made in and the man ſhall clared to have be firm, and not in per ſtate to have r grant of that kinc

42. There are covenants not b by the old ſtatute which are null anc effect: a covena dowry made to a v without the father ſent, for the dow the father's prope covenant made w Flaith for his prot

ORIGINAL.

tc donadmand inn ſo diceanglad a feicheamna nadad cora donadmaidˇ.

43. Atait uii nurdluide fine ar do longad cach fine ite uii nilaidte dolaiead o ſetaib 70 ſealbaib, foirgeall o fiadaib arach for dagnadmaim tuinide for dagrathaib aſdad lan log legad creice cenurgaire aitai diu fo taeb ecal¯ coingilt fri flaith.

44. Atait iii tire lā adadilſiu cin ni tardaidtˇ a logh ar indeall andilſe condate tri decmainge in domain adintud tir acambi flaith do dilſe tir acambi eaclais do dilſi tir acambi connfine do dilſe.

TRANSLATION.

without the conſent of the whole tribe; a covenant exacted by the Flaith without conſent of the tribe. Theſe covenants are void in law.

43. There are ſeven fines to which the cattle and lands of each tribe are ſubject; ſureties before proper witneſſes; covenants by ſureties; poſſeſſions held from ſuperior Raths; detaining the logh or fine; ſuffering moroding on the chief knowingly; moroding on church property; breaking covenants with the Flaith.

44. There are three kinds of landed property that do not give the logh of their cattle: Land the real property of the Flaith; land immediately belonging to the church; land properly and really belonging to the tribe.

ORIGINAL.

45. Atait iii. tire aile nadatuſa for feinaib na breithamnaib do tinntogh, tir dianairbiatar flaith, giatograid comharba do, munrodligtear ataiſeac co treabair, tir do berar do eaclais ar anmain nadfacaib eaſlan acraidhe, acht mad iartain la comarba, tir dia toirgtear ando ratar ina log do tindud na dentar ac neach 7 ata acuingid diubarta 7 tairgt aſeoid le afearaind fein 7 ni geib achuingid diubarta is dileas in f'ann do ticatha.

TRANSLATION.

45. There are three other landed properties neither the Tribes or Brehons can avert from their proper uſe: Lands aſſigned for the menſal of the chief, or can the ſucceſſor diſpenſe with this homage from the tribe; lands aſſigned to the church for the ſoul's ſake, (Comm. *adds, the ſucceſſor may claim it, but not in the ſick man's life time*); lands given inſtead of a *logh* ſhall not be exchanged; and if any one deſires to quit his holding, or is expelled, let the emigrator be offered his portion of property, but the expelled man has no right to any part of the landed property.

46. Atait iii. deirg mirinda nadetuſa ambelaib cacha Flatha na fadbad luibar na feine anaſtad bo cona timtach fri ſo-

46. There are three things difficult to be ſettled regarding the Flath which have been handed down by report only, and

RIGINAL.

: naenaigh gabail
n tar duthracht, lan
n ceile 7 ogh nair-
comarbaib arus do
conameas lā ni-
ıii cumala chumal
Flaith ni doſli uii
umla leath cumal
Flaith ni doſli iii.
a iii. s. as do Flaith
ſli cumal s. as do
ı mad ni bes luga
glaigtear ariaraibh
arrogart Padric in-
ıdſa ſo ar na con-
la firu Eirind if-
in Righ Laegaire
Neill do can 7 do
eaclais arid tanfol-
ınd ſo uile.

. Cis lir tairgſin ca-
ine, connar do la-
tar eaclais roſu-
t[a] Flaith for do tu-
tear.

TRANSLATION.

are not to be found in the old ſtatutes: Stopping cows of a poor peaſant at fairs if he does not pay the duthrach or fair-tax; in caſes of full Eiric for the murder of a wife or young ſtudents, where the law demands 7 cumals, the Flath claims 1 cumal, where 3 cumals is the fine he demands half a cumal, when one cumal he claims a heifer, where the crime be leſs he obliges the tribe to compound. At Patrick's arrival in this Iſland, at the requeſt of the men of Ireland, in the reign of king Laegaire Mc'Neill, he ſhewed the evil tendency of all theſe to the people and to the church.

47. What was then offered to each tribe, that they ſhould have a Flaith to ſpeak for them in the church meetings. The

ORIGINAL.

48. Atait iii. cuir tindtai mac beo ath⁻ ima athair nach airmead luibair na feine do airingaire a tindtog f⁻. go ſetas tuailing gill de fri bas, do ſannad agrian tẽchta do ſannad ni rod imbi dibeo dil 7 marb dil do ſannad connach bi ni friſ nderna a bethu.

49. Ni techta an fine dith ar fine arus cā mochta tuillean afeibe ſeadar imcaire feibe na ſeagar imtellach mboaireach ach iii haidche bede cora la thuaith 7 cenel cona nurlaind techta tuiſeach cach fine ara nithead feib 7 beſcna.

Comm. *In ſl⁻ ro dib⁻ it⁻ ſun 7 ma ta bruigh is*

TRANSLAT

Comm. *adds i* theam̃ *and in* ea *judgment and chu ſemblies*, i. e. *in t and eccleſiaſtic trial*

48. There are things required of by all the books tribe laws, withou tion on the part ſon: viz. at the d a father to free h ful inheritance; t the law and his f will relating to hi thern; to provi each, that no one a maintenance.

49. No uſurpe force himſelf on a on the election of a but the chief of every tribe ſhall aſ at the houſe of a *each*, and remain nights in the elect the proper chief, all things for th and peace of the p

Comm. *On th of a Flaith,*

ORIGINAL.

tir 7 comadbuir imda dul do lucht na tuaithe uile go tech in bruigh conna landaimb la ca f. dib 7 ab 7 ⅄ lu 7 teora bavidchi an' ac denamb comairle cia gabait ifin fl's 7 gurabe gabait inti dana duch in flimh nus 7 gural mac flatha 7 gurab ua air aile 7 go rabat na tri contaifme aige 7 gurab indric gin gait cen guin.

TRANSLATION.

ſuch cauſe the people of that diſtrict ſhall aſſemble at the houſe of a Bruigh, and ſhall remain 3 days and 3 nights, with their attendants, in conſultation of the election, and ſhall elect the proper heir, whoſe father and grandfather has been a Flaith, had three royal palaces, and governed himſelf without injury or hurt to his ſubjects.

50. Fallach cach fine ris ambai micora ma da tallas dar ſaer fairgſe ni anntar ni ſeacha fine o becaib comoraib conige abad fine conarfaſtar doib fo lin fiadan ach tall muire feth flatha 7 for comal chis flatha icain aicillne no thore neochraide no boin gabhala no molt coruſa fine

50. It is lawful to plunder on the open ſea, but no tribe is to covet the property of another, from the loweſt to the higheſt; on being accuſed of plunder they ſhall produce witneſſes that they were taken at open ſea, out of the Flaith's dominions. They ſhall pay the Flaiths rents and

ORIGINAL.

arus do ro dil fine fris nangaibt̄ athgabail nathai na giallna acht toirſeat anatihgā treiſi cid be imdi roib re dfinn fine is do an fuiglib airechta ſuigeall īmpu.

TRANSLATI

taxes, without o tion, in ſwine, h milch cows, or we and are forbidden tc back pledges or nants; if theſe c be committed by tl *fine* (Tribe) the A ſhall put the law in on them.

N. B. *The differen or tribes, ar plained in a quent law, an various tribes.*

51. Feab aindir be cārna, doranidhar ſetaib oige dia rubla fo fuiriſtar ach ro pennead anilpeacta cia rob iar nilar comleachta.

Comm. *Do reir ancarat.*

51. A woman victed of obta wealth from youth the crime of whore ſhall be deprived of wealth ſo obtained, do penance.

Comm. *Acco to the heinouſn her ſins. An in an ancient ſary, is expl to ſignify the of certain p ſaints.*

ORIGINAL.	TRANSLATION.
2. Ciſne iii leaca ronad fuaſlaici dlig̃ ſuigeall na faſach fir naicnig, einem̃da foraniada cribeann deo da, comdidean fri triar dligead forrſaide ſen cuimne, coc ui beatha adſuiaire atarras.	52. What are the three fundamental leſſons to be taught to all ranks? The holy ſacrifice which has been written by the will of God; tribute, which the antient laws preſcribe, or tradition has eſtabliſhed; the regeneration of life by water.
3. Ciſne iii haim̃ſa apail a torad ar cach combe dithle, ith, im̃ arbha) 7 blicht it) 7 meas (na cailh) taithmeach nuda ſacrad fuidre fuaſ-1 X mad fuaſlucad ogaib.	53. What are the three ſeaſonable offerings from a Flaith? Corn, milk, and fruit; the free feuds redeem theſe offerings by free gifts, the ſlaves by tythes.
4. Atait iii tedmanna ndſum tecaid in bith. i do tiachtain. ar cil do chur. duine ba tiachtain.	54. There are three dreadful things happen in this life: famine, civil wars, death.

ORIGINAL.

55. Atait iii frither nodaicad f⁻. comed do breitheamnaib: ar na rugadh gubreath; almſana o cach di cach, torad nemfoirgeall. gua no gu fiad ituaith.

TRANSLATION.

55. There are three ſpecial things to be obſerved by Brehons; Not to give falſe judgment; to give alms without expectation of requital; to reject falſe witneſſes.

56 Cain berad meirdreacha alanamnus imuine do ciallathar loghneineach incelad bainfeſa in taigi tairfine toranna mbruighe inſaig orba lā mac doirche is brecht ceroithne mac muine anfaim cach ndoirche cach ina comfogail in manur coillead lanamnus incelad ruca cacha baitſaige ataige la fine mathar mac baitſide, do roig le imbreathaiô aicnigh 7 cuibſe 7 ſcrebtⁿ 7 la fine mathar mac baidſaide.

56. Married men guilty of whoredom ſhall pay the *logh eineach* (mulct); for baſtards are not to be ſtolen on the tribes, they are the ſons of darkneſs, and have no right to wreſt their landed property from them; every harlot ſtolen into a tribe, can only be the mother of a baſtard; and it is impoſſible for ſuch a woman to declare the real father of the child, for in the opinion of every Brehon and man of letters, ſhe can be only termed the mother of a baſtard.

ORIGINAL.

57. Cis ne iii mic na gaibead urtechta mac cumaili mac mucſaide mac biride cid fo dera ſon aris indſa m̄c cumaili i flaithius arid cutruma ado ailche fria in athair arus coramac mucſaide fo chis ni huſa bach briathrach iflaithius.

58. Baidſeach cach lie̅s taige no cach ben deairaig alanamnus cen deithbire ar niſaig atairfine fine cen to cuirid no cin log *faeſma* no gin fir fo gerrta no *coimpta* noime.

59. Guach cach brathum aenlus 7 taige it comfeich la̅, ingad is taige ataige is merrlle

TRANSLATION.

57. What are the three deſcendants not entitled to rank? The ſons of women ſlaves, the ſons of men ſlaves, the ſons of idle brawling women; the ſons of women ſlaves are excluded the rank of Flaith, let their claim be what what it may on the father's ſide, for the ſons of ſlaves ſhould always be under tribute, and it is not proper the ſons of harlots ſhould ever be Flaiths.

58. Poor and naked women are to be avoided in marriage by the tribes-men; women not worthy of being endowed, not worthy of the fiſc or protection; or of the comforts of life.

59. According to old ſtatutes, theft and moroding are eſteemed equal crimes, for mo-

ORIGINAL.

inmerlle itlan feich ar doran cach alaimnige ara laim 7 atheangid ara gnim 7 acubus dia ſafar ſlan brethaib ſeancha lā it comarda an eiric aenlus 7 taige.

TRANSLAT

roding is theft, thief is to make r tion; therefore the moroding, are crimes, and the equal.

60. Atait iiii ſaba tuaithe no do des ſruithidar imbecaib. Ri gu breathach; eaſpoc tuis leadach; filid diubartach; aīrec eiſindric; dlegar do cach Righ firinde, dleagar do cach eaſpoc andgus; dleagar do cach Filid neamduib airtce aircedail; dleagar do cach aireach indrucus ar na doige amāā ni dlegar doibh dire.

60. There are peſts to ſociety, they ſo happen: A given to falſe judgı a biſhop inclined to a falacious flatı poet; an unfa *airic*. Every kin bound to be juſt; biſhop to be pure; ry poet to be ſincer open; every *aireac* faithful, and upı and not expoſed t fines or puniſhmer the law.

61. Sruith fer finntiu, ſen fer findthiu ni fuith muna fuaſdar ni techta afinntiu fo da fith fo da clai foda derga foda tlean for do tuigaidĕ an fine 7 mi coraibh. Ni tuailing

61. Proper tribe are diſtinguiſhed known. Senior tı men are not to b pelled unleſs they been guilty of ; crimes, ſuch as litig

ORIGINAL.

breitheamnacht lā na haſtar tellach 7 comicheas mbruigreachta co facaib cacha ceathra 7 duine caithib 7 duine chintaib a teaṫl fo techtughadh iſead doſli dilſi nairme ateall fo leadh toirſin iſead doſli tri ſeota fo imcumas naithḡ.

Comm. *Bo* 7 ſaṁ 7 *dairtad.*

62. Fer tailge aceathanathbothar, aceile no ar do aiceand do ſli leith fiach fri himcumus nathgabala aratha athgabala lā, do ſli, ſ. ina focſal no ina fuaſlocad athgabail ſuaſlaicter ar toiriſean acomong lā firiſe do ſli leith fiacha.

TRANSLATION.

neſs, aſſaults on their neighbours, murder, and ſuch like crimes; they are not then entitled to the benefit of the law, unleſs they have conformed to the Bruigh law; have paid all treſpaſſes of men and cattle; they are forbidden to take up arms, or combine privately in reſiſtance under the penalty of three cows.

Comm. *A cow, a ſtripper, and a heifer.*

62. If men drive their cattle to treſpaſs on bare graſs (*in winter ſeaſon* adds the Commentator) is half treſpaſs, and reſtitution accordingly by the Seanacas; and the redemption of the cattle ſhall be paid in *ſeads*, or cows.

BREHON LAWS

ORIGINAL

63. Tagait do, ceathrar mbuaibrig do ceile do dul ma muin, ar ni [illegible] do gnath oldas [illegible] ar mud, acht na maith [illegible]

TRANSLATION.

63. If they drive cattle into a bawn where winter fodder is depoſited, a cow is to be demanded for treſpaſs if they do much miſchief in waſting and conſuming hay.

64. Fer [illegible] ceathrar [illegible] fer d'gnim aidre il-leabh ar bid aceathfo [illegible] ainaged ind.

64. If a man drive his cattle to ſtrange bawn and the cattle of his neighbour be ſhall forfeit [illegible] as if they were driven in by [illegible]

65. Fer do dearnn a ceathra i faibh muigi ocus a ceile a rean il-fer ar a fer ainig maid no aroaid in-a bi fer forad ing a fer Breithemain - airean il-fecta ail a fer breithem.

65. If a man drive his cattle to the meadows of his neighbours and his meadow be full of hay or grass, he ſhall forfeit a cow as a reſtitution for the hay, he ſhall forfeit to the Brehon [illegible] ing a c

; I N A L.	TRANSLATION.
eas fer foirſe i ı na be dileas teallach ſealba foirſe caiti in gellaid ſeoit 7 ſi ſaidbri caich ſealba dilſi a	66. Every man muſt take poſſeſſion of land openly, and no property can be poſſeſſed but with the knowledge of all parties, and when he has paid his cattle or other riches for land, it is then lawful for him to defend it by force of arms.
i tochta imfir lide corab do drong coroſui- adraeg fir fer noſaib flatha a daib eacal.	67. The rights of the church were eſtabliſhed in Ireland by Patrick, by the conſent of the Flaiths or Princes. Comm. *Laogaire, Corc & Daric, Patrick, Benin & Carmacb (a).*
ıl no ſliſeam aſdar baduirnd har no fir nai- haltoir, no fir	68. This was a chip of the old tree. *3 lia* was the gift at the altar as a ſacrifice to Heaven. Pa-

e old book of Balymote, p. 167, is a catalogue : eminent Fileas, or authors of the early ages, ıs thus : " Nine perſons were concerned in the *mor bearla Feine*, viz. 3 Kings, 3 learned Fileas, ly men. The 3 Kings were Laogaire, Corc, The 3 Fileas, Roſs, Dubthac, Feargus. The n, Patrick, Beneoin, and Cairſeac."

ORIGINAL.

fogearrta no cõmpta naime, ate ind ſin fira roſuidit Padraeg do gleod fer n'Erind iflaith in righ Laegaire Mc'Neill inos fer n Eirind.

TRANSLATI(

trick ordained this or Iriſh in the reign of *gaire mac Neill*, a found it an eſtat ed cuſtom among Iriſh *(b)*.

Comm. *Many books explain ſuch as the long of Leighlin.* (bair fata Leglin

69. Ciſlir dia ro ſuidighe comdire ła. Ged. corr. caitin. caileach canait comdire ła nihice nachae aithḡ araile.

69. What was ac ed from the vul Geeſe, herns, kit cocks, whelps, wei qually offered accor to the *Seanacas*, or law.

70. Crim feam fiadubull dia ro techtaidt̃ greas for nideoin admad acerdca tirad anaith (1. gradh flatha) bleith amuilleand bleith alamhbroin dichmairc bleith for libroin deanam cleib denam cleithe laſcad luiſe loſcad guaile t̃obã tire claide mianna tochar puirt imirt

70. Flaiths of generoſity beſtow apple-trees to ſmith anvil-blocks; and to wrights for cogs and dles to querns; for ing baſkets and wat for burning weeds lighting coals; for t ers to houſes (*i. e. bi over bogs*) for the ę

(*b*) Lia, in Arabic *leyah*, is a white bull; the Com tator here explains this word a ſpeckled calf.

RIGINAL.

ı for rot epe cacha
acht fid neimead
legfidh im feadain
maib fo imrim nac
lair imrim eich ach
ocha conoiſcead dire
righ each eapſcoib
ſuadh no nae co
eaſa iſſide condaile
lire friu dul tar chill
tar dun urba inḃ na
airech glanad raite
adh aile cain dorn̄
ı corus aēaig ur-
: tairis.

. Corus indbir. atu
in forcraid fomelta
oin fuaſclucad ath-
a a forr̄gabail aga-

TRANSLATION.

of (c) *gliath* on the roads; theſe are cut out of every wood except holy woods. The horſes of kings and biſhops make good all damages for breaking through the fences of a church or dun, or deſtroying the tomb of an *Airech*, to be determined by an Umpire, and they muſt afterwards be fettered.

71. River Laws. It is forbidden to fiſh in rivers, or to deſtroy birds on them, without leave

gliath—This word is now obſolete. I believe it ſigıe game of *hurly*, now called camánt; in Perſic *ghaluk* y ball and *ghulte* a round ſtick, a rolling pin; gliath ıerefore ſignify a *hurling bat* or a goff club — gliath in ſkirmiſh, fighting hand to hand; *ghelis* in Arabic the All the puerile games and manly exerciſes mentioned ıhbur in his voyages into Arabia, are common with h; ſuch as the games of five ſtones, pitching the the bar, &c. &c. the *Quern* or hand mill for grinding f which he gives a plate and deſcription as of great y, is in uſe in Ireland at this day in many places. In Kemanè is any thing arched, as the bow of a fiddle, Iriſh camàn, is the batt or hurling club, which is alıd.

ORIGINAL.

bail edechta a focſal afaichthe aſcoir dia dean fuaſlucad coimdeadh ſarcuibreach for eocha derged comraig nadfornast cuibreach fir na do turguid imeaſorgain oca teilgtar fuili nadligead othrus urgabail innacen ameablugad forcraid nimana for ceath, is aire conaimeas na comdire ſeo icuic ſetaib ar na hernigt inar imbec 7 ar na beth ni gen eiric 7 arnhimirba neach na be hai. Ar do imarna Padraeg na tiaſdais na comdire ſeo tara ni doruirmiſeam afiir naicnid 7 coibſe 7 ſcrebtir andul gan ni is mo arate comdire and ſo ro ſuigeaſtir Padraeg anos fer nerinn iar creideam cuig *ſed* conaimeas in cach dire do ſund la haithgin.

TRANSLAT

firſt obtained, w is caught in this t ſhall reſtore wha have taken; and horſes ſhall brea meadows, they ſ detained until red All horſes let l open grounds ſ long-fettered to diſputes, and if an rel ſhall ariſe to t ing of blood, cauſe Eiric ſhall manded. At th ing of Patrick the were ſettled in t dom; and Patrick to them, as he they had been b ſtabliſhed in I five cows he all be the full reſtitu each of theſe tref

72. Cis lir cain it na bi imaclaid ta cona do ro dilſib do cach dib cedna friaraile. Cia himirba cach dib friaraile ni

72. What are grees of conſar or ties, between where reſtitution by faſting only,

ORIGINAL.

mille acht aithḡ cotroſcad no himcim iar troſcad na hapad. Mac 7 a athair. Ingean 7 a Mathair. Dalta 7 aide. Ingean 7 a buime. Mac 7 a maithre. mad oige ma-magaire Flaith 7 aceile. Eacł 7 a manaig fuaidre bith comaideadan cis 7 aſli Righ 7 anathig orr-tha, cumal (i. daera) 7 aſlaithe, techta adaltra-cha iar na hurnaīd no aidite dia finaib fria firu cedmuindter acus a ceile do rair ngairead intan do nic fatna him aclaide ſeo. is and do nic fad na du-ba digeanna cenail gen faſach cen dicetal na berrdar afiraicnaid na ſcribeṫ na faſaigh ar ro ſuigideadh na cana ſo otoſach domain co diaig cen imaclaid.

TRANSLATION.

mitting to the chaſtiſe-ment of the Abbot after faſting. This kind of reſtitution ſubſiſts accord-ing to the Seanacas or old law, between the ſon and the father; the daughter and her mo-ther; the daughters and ſons of a Flaith and his wife; between the church and its monks; the feuds and the Flaith; the king and his chief warriors; the bond families and the Flaith, except in caſes of adultery which extend to the tribes of the firſt families and their wives, which law muſt be ſub-mitted to without re-ſerve; the moſt learned men and writers and all holy men have ordained theſe fines from the be-ginning of the world to this day, and for ever.

73. Cis lir ro ſuidi-gead ro dilſe cacha tu-aithe ada comdilſe da cach 7 recht hae aite

73. What are the pri-vileges allowed to native Ruſtics? To cut wild crab trees for handles of

ORIGINAL.

Crim allda mainandach cach uiſce biath foibirt cacha ſrotha lortudh aidche do crinach cach fid gen trenugud fulacht cacha chaille cnuas cach feada arad cacha fedna crand fedna collna cranngill atharguib luitheach laime da achlais birer and treige nurcomail damna fondſſa damna looinida fiad cacha feda adaig eadarba condeithbire feam cacha trachta duliſg cacha cairge torad cach trethain ala cairrge cach fid cen criniughad imbleith forlig aenach naiditan dul aneathar imirt fithcille tige aireach ſaland tige briugad dirind uas cach ſlabrad forchimig adaig eatarba inglas.

74. Fuaſlaice cach rugrad for ſna heatha aiditiu as ingaib fir fithiu fuaſlaicẽ go comlabra fir

TRANSLATIC

fiſhing ſpears, for i
fiſhing; to burn br
wood in the night
dreſſing of fiſh; to
ſmall branches of w
hazels for yokes or
tackle as will twiſt
the plough, and
hoops and churnſta
they are free to the
duce of woods bor
ing on the ſea, to
wreck, duliſk, anc
every eatable throwi
by the ſea on the ſl
and rocks, but in
lecting theſe, they r
go quietly and peace
from place to place
ſea. They are alſo
lowed to play the g
of cheſs in the houſ
an Aireach, and to l
ſalt in the houſe c
Bruigh: On leaving
ſhore, the boats r
be chained and lock

74. It is noble and
nerous to forgive
treſpaſſes committed
humble ruſtics;

ORIGINAL.	TRANSLATION.
ſaiba ſeoit indilſigar	ſtrong ſhould not ſhew
aigſe na haiti diu eudail	their ſtrength over the
a tranlide neirt.	weak.

End of the Fragment of the Brehon Laws in the MSS. of Trinity College.

The following are from the MSS. in the poſſeſſion of Sir John Sebright, Bart.

At the beginning of this Fragment is the following remark, part of which I have inſerted in the Preface relating to the Brehon Laws:

As for the Forts called Danes Forts, it is a vulgar error, for thoſe Forts called Raths, were entrenchments made by the Iriſh about their houſes, for we had no ſtone houſes in Ireland till after St. Patrick's coming, A. Chriſti 432, the 5th of the Reign of Laogary Mc. Neill, and then we began to build churches of ſtone; ſo that all our kings, gentry, &c. had ſuch Raths about their houſes, witneſs Tara Raths, where the Kings of Ireland lived, Rath Crogan, &c. &c. &c.

THADEUS RODDY.

☞ The Reader will find Mr. Roddy's aſſertion of the Raths confirmed in the following Laws.

FRAGMENT.

ORIGINAL.

75. Cis ì fala foriadat dilſe cā aſelba, as na tintuither cidiupart.

Fal fine hicas a caithche coronicchar fa cā ſet ronicca conaſumuine natet inairmidi fer gleth names naith intire cid maith acht ni rocclanna a lam fa deiſſin fir aſacathach.

Fal fir chrenas imbecc luaig do forcid arro ſera arro fertar fris na cetar.

TRANSLATIO

75. What is granted to landed perty; on taking ſeſſion or on quitting concerns *(d)*?

Fal granted to a to become one of a t ſubjects him to pay bute of all his prop of cattle grazing, fruit, of corn, &c. all increaſe of ſtoc from thenceforth ſul to tribute.

Fal is granted t man who purchaſes and offers the valu greed on, but ca get poſſeſſion.

(d) Fal implies a king or chief, but here ſignifies c royal privileges conditionally granted the Tenant, c ſettling under a Flaith or Chief. *Pal* and *Phal* in th ſian and Turkiſh language is a guardian, and the w often joined with *Schal*, which ſignifies a king: it is times corruptly written *Pad*, *Phad*, and forms *Padiſc* title given to the great kings of the eaſt. See the T Lexicon, at the word *Pad*.

ORIGINAL.

Comm. a caſe. *Ferand do recaſtar duine and ſo, 7 ata acacra a dubarta and 7 do aircend in duine ro cendaig in ferand aſberand fein do aris 7 aſeoit doſum 7 ni bail leiſſuim acht adiubairt ma ta trebaire a dilſi uili ar* iiii. *buairib* xx^{t} *meniuil dilſi atrian ar* iiii. *buarib* xxet *7 ada trin a x maid 7 is fal ſein.*

TRANSLATION.

Com. *Here it is ſuppoſed that land is ſold to a man by agreement, and the holder will not give poſſeſſion, but offers to return the value and keep his land; if the purchaſer has paid down the value he may force the other to quit, if not ⅔ muſt be depoſited in 24 hours, and the remaining ⅓ in ten more, which entitles him to Fal, i. e. he is to claim the interpoſition of the chief.*

Fal naud barta imbelu uſal nemed, fal do tire anne do flaith iar nedh.

Fal given verbally by an Uaſalnemedo: Flaith, muſt be obſerved when any Ruſtics quit his territories *(e)*.

Fal fir foſuiditar dag ndinand coſorathaib 7 fidh fiadnaib aris ann

Fal is granted to a man who ſettles under a Rath, for ſervice and la-

(e) A verbal fal, is the protection which a noble gives to a rustic on ſettling under him; and when about to quit his chief, he ſays, I demand my liberty and the cattle I gave for my protection; and he ſhall not leave the chief's land until he be ſatisfied; this is alſo called *Fal*.

ORIGINAL.

do toet fual ſo trebuire in tan dona thongaiter cuir dar enech fer.

Fal anfuitchiſſa iſſe ſede tintaite aiter iar tain arin dilſide.

75. Aṫ III tire fris na contobir m̄c na Rath ua fiadhnaiſe ḟa, na dilſe is go airechta anaſtud digaib dilogainech aireach no doſegat.

Tir fomaicc dona tabair log cia do bā fine ar nitechta conn na ciall fom̄c intan naſcair inn inan iſin ecnaircc.

TRANSLAT

bour; and has furety for his orde haviour, in confo to the laws of the and for paymer *Enech (f)*.

Fal is granted t nors who have pro until they are of a

75 There are thi ſes of lands und protection of Ra tribes, to be reſto the proper male li cording to Seanch Old Law, where t gheineach has bee acted contrary to l

Lands of n ſeized for the paym the Logh, which i trary to the law t minors are of p age to govern thei affairs.

(*f*) The Enech or Logh eineach as explained her is a tribute given by the tenants to the chief for ſettli der his protection; *Enach, emenda, Scotis, vel ſatisfac datur alicui pro aliquo delicto ſeu injuriâ*;—occurrit in R Majeſtatem, L. 2. C. 12. This is called *Eineclann* i Laws, and is the ſame as *Eiric* or reſtitution for m theft, &c. in many places.

ORIGINAL.

Tir do beir icoibchi ma nad bi maith nadidnaidet afolta coire.

Tir do beir dar braigit fine aratreusu inda tengaid dec diathintud oldas iatoen tenga do astud.

Comm. *Tothchus is messa isenchas and so tochus duiri 7 dochraite.*

TRANSLATION.

Land given in dowry to women which has been alienated from the male line by effect of the Coir (*g*).

Land unlawfully wrested by force from another of the same Tribe, this shall be restored by the judgment of 12 tongues (voices) but one dissentient tongue (voice) shall retain it.

Comm. *This was a cruel and unjust law of the ancients, and rendered property precarious.*

(*g*) The Coir existed in the time of Sir Hen. Piers: it is explained in his history of the county of Westmeath. pp. 117. 118. See Collectanea de Rebus Hibernicis, No. 1. Vol. I. "Every town land is grazed in common; so one who is not acquainted with them, would think, that they plowed in common too; for it is usual with them to have 10 or 12 plows at once going in one small field; nevertheless every one hath tillage distinct. He then describes the method of dividing the land to be plowed in lots, and proceeds when the squabble about dividing is over, they as often fall by the ears again about joining together or coupling to the plow, for sometimes two, three or more will join together to plow. This they call Coir or Coar, which may import an *equal man, fed another as myself*, and with little alteration of the sound

ORIGINAL.

76. Cach fuidir *(b)* conatothcus techta ni icca cinaid a ṁeic nachai

TRANSLATIO

76. Every Feud, Feudiſt, that has no gal poſſeſſion, no we

may ſignify help, right or juſtice."—In this they are alſ ten very litigious—but in caſe of diſagreement, their cuſ hath provided for them, that with confidence they may before their landlord and demand from him their *Coar* or man, or helper to plow, which they count the lan bound to provide for them, and if he cannot, he is ob to aſſiſt him himſelf.—This, ſays Sir Hen. is called Bea Owen's law; he was one of their Brehons. If Sir Henry not preſerved this word and its explanation, in the 17th tury, I ſhould have been at a loſs. It is evident that the Iriſh feudiſt had no property in land, but held fron Chief, that a Das or Dowr, at the death of the wi might have been confounded and loſt in the *Coir* or div of the ground; but this law obliges the tribes to watch this part of the chief's land. There is a Caſtle on the b of the Suire called Tighe gan Coir, and vulgarly Tica i. e. the houſe not ſubject to the Coar. Tacitus deſc this Law among the Germans. De Mor. Germ. C. 26. pro numero cultorum, &c. The members of a Germa tion, ſays Tacitus, cultivate, by turns, for its uſe, an e of land, correſponding to their number, which is then celled out to individuals, in proportion to their dig Theſe diviſions are the more eaſily aſcertained, as the p of Germany are extenſive; and though they annually oc

(*b*) Fuidhir in the Iriſh Lexicons is tranſlated a hirelir attendant; it appears to be the radix of the Engliſh *Fe Feudiſt* a vaſſal or villain, and to be derived from the Hib Celtic *ſod*, glebe, ſoil, from whence the Latin *fodio* to up the earth, to dig; French *fouir*. In an ancient gl in my poſſeſſion, it is derived from *ſo* under, *daer* pr tion; Arabicè derh. I find the words *ſoer*, *fuidir* and *fuidir* in the laws, which expreſsly means the free feud the bond feud.

ORIGINAL.	TRANSLATION.
nachai armui nach aindui nacha comoccus fine nach a cinaid fadeiſin ſaith idmbiatha iſe icais acinaid air nilais dire a ſcoit acht colauin aith-	nor ſtock of his own, pays no treſpaſſes of his ſon or of his neareſt akin. The Flaith who victuals or ſupports him, pays all fines for his thefts, in

a new piece of ground, they are not exhauſted in territory. This paſſage, ſays the learned Dr. Stuart, abounds in inſtruction the moſt important. It informs us, that the German had no private property in land, and that it was his tribe which allowed him annually for his ſupport a proportion of territory. That the property of the land was inveſted in the tribe, and that the lands dealt out to individuals returned to the public, after they had reaped the fruits of them; that to be entitled to a partition of land from his nation, was the diſtinction of a citizen, and that in conſequence of this partition he became bound to attend to its defence and to its glory; with theſe ideas and with this practice, the Germans made conqueſts. In conformity therefore, with their ancient manners, when a ſettlement was made in a province of the empire, the property of the land belonged to the victorious nation, and the brave laid claim to their poſſeſſions. A tract of ground was marked out for the Sovereign; and to the inferior orders of men, diviſions correſponding to their importance were allotted. View of Society in Europe, p. 24.

The word Coir or Coar, or Carr, ſignifies lot, chance, fortune; and Crannear, is a lot drawn by ſticks of different lengths, in the manner the Arabs pretend to divine at this day: And this was the method followed by the Iriſh in the diviſions of the ground; thus the longeſt ſtick had ſuch a lot (which had been previouſly marked out) the next longeſt another lot, and ſo on.——A number of theſe Coirr's or Carr's made a *Cir* or Circle, which perhaps gave name to the preſent *Circles* of Germany, and to the Canon *Cire* and Engliſh *Shire*, unleſs we may derive the word from the *Cir* or Circle round the altar ſtone, of which in another place.

ORIGINAL.

gena nama ni gaib dire amc nai naca dibad na ceraicc nacha inathar flaith arambiatha iſſi nod beir 7 iccas achinaid 7 folloing acinta.

Fuidir laiis mbiat. u. treba dia ceniul ſadeiſin is tualaing ionicca a chinta 7 araruib iatha a Flaith is laſuide dire a ſeoit acht trian do flaith.

Fuidir iuḃ cin comfogois manib. u. treba aigi da thoirithin. i. u. Raithchedach 7 manib aigen flaith beid.

Comm. *Is iad na u. treba* 1. *teachmor*, 7 *bothach* 7 *foilmucc*, 7 *lias cereach*, 7 *lias laegh.*

77. Log (*i*) enech fuidre ma doer fuitiir can mittir ainchaib a Flatha

TRANSLATION.

an equal reſtitution only. He ſhall not receive Eiric for his ſon, or bodily Eiric for his mother. The Flaith who ſupports him pays all fines and treſpaſſes.

A Feud having five *treba* (or that has property) ſhall pay fines and treſpaſſes, and ſhall give one third of his profits towards victualing the Flaith.

A Feud is not liable to fines and treſpaſſes for his next of kin, unleſs he has theſe 5 treba, i. e. a Rathchedach, and victuals his Flaith.

Theſe are the five treba, i. e. 1. *a great houſe*, 2. *an Ox-ſtall*, 3. *a Hog-ſtye*, 4. *a Sheep-houſe*, 5. *a Calf-houſe.*

77. The Logh tribute of a Feud, if a bond feud is one fourth of his ſtock

(*i*) Enech is a tribute, fine, mulct, &c. I take logh enech to be the ſame as the Locatio of our ancient tenures, i. e. a contract by which land is let or demiſed.

ORIGINAL.

cethramthu a dire ales lethſaide diamnai, ar cacht recht ła acht oentiar is leth log aenech diamnai, ferſon cenſelb cen thothchus las mbi ban comarba ainchuib amna dire narſide 7 fer inetet tom amna tarcrich direnar ainchuib amna 7 cuglas direnarſi de ainchauib amna 7 iſi iccas a cinta madiarnu urnadmaim no aititen dia finib.

78. Is tualaing na teora ranna ſo imoicheda cora cele connatatmeiſe recce nacrecce ſech amna acht ni ſorcongrat.

79. Log nainech cach fuidire acht doerfuidir direnar aſalethothchus alleth naill is na Flatha 7 nech iccas a cinta.

TRANSLATION.

to the Flaith, and one eighth to the Flaith's wife; if he has no Flaith but a Dowager, the uſual tribute muſt be paid to her; and if any man ſettles under a dowager, he ſhall pay the uſual tributes, and alſo all ſeafaring men under her, not having a Flaith over them; and if they were nurſed or brought up by the tribe, ſhe ſhall pay all their fines and treſpaſſes.

78. Theſe three claſſes of men may make covenants with the tribes, for they are not under the immediate controul of the Dowager.

79. The tribute of every Feud, the bondfeud excepted, is half of his ſtock to the Flaith, but he is not to pay the feuds, fines, and treſpaſſes.

ORIGINAL.

80. Atait ſeacht fuidiła fuidir foſcuil a aithrib fuidir dedlaid frifine conail ſuire cach fuidir acht teora fuidre adadurem dib. 1.

Fuidhir goible, no fuidhir crui.
Fuidhir gola.

Fuidhir ſlân.
Fuidhir ſaer.

Fuidhir cinad a muir.
Fuidhir accu ſed.
Fuidhir griain.

81. Is meiſi fuidhir griain imſcartha fri flatha acht do airſena a ſelba do flā acht ni forgaba cinaid for flatha do aiſbena an gaibes o flatha met laiget bis eitir fod 7 indngnam beirid aen trian facaib da trian la flatha ol cena.

TRANSLATION.

80. According to old Law there are 7 kinds of feuds who quit their native tribes to ſeek protection of a Flaith, and theſe may be mixed with the free tribes as convenient, viz.

Who have been guilty of blood-ſhed.
Who have loſt their land by wars.
Who have fled for debt.
Who have forfeited covenants.
Pirates.
Who have wealth.
Who have land.

N. B. *Theſe explanations are by the Commentator.*

81. The *fluidhir griain* may ſeparate from his Flaith when he pleaſes, but muſt pay the proper fine, by producing his ſtock, one third of which he ſhall take with him, and the remaining two thirds are the property of the Flaith.

RIGINAL.

. Do eſtethar meth
a fuidre for cuic ſe-
) 7 iſſed dā do dobr
r a auccu ar a chain
airde ar arechtnge
dire acethra ar a
7 ar a meiſce.

3. Cair ciſlear fini
he 7 cid inet arſca-
e fine cacha tuaithe,
ine, Deirfine, Jar-
Indfine, Deirgfine,
fine, Fine taccuir,
fine, Ingenar me-
, Duafine; iſam
i finntedaib.
eilfine coccuicer iſi
gaibes dibad cach
comacuis dineoch
aid.

eirfine cononbor ni
huaide cobraind
cenn comocas.

arfine cotriferraib
ni beride acht ce-
n thain dichin na
me diorbu naſaetur.

TRANSLATION.

82. The fine or mulct of a Feud is five cows, and theſe ſhall be given for his ſettlement, for his tribute, for his protection, for his law-ſuits, for his cattle treſpaſſes, for his venery, and for drunkenneſs.

83. Of the names of *fine* or tribes in every diſtrict, viz. 'Geilfine, Deirfine, Iarfine, Indfine, Deirgfine, Dubfine, Fine taccuir, Glaſfine, Ingenar meraib, Duafine; theſe are the *Fines* or tribes.

Geilfine are thoſe who have no inheritance, and accept of a portion from the next of kin; this tribe may conſiſt of five men.

Deirfine are next of kin to the lawful heirs; their nnmber is limitted to nine.

Iarfine may conſiſt of 13 men, they are to give one fourth of cattle and ſervice.

ORIGINAL.

Infine co ſeacht firu dec conranna cadeiſin finteda dineoch diba uaide amal beſchoir duthaig duine otha ſeniſſan ſcarait finntetha.

Deirgfine iſſede crueis nidiba huaide ni cobrannaide finntea iſſeach comoccuis.

Dubfine iſſede dombeair fir noilleg na fintar imbi fir foanfir ni cobranaide finthea condatuice fir caire no cranncuir is iarum conranna cethraimthain fri indfine.

Fine taccuir iſſede tomberat cuir bel afoeiſam ni cobrannaide dā finnteda acht ni ifuiſedar cuir bel.

TRANSLATI

Infine conſiſt of men; when an theſe die, the pro may be divided as i tive tribes; all abov number to be ſcat through the Tribes.

Deirgfine are ſuc have been guilty murder, they ſhall n admitted till the n or reſtitution has made.

Dubfine are ſuch have been guilty of t they ſhall not be rec ed whilſt accuſation againſt them, or enti to cor or cranchur Law 75) theſe may divided through the fine.

Fine taccuir are t who ſettle under co tion of the *coir bel* (coir o bealaib.) They feit protection if they not comply with the *bel.*

RIGINAL.

fine mic mna dit-
aras do Albanach
bſaide acht orba
) duthrachta ded-
fine.

m. *Gabair tar*
airge—bearas bean
d'albanach.

n ar meruib iſu-
indnaig cluais do
) comceniuil ded-
fine connranna-
nteda on med ad-
r ifine.

n. *Gelfhis indfir*
do ghlefhis ind-
r ele.

agfine ni cobran-
tir iſſan diba fin-
finte fuidir cota
lail fon enmuin
ar mac fri a a-
ni ren intathair

TRANSLATION.

Comm. *Theſe are* mac-faeſma *ſettling under a verbal promiſe of the Flath (k).*

Glasfine are the ſons of women of Scotch deſcent; they ſhall have land only, and may be divided through the tribes.

Comm. *Theſe are brought from beyond ſea, born of women of a Scotch tribe.*

Ingen ar meruib, are brawling, idle, tattling women, related to the tribes; they muſt be divided through the tribes.

Comm. *Flying from one man to another.*

Duthagfine do not divide their property on the death of any of the tribe, but it aſcends to ſuch feud next in blood as have raiſed themſelves

a hand writing different from the Commentator's, is ing remark: The writer of this note is Aodhgan repairing this very old MS. at the mill of Duna- the place of his abode, and making very unſkilful n theſe old Laws, in the year of our Lord 1575.

ORIGINAL.

ni ſech michu ſech ua ſech iarmu ſech indue.

84. Forgu cach fine foſcuchuad fallſcuichte centrom cach muin arailid cach rath aſomuine coſeoit ernnair do fognamthaidib.

Ahui chuinn cofaelas turanau taſcuru nimchomaid Airech madiarmamad mbrogthair dinaroſat ramatu tabar doib ditchus fodling foſagud fele furired co failte cenduine dicill ditreib taraſtar diamiar naurfocru techta dlegait ſiur ſoeru manip centola tinſcgra riam ruirter.

85. Cia lin Raith do cuiſſin. fine rath. merath; iar rath; ſoer rath; rath doboing; comracc rath; naicille rathirraith; rathicuit find chorach;

TRANSLATIC

from a ruſtic ſtate, deſcends from fathe ſon, and ſo on to grandſon, and gr grandſon.

84. The Forgu (*fir ga*) or choſen head or c of every tribe or t may leave the tribe w he pleaſes, and is e tled to ſuch ſtock of Rath as ſhall be adj ed him for his ſervic

The Aireach or chi a country when he ſembles the *Fine* in dies for his own defe ſhall give them rec pence for their trou each head of a *fine* provide ſufficient fo maintenance, and a victory or routing forbidden to plunder leſs it be previouſly dered, as a reward.

85. Of the nur of Raths; they are named, Fine rath; rath; Yarrath; Soer r Rath doboing: Com rath; Naicille rath

ORIGINAL.	TRANSLATION.
ſorgurath; airiſs meſe cach a athcuir no roigthi laime dia rath.	aith; Rathicuit find chorach; Forgu rath: the ſtock given to theſe raths may be retaken (by the chief) at pleaſure.

Theſe Names are thus explained by the Commentator.

Finne rath,	belonging to eſtabliſhed tribes.
Merath,	new ſettlers.
Yar rath,	compoſed of the followers of a Flath.
Saer rath,	made free by the Flath *(l)*.
Rath doboing,	have forced themſelves on a Flath and overwhelmed the native inhabitants.
Comracc rath,	who have withſtood an aſſault and defended the Rath.
Naicille rath-irraith,	ſettled under a Flaith and paid fines and ſureties.
Rath icuitrid chorach,	entertain the Flaith and enlarge their holdings by new covenants.
Forgu rath ſaer rath,	choſen by the Flath to be free Raths.

(*l*) *Rath* is pronounced *Rah*. In Arabic *Reha* is an independant tribe; it is alſo an area of ground with a riſing in the center.—This is much the figure of the Iriſh Raths or Forts.

THE

CHINESE LANGUAGE

COLLATED WITH THE

I R I S H.

THE Chineſe, it is ſaid, began to improve letters from the earlieſt times of their Monarchy, at leaſt from the reigns of Yao and Chum, who lived upwards of 2200 years before Chriſt. It is a common opinion, and univerſally received by thoſe who have inveſtigated the origin of a people of ſuch unqueſtionable antiquity, that the ſons of Noah were diſperſed over the Eaſtern parts of Aſia, and that there were ſome of them who penetrated into China, a few ages after the deluge, and there laid the firſt foundation of the oldeſt monarchy we know in the world.

It is not to be denied, that theſe firſt founders, inſtructed from a tradition not very remote from its ſource, in the greatneſs and power of the *firſt being*, taught their poſterity to honour this ſovereign Lord of the Univerſe, and to live agreeably to the principles of that Law of Nature

he had engraven on their hearts. Their claſſic books, ſome of them written even in the time of t two Emperors juſt named, leave no room to dou of it. Among theſe books there are five that they c the Kink, and for which they have an extre veneration. Though theſe books contain only t fundamental Laws of the ſtate, and do not d rectly meddle with religion, their authors intentic having been to ſecure the peace and tranquility the Empire; yet they are very proper to inform what was the religion of that ancient people, ſin we are told in every page that in order to comp that peace and tranquility, two things were nec ſary to be obſerved, the duties of religion and t rules of a good government. It appears throu the whole, that the firſt object of their worſh was one *Being*, the ſupreme *Lord* and *Soverei Principle* of all things, whom they honoured und the name of *Chang-ti*, that is, Supreme Emper or *Tien*, which in their language is of the ſame in port. *Tien*, ſay the interpreters of theſe books, the *Spirit who preſides over Heaven*; it is true, t ſame word often ſignifies among the Chineſe, t material Heavens; and now ſince Atheiſm h been for ſome ages introduced among their liter it is reſtricted to that ſenſe; but in their ancie books they underſtood by it the *Lord of Heaven*, t *Sovereign of the World*. In them there is menti upon all occaſions of the providence of *Tien*, of t chaſtiſements he inflicts upon the bad Emperoi and of the rewards he diſpenſes to the good. Th likewiſe repreſent him as one who is flexible vows and prayers, appeaſed by ſacrifices, and w

dive

diverts thoſe calamities that threaten the Empire; with a thouſand other things which can agree to none but an intelligent being. The reader is referred to the Extracts which Father Du Halde has taken from theſe ancient books, in the ſecond volume of his Hiſtory of China, and what he farther ſays in the beginning of the third, & to Banier's Mythology, Tom. 1. p. 130.

There is not only a great conformity between this *Kink* of the Chineſe and the Brehon Laws of the ancient Iriſh, but the name of the ſupreme Being is alſo the ſame. Ti, is the appellation of the great God in all the old Iriſh writings, and *Ti mor*, i. e. *Ti*, God, ſpirit, will, deſign, intention, and *mor* great, is the modern name of the ſupreme Deity. See Shaw's Lexicon. *Tiarna* is the name for a prince, a lord, and alſo of God. *Teinn*, *Teann* is ſtrength, power, and alſo fire. *Eampal* and *eampaid* was the altar ſtone, and tieampal formed the word Teampal a church, and the Latin Templum. It is certain, that in theſe antient books, proofs are to be found of the knowledge the *Chineſe* had of the ſupreme Being, and of the religious worſhip they have paid him for a long ſeries of ages; it is no leſs certain that no footſteps are there to be ſeen of an idolatrous worſhip. But this will appear leſs ſurpriſing when we conſider; 1ſt. That Idolatry ſpread itſelf through the world but ſlowly, and ſtep by ſtep; and that having probably taken its riſe in Aſſyria, as Euſebius alledges, where there was not even the appearance of an Idol till long after *Belus*, or according to others in *Phœnicia* or in *Egypt*, it could not have made its way ſo ſoon

into China, a nation that has ever been ſequeſtere from others, and ſeparated by the great Indies fro the center of Idolatry.

2dly, That there was always in China a ſuprem Court, or Court of Rites to take care of the affai of Religion, which with the utmoſt exactneſs kep a watchful eye over the principal object. Thus i was no eaſy matter to introduce new laws and ne ceremonies among a people ſo much attached t their antient traditions. Beſides, as the Chine have always been accuſtomed to write their Hiſto with great care, and have hiſtorians cotemporar with all the facts they relate; they would neve have failed to take notice of what innovations ha happened in religion, as they have done at grea length, when the idol *Fo* and his worſhip were in troduced.

Such was the eſtabliſhed religion of China, an ſuch nearly was the eſtabliſhed religion of the an cient Iriſh Druids: like the ancient Chineſe, the never worſhipped any animal; like them they had no carved or engraven images; like them they believed in the *Metempſychoſis*, as a proof of the ſoul's exiſtence after death; and in this religion the Chineſe continued till the time of *Confucius*, who having often repeated, *that it was in the Weſt they would find the Holy One*, they ſent ambaſſadors into the Indies in queſt of him; theſe tranſported into *China* the idol *Fo*, together with the ſuperſtitions and Atheiſm of that ſect.

The

. The collation of the Chineſe language with
iſh or *Iberno-Celto-Scythian* dialect, will con-
Monſ. Paw's aſſertions. And with this
, I am of opinion that they had not the uſe
:ters ſo early as is pretended, for they ſeem to
oft their ancient Orthography; from the pe-
le materials their ancient books were com-
of, it is impoſſible, they could exiſt many
as Monſ. Paw has proved, and to this
attribute, the preſent defect of the Chineſe
ıge, viz. the omiſſion of the letter R, and
mination of almoſt every word with a vowel.
riſh loſe the force of moſt terminating con-
ts, but ſtill preſerve them in the writing, and
heſe conſonants were in the roots of the words
ıally, is evident by comparing the Iriſh Radices
he Hebrew.

: preſervation of theſe conſonants not founded
Iriſh dialect, appears to be the ſtrongeſt ar-
ıt for the early uſe of letters among the Iriſh.
ſimilitude of the Iriſh language with all the
tal dialects is aſtoniſhing; but particularly
he Arabic, Perſic and Tartarian: and if the

not to be found in their Lexicons; but the more probable reaſon of this ſimilitude is, that the Iriſh language has been enriched with colonies of *Oriental* nations, from *Spain* and *Africa*, agreeable to the traditions of their moſt ancient *Seanachies* or hiſtorians.

The following vocables of the Chineſe Language are extracted from the Lexicons of Bayer and Fourmont: the roots or keys (as they call them are only 214 in number; but the language, as ſpoken, they ſay conſiſts of 1500 words, and the characters are 80,000 in number, to which they are daily making additions, as they improve in knowledge; for Monſ. P. has plainly proved they are as yet but a very ignorant people, notwithſtanding the pompous accounts given of them by the Miſſionaries; and that the beſt of the manufactures brought from China to Europe, are made in Japan, and exported from thence to China.

The manner of writing uſed by this people muſt at length become ſo obſcure, that if ever arts and ſciences are brought to perfection among them, it will be impoſſible to continue the uſe of it, or for poſterity to read it. For example, if they would write *ſome men have killed a wild beaſt*; they make the character which expreſſes *plural*, to this they add the character expreſſing *a man*; then that of the verb to *kill*; and, laſtly, that of a *wild beaſt*, all which are united in one figure, without any other diſtinction

The authors of the Univerſal Hiſtory thus expreſs themſelves concerning the Chineſe.

That the deſcendants of *Japhet* peopled China as well as *Tartary*, we ſee no reaſon to doubt, the

when they firſt arrived in that Country, we cannot pretend to ſay. That a conſiderable part of it muſt have been uncultivated, even in the year 637 preceding Chriſt, when the *Scythians*, under the conduct of *Maydes* firſt made an irruption into upper Aſia, has been clearly evinced (*b*). That the language of the *Chineſe* was pretty nearly related to the *Hebrew*, and the other tongues which the learned conſider as dialects of it, notwithſtanding what has been advanced to the contrary, we own ourſelves inclined to believe. *Thomaſſinus*, *Maſſonius*, *Rudbeckius*, and *Pfelfferus*, ſeem to have proved this almoſt to demonſtration; though Mr. *Bayer* does not come ſo readily into their opinion.

It is true a great number of words in the preſent *Chineſe* ſeem not deducible either from the *Hebrew* or any other language; but then theſe may be conſidered as an acceſſion to the primæval terms uſed in *China*, which were exceeding few, and undoubtedly ſavoured of the primitive tongue. Theſe authors then proceed to examine *ſeven* roots, which, they ſay, the Chineſe conſider as the firſt and moſt ſimple of any in their language. Seven Roots in a language! Univerſal Hiſtory, 8vo. London, 1748, vol. 20.

Treating of the origin of the Tartars and Moguls, theſe learned authors obſerve, that the progeny of *Magog*, *Meſhech* and *Tubal*, planted both the

(*b*) Monſ. Paw proves that moſt of the interior parts are uncultivated and uninhabited at this day, except the borders of the Rivers and of the great Canals. *Recherches Philoſ.*

the *Scythians*, and conſequently the country of the ancient *Moguls* and *Tartars*. I have ſhewn the ſimilarity of the *Kamuc-Mongul* language with the *Iriſh*, in an Eſſay on the Celtic Language prefixed to the ſecond edition of the Iriſh Grammar, and ſhall in this place take notice, that the Iriſh name for a bow or croſs-bow, is *crann-tubhail*, i. e. the bough or ſtick of *Tubal*. See all the Iriſh Lexicons.

Theſe obſervations will lead me to diſcuſs this ſubject further, in a future work. I ſhall now proceed to the collation of the Chineſe and Japoneſe Languages with the Iriſh, which I flatter myſelf will confirm what I have frequently advanced, viz. that the purity and antiquity of the Iriſh Language is ineſtimable in the reſearches into the Hiſtory and antiquity of nations, and merits the attention of the learned, as Leibnitz, Lhuyd and many others, have obſerved.

Collation of the Iriſh with the Chineſe and Japoneſe Languages.

It muſt be obſerved that the Chineſe from a vicious pronunciation, have rejected the ſound of the letters B, D, R, X, Z, and have changed theſe into P, T, L, S, S. The commutations of theſe letters is common in many European dialects, yet none have abſolutely rejected them. See Lhuyd's Compar. Vocab.

The Orthography of the Chineſe words, in the Roman letter, varies much according to the national dialect of the tranſcriber; for example, ſuch words as Bayer writes with ç, Ludovicus writes with *th*; *ch* with *tch*; Fourmont with *tſch*.

I ſhall

I ſhall here follow Bayer.

Non inutile erit ſcire, quem in modum Luſitani et Hiſpani hæc pronunciant. Luſitanicum et Hiſpanicum ſcribendi modum utcumque ſequamur.

An, *on* efferuntur pronunciatione inter utramque vocalem media, ſic etiam ao et au, ut ſit ſonus aliquis medius.

ç Hiſpanico more effertur. Ludovicus ſcripſit *tha*, pro ça.

C ante *e* et *i* ut apud Germanos et pleroſque alios, exceptis Italis.

ch ut apud Italos c ante e et i, et apud Germanos fere ut tſch. Ludovicus ſcripſit *tcha* pro *cha*.

g ante *e* et *i* ut *dſch*, adſpiratione in gutture formata, in fine g eſt durum.

y et i ante conſonantem et vocalem aliam, eodem fere modo ut de g diximus, efferuntur: ſed ore magis clauſo et ſibilante, ſic *yue* fere ut *gue*.

ku et qu non differunt.

n ante g tamquam unica litera pronunciatur.

m in fine ut *ng* ore aperto, ut g liquidus exprimatur.

ie cum puncto ut gallicum u ſed ut ſibbilum anſeris.

x ut *ſch* Germanicum.

h fortiter effertur dura aſpiratione ut proxime abſit a k.

Signa quinque tonorum in hoc exemplo dari ſolent.

	LATIN.	IRISH.
Yă,	ſtupor,	gaige, gair, gairige, gean.
Yà,	excellens,	gar, gaoine, gur, gaiſge.
Yă, yă,	anſer,	gè.
Yā,	mutus,	gaoi, taoi, to.
Yá,	dens,	feag, fia-cul, kia-cul.

The

The Reader muſt obſerve, that in the Iriſh, the terminating conſonants are not ſounded, when aſpirated with the letter *b*; which makes the ſound of many words the ſame as in the Chineſe; theſe terminating conſonants being *Radices* in the Hebrew, Arabic and Iriſh, give great room to conjecture that the uſe of letters among the Chineſe, is not of ſo ancient a date as they have aſſerted, I mean of the letters or characters now in uſe in China; for according to *Cuper* and *Wiltzen*, they had a different character a thouſand years ago; a mirror of ſteel was dug up at Vergatur in Siberia, with an inſcription round the margin in Chineſe characters as it was ſuppoſed, which none of the Chineſe Litterati could read; they pretended to give a tranſlation, but it was conjecture only; and ſaid the mirror was written in a character uſed in China about 1800 years ago. See the account and figures in *Lettres de Monſ. Cuper*, p. 20. The characters reſemble the Iriſh *Ogham*, given in the laſt Edition of the Iriſh grammar, and are probably the antient Scythian.

The Chineſe language collated with the Iriſh, or Iberno-Celto-Scythic Dialect.

CHINESE.	IRISH.
que, a houſe,	cai.
que, a hedge,	cuana.
curt, a tree,	gort, ceirt, (coirt, bark)
te, a houſe of recreation,	ti; teach.
quia, to walk,	cuadh.
tung, a large houſe,	Dun, dunadh, daingean
tung, a billow,	tonn.
toa, a hot coal,	teo, warm; doig, fire.
lang, a man,	lonn, ſtrong; luinn, hero.

CHINESE.	IRISH.
ay ku. These words or characters, ſays Menzelius, are not the name of an emperor but of his title, i. e. principium rerum. Tai or Taidhe ku in Iriſh, will expreſs principium Heroum.	
onze, a monk, a hermit, who keeps open houſe for travellers.	bainze, entertainment, feaſting.
uen, quen, reſpect,	conoidh.
kive, connection,	comh.
foe, (this root betokens wet, moiſture.)	foi and fo, the ſame in Iriſh as in foal, fual, water. fola, blood. foid, wet turf. foinſi, wells, ſprings. foarge, fairge, the ſea, &c. &c.
chu, the character betokening command.	ſùidh, ſùi, caith, cu, as in cu-cullam, cu-connor, &c.
ken, the hand, greeting, ſalutation.	ſonnas, greeting, ſhaking by the hand.
ſu, learned; it is alſo a mandarine. Status et dignitas mandarini: neſcio cur in monumento Sinico explicetur Plebs, vir vulgaris (ſays Bayer) ut apud Menzeluim in Lexico.	ſuidh, ſaoi, noble, learned. by the following Iriſh word, we may ſuppoſe Menzelius is right, for ſuithean, ſuihean, plebs, the vulgar.

CHINESE.	IRISH.
ço, a ſoldier,	ſuoithreac, i. e. ſuoa reach, a ſoldier.
çai, it is, he is,	ſe, iſe.
hia, under, behind,	iar, ria.
xi, a temple, church, palace,	ſith, the old name of th church of Caſhel wi Sith-drum; ſithbh a city.
fan, expiation,	fan-leac, the ſtone Expiation, the nam of the Druidical a tars in Ireland, wit a top ſtone in a inclined poſition hence probably th Iriſh fan and th Latin fanum, church; *fan-leac* an *crom-leac*, are ſync nimous words fo this altar; henc Phanephorus, i. ſolis ſacerdos, qu φάνης *ſol.* See *Sa cheus*, ch. 69, *expiationis altar ritu.* Arab. Per *fanus*, a Pharos.
guei, fear, dread,	agh, fear. guidhe, prayer, entreat gubha, bemoaning, a ſu fering.

HINESE.	IRISH.
ıntry, land,	tuath.
ıel,	dora.
fortune, proſpe-	gaoine.
/,	
yeus, the right	deas, yas, deaſuith.
ıd,	
the left hand,	cli, ſo, awkward (gaucnè).
he ſouth,	deas.
: weſt,	ſiar, iar.
the eaſt,	tam, tùaim, oir.
ıe north,	teth, badhbh.
he ſouth,	noin.

ıre cannot be a ſtronger ſimilitude in any two ges than in theſe names of the cardinal of the compaſs. The Iriſh, after the man- the Hebrews and all oriental nations, name points, with reſpect to the ſituation of the ı looking to the Eaſt; thus *Oir*, is before ront; *tuaim* is the ſame; it ſignifies alſo the front; (*tuàim*, i. e. *èdan*, i. e. *aghaidh*, (*old- of the Iriſh language*) tuachioll moving againſt the ſun; *deas* is the right hand, and uth; *ſiar*, behind, in rear, and the Weſt; s the left hand, and the North; *teth (te) dhbh*, or *bæv*, are alſo names for the North. the northern Chineſe, to ſignify they were the ıabitants of China, call the Southern Chineſe y, Barbarians, or South-men. See *Queſ- Petropolitanæ de nominibus Imperii Sinarum, p.* ottingæ, 1770.

It

It has been obſerved by ſome Iriſh writers th Eirin, the name of Ireland could not be deriv from *fiar* or *iar* the Weſt. Theſe authors did n know that *aeron* or *ieroun* in Hebrew implies *W ward*, the ſame as the Phœnician *Iber-nae*, Weſtern Iſland.

CHINESE.	IRISH.
lim, a key,	ting, the claſp of a loc tongue of a buck &c.
hu, a wolf,	faoil-chu (faoil, treacl rous.)
yum, glory,	daimh, dia-yaimh, t glory of God.
chum, menſura,	tomadh, to meaſur cumha, a veſſel.
guei, honoured majeſty,	gùr, guimh.
min, to engrave,	minn, mann.
	mindreach, an engrav image.
	dreac, an image, is t root of the wo man-dreac, or ma drake.
	miun, a letter of t alphabet, beca engraved in t bark of the an ents.
lie, ſeries, order,	lai, laine, laidhne.
kin, a commander, a chief,	cionn, ceann.

CHINESE.	IRISH.
to inhabit, dwell,	conaidh.
the head,	*tuaim*, the face, *tait*, *tuis*, *tuas*, the head, the top; hence *tua*, a noble, and *ta*, i. e. *mulean*, an owl or the great headed bird.
ı, foundation of a house,	mein to dig; hence mine, oar.
a woman,	nae, a woman, naing, a mother.
, hiven, a deep abyss; the material heavens for *tien* signifies excellent.	*duvaighin*, *dovain*, an abyss; *neav*, heaven; *fla-eavnus*, heaven, i. e. flaitheamhnus, fla, noble, great, supreme.
, dead,	bann, bano, death,
, without (sine)	fan, gan.
ı, great, dryness,	cam-losithe, burnt up, parched with heat; cuime, hard, probably this is the root of the Irish *caoimin*, the murrain among cattle, proceeding from great droughts.
n, speech,	caint, hean-mor, i. e. shean-mor, great talk.
ien, a crime, a fault,	cionn, cionta.

CHINESE.	IRISH.
kuon, a mitre, a crown,	cean-beirt, a helmet, a crown.
chu, reſt, eaſe,	ſùa, ſuamh; hence, ſùan, ſound ſleep.
kiùn, a ſoldier,	cuathan, kethrain, ſoldiers.
kua, qua, a certain divination by lots,	cuar, i. e. draoidheacht (*old gloſs.*) Sorcery or Druidic knowledge.
	cûig, a ſecret art.
	cuar cumaiſgna draoithe, the magical circle of the Druids.
	cu-ard-thoſaigh, the great Druidical myſtery.
	crann-cuir, a divination by twiggs or ſticks.
	cuivrionn, ſorcery; rainn is alſo ſorcery.
fum, breath, wind,	feidhm, a ſigh.
ſu, to die,	ſab, death.
çiam, chief leader of armies,	ſithbhe, ſithmhe.
kua, the penalty of man-ſlaughter,	cumal; the common word is *Eiric*, which rather implies a tribute; in Sclavonian *harac*; in Turkiſh *harai*.
guei, a circle, about, round about,	cuar, cuairt.

NESE.	IRISH.
ın, the day,	grith, the ſun; cè, the night; gerait, the heavens, i. e. ait (the place of) ger, (the ſun.)
moon,	gabhar (gavar) i. e. ſolus, gan timdhibhe, i. e. gan loighdiughadh, a light without a blaze, *(old gloſs.)*
t, bonnet, &c.	ceann-aſg, ceann-bheirt.
reverence, to	cam.
hip,	
cneſs, decay of	leon.
ıgth,	
ɔreme, a man-	ſaimh, rich, honourable,
ıe, a bonza,	learned in the law; ſaimh-ſeler, a counſellor.
alace,	ſambh, i.e. teagh maith, *(old gloſs.)* ciom, a ſtone building.
ın, mankind,	gein, duine.
	aoth, doigh.
rnity,	gomhnuighe.
ımentum tem-	uibhal; *Quære?*
h,	
teach,	lamas, learned; luam, an abbot, an inſtructor.
ɔus, charity,	caoin, kin-ealta.

CHINESE.	IRISH.
fo, to overcome.	fo, a prince, a conqu or; faoi, ſubjug ed.
tay, an age; ſæculum, a ſpace of time.	taidhe, taiteog, a n ment; taithmhe a record, a mo ment or memor
ſu, ço, to make,	ſaor, a workman, o rarius.
ye, night,	cè, gè, oidhche (e *nounced.*)
çien, a great man, a man to be reſpected.	ſeine, ſacinh, ſan, i. ri frigheadh, (*gloſs.)*
xia, goodneſs,	ſo, ſaine, ſiân, ſirſan
ſu, ſummus regni ſena- tor,	ſuidh, ſaoi.
che, him, that,	ſe.
kiu, to go about, to encompaſs,	cuadh, cuairt.
leao, a cabin, a hovel,	laithreach, leath-taice houſe proped up
kim, to bend, to bow one's ſelf; cem, a prieſt,	cam, to worſhip, adore.
kivèn, a dog,	cuib, cuivin, cuan.
ngao, proud,	guag, gotha.
fum, wages, hire,	fath, fathan, fonn hired ſoldiers.
fu, a maſter,	fo.
chuen, to promulgate,	cuadhan, i. e. inniſi *(old gloſs.)*

CHINESE.	IRISH.
ſam, an image or likeneſs,	ſamh, ſamhlachd.
chuen, a torrent, a river,	cuan, a river's mouth, a port; ſummaine, roaring waves; ſcheineadh, a torrent.
xu, a tree,	ſuibh, the ſap of a tree. cubhas, a tree.
nge, the countenance, the forehead,	an aghaidh.
lin, full, collected.	lion.
teu, fighting, quarrelling among friends.	tàth.
yn, a ſound, a voice.	caoine, ſinging.
xui, water,	ſuir.
ciam, a ſpear,	ſamhag, a ſharp pointed inſtrument. ſeamſa, a nail. ſceimhle, ſgeimhle, a ſkirmiſh with ſpearmen.
lo, joy,	lua, luath-gair.
tum, winter,	gam.
chi, ſtirps familiæ,	ſiol.
ſui, ſlow, late,	ſear.
tao, a knife, a hatchet,	tuagh.
kim, integer, opus totum,	cim, kim.
lie, the law,	dligh.
xao, virtue, ſuperior,	ſaoi.

CHINESE.	IRISH.
cum, a bow, et arma ad arcum pertinentia,	cuim, a ſemicircle; cum, a combat with bows and arrows; cumè, a coat of mail.
nie, dead,	nas, death.
ki, invited,	cuir.
chi, qui, quæ, quod.	ci, cià.
çu, a ſon,	
lao, old age, to reverence, to worſhip,	liath, grey-headed; lith, of old; lith, a ſolemn feſtival.
can, oppoſite, againſt,	a ceann, ceanntradha.
cuon, to ſell or buy,	cannaidhe.
çai, learning,	ſui, ſaoi.
yun, in the ſingular number,	aon, ceann.
nieu, an ox, bull or cow,	lan, noir.
nao, to be angry,	ainine, anger.
kie, felicity,	kaomh.
kieu, a mountain, cacumen,	coice.
u, five,	cuig.
chi, quiet, peace, reſt,	ſith.
chuan, quen, a river, a harbour,	cuan.
tien, land, country,	tàn.
ki, a hog, or ſow,	keis.
tam, an altar,	taim, a ſepulchre.
fa, a great city,	fo-lis; lis, a fort.
tam, pride,	time.
quon, a mandarine,	keann, keann cuire, an officer over a band of ſoldiers.

CHINESE.	IRISH.
ke, a trader, a merchant,	keardai.
kia, a houſe,	cai.
me, wheat,	man.
cheu, a ſmall city,	cathair, caer.
chu, a mouſe,	luchu, *ſuiridh*, nimble, active; hence the French *ſouris*.
mu, mother,	ma, mathair, mother; athair, father. N. B. *Athar* is to cleave to, to embrace, to twine about, as atharlus, ground-ivy; i. e. the twining plant.
hiun, the elder brother,	aidhne, achne, aine.
ço, the foot,	cos.
kia, a cup,	cuac.
xeu, good,	ſuidhe.
geu, a vomit,	ſgea.
keu, all,	cach.
vo, a houſe,	both.
fu, a man,	fear.
gin-ſen, the root ginſen, quaſi homini ſimilis radix, eſt enim mandragoræ forma,	gein-ſin i fear ſean, i. e. homini ſimilis.
tun, chaos,	tonn.
lieu, to flow, to promulgate,	lia, a flood; liah, promulgated, news, &c.

hai, the ſea,	ai-gein; hence ocean; aithbhe, the ebb of the ſea.
kiam, an arm of the ſea,	camus.
ſun, any ſhining matter,	ſoinionn.
min, a river,	mein, a harbour; aman, a river.
muen, full,	muadhan.
chi, tſchi, ſtirps familiæ,	aoſac, tuis, tuiſcac.
lu, a road, a way, journey,	lua, the foot, the action of walking, haſtening along.
heu, after, afterwards,	hiai, i. e. an dhiagh.
kie, and,	keo.
fan, contrarius,	fan.
chuen, arms, warlike,	cùa, martial; ſunn, fortified; ſunn caiſlean, a fortified caſtle.
gin, the point or edge of a plow-ſhare,	ginn.
chin, piety,	cineal.
çai, a wound, a thruſt,	ſaith.
ko, arms,	co, co-croth, a target; co-drum, arms, weapons.
chai, faſting,	caith-cachta, hunger. cacht, a faſt. cargus, Lent, the faſting ſeaſon.
hoi, a fortified city,	choi.
çien, a ſheepfold,	ſion, ſiona, a confinement.

CHINESE.	IRISH.
liven, parents, kindred,	cine, kine, kaovneas, ſociety.
çu, a ſon,	ſo, a youth; ſoi-ſior, the youngeſt ſon; ſearr, a colt; ſcoth, a ſon.
pai, ſalutation, either in ſpeech or writing,	baigh, love, friendſhip; phailte, failte, the Iriſh ſalutation.
chen, weak, infirm,	ſeang.
hiao, to worſhip, adore, to obey,	iodh, a ſacrifice; iodhbeirt, the ſame; altori iodhan, holy altar; aora aodhra, to worſhip, to adore; aodhradh don Righ, obedience to the king.
çieu, autumn,	ſuth, fine weather; ſaoth, the harveſt ſeaſon.
kien, to elevate,	cionn, elevation.
guei, becauſe, although,	gur, ge, gè-go.
ye, ad regionum nomina adhibetur,	ibh.
chu, to divide,	cuid, diviſion.
xim, promotio doctorum ad aulicorum,	ceim.
yu, the top or ſummit,	udh, uas, uan.
tien, true hiſtory,	teann, truth; tiomna, the goſpel.
ſo, a ſon,	ſoth, of the ſame womb.
xoa, a broom, a comb,	ſcuab, a broom; cir, a comb.

CHINESE.	IRISH.
çiao, to cook, to boil,	ſath, cooked victuals.
puen, fundamentum, principale,	bunn.
mi, rice,	min, meal, flour.
lin, a collection of trees,	lion, a gathering or collection.
lui, a harrow,	kliath, a harrow; lui, branches of trees, to harrow with.
ça, a fork,	ſath, a thruſt with any inſtrument.
cim, war,	cime, captives; ſamhadh, aſſembling troops.
bieu, corruption, putrid,	buireadh, corrupt matter; buidhe, a plague; buinne, an ulcer.
ſem, life, youth,	ſamh, active, lively.
teu, a meaſure,	tomhas, a meaſure.
kin, diligently,	kintac.
xue, prophet,	ſuaitheantais, a prophecy; ſûr, inveſtigation.
uc, a ſwine,	rucht, muc.
	tonn, a king.
tien, ti, an emperor, a lord,	tiarna, a lord; ti, God.
tien, heaven, that is, the ſpirit who preſides over heaven; hence the *ti-ampai-oll*, the great altar of	ti-mor, the great ti, or the ſupreme being, God; this is the *Beil-ti-mor*, or great ſpirit of Baal, whoſe

CHINESE.	IRISH.
Ti; from whence the Celtic *tiampul*, and the Latin, *templum*. *Ampai*, *eampai* or *empaidb*, was the ſtone altar of ſacrifice to *Ti*. Theſe altars being always *in excelſis*, the Greeks from thence formed their *ompbi-el* and *alompbi* or *Olympus*. See Mr. Bryant's learned obſervations on this word. Antient Mythology, Vol. I. p. 235,	greăt altar was at the town of Baltimore, in the county of Cork; ſo alſo Beil-ti-an-gleas or the pure undefiled ſpirit of Baal, from whence Baltinglaſs, in the county of Wicklow.
n, a region,	tan.
m, a dragon, a ſerpent,	leoman, a lyon, a dragon.
u, a flower,	cuac.
, precious, valuable,	lua, lith.
n, honorari a Rege primum involuerum epiſtolæ.	fo, fom, honour, eſteem; follam, a cover.
on, color papaveris rubri,	ſùgh, ſùghan, purple.
o, the end or extremity,	mòid.
, fruit,	meas, muadh, ripe.
, ſoft, ſweet,	gean.
, univerſal,	tot.

CHINESE.	IRISH.
tuen, to judge, to condemn,	tuinigh, a judge; t neamh, death; inge, an oath miniſtered bef judge.
	modh, luc.
mau lao, ſavages, i. e. rat-men,	cèana, behold.
ken, evident,	
kan, the trunk of a tree,	connas, connadh.
çan, to ſhine,	ſoin.
fu, dominus,	fo.
chu, a hero,	ſuadh, cua, caith.
kiun, a prince,	cionn, ceann.
gu, underſtanding,	guth, ſpeech.
	gùag, a fellow of ſenſe.
ſie, a purging medicine,	ſcè, a purge or vom
chu, dominus,	ſuadh.
vam, to die,	bea-vam.
him, happy, favour,	amhra, aimheann, i radh.
li, ceremony,	li, lil, lith.
cho, to pray to beſeech,	ſoir, ſoirim.
fo, fortuna,	fo.
fo, the firſt letter in fo-kien,	fo, the head.
cyam, felicity,	ſamh.
keu, a dog,	cu.
leu, a prop,	leath, leathtaice.
lo, food,	lon.
ſu, a ſacrifice,	ſuth.
ſu, a ſenator,	ſuadh.
chi, quiet, reſt,	ſuidh, ſuadhnas.

INESE.	IRISH.
worſhip,	laomhdha, proſtrated.
ıcticula, termi-	ch.
iva,	
arning, wiſdom,	keadal, keadhfadh.
leſiſt,	ſith, ſioth, ſit-ſit, leave off.
join together,	guth, a vowel, quaſi junxit in unum.
nountain,	ſion.
ear,	ſaoghal, an age, a certain ſpace of time.
micilium,	lamhdheacus.
air,	ceo.
) love,	gean, love.
:tous,	lionn, leann.
iis,	bonn.
ddiſh,	donn.
ſhip,	ſùd, ſchùd.
one,	coth, fleſh.
early in the	moch, i. e. am ocaidh,
)rning,	the time for work, *(old gloſs.)*
ıe time of new	oidhche, the night.
)on, obſcurity,	
rkneſs,	
ſee,	kim.
b,	lo ſeems to be the root of all words expreſſing the parts of the body, as long, the breaſt; lorg, the thigh;

CHINESE.	IRISH.
	lois, the hand; thac, ſinews, vei &c. &c.
ſien ſem, firſt born,	ſionſior, ſeine.
xui, water,	ſuir, uiſce.
çhao, a multitude,	ſaith.
kù, a cauſe, a reaſon,	cùs.
kia, a burthen, a load,	kial, kual,
kim, cim, I aſk or pray,	gim, guidhim,
yam, a ſheep,	uan, a lamb.
gìn, to recollect, to remember,	cinim, cuimhnighim
cim ço, I pray you be ſeated,	guidhim ſuidhthe.
kai, oportebat,	kaithear,
kàn, to drink,	kanac, water, liquid
pai, proſtration.	baic. 1. crom.
çheu ye, dies et nox una ſimul,	cè dhia.
çhin, to prognoſticate weather,	ſine, weather.
	cinneam huin, omin prognoſtications of weather.
to, ſecret,	to, dumb, ſilent.
ſiun, to viſit,	ſiona, to idle away tir
	ſon, to chat, to talk gether.
han, the ſoul,	anm.
pu, beans, peaſe,	pòn, poneine.
gao, to laugh,	gaire.
miao, ſupreme, excellent,	muadh, maor.

INESE.	IRISH.
ɔrſe,	marc.
re,	pa-tu.
ıcubine,	ſi, femininè, ſiteog, the ſame; nua-coinſeac, ſiurtach, a concubine.
t high,	mo, monn.
), I run,	ſuibhal, cuadh.
ear,	eang, neang.
ewel,	ſheòd.
ıeg, a houſe,	teag,
ıelon,	kuamar, mor great.
ıonourable, to rn,	guaire, this was the name of ſeveral Iriſh princes; the termination aire is a chief; gubearnidhim, to govern, i. e. nidhim, to act; gu bearr, the part of an honourable judge.
elm of a ſhip,	ſtiur.
hvan, avis, molandi,	namham, ſnamham, to ſwim; èn, ean, èon, a bird; ci, cè, a gooſe; ſciathan, a wing.
',	kearki.
ımmand, a maation,	mann.
ıt,	ku, a dog, a hound; gour, i. e. gabhar, a goat.

CHINESE.	IRISH.
ſay, colours,	ſai, dyed ſtuff, as : &c. ſalt, colou
leam, rice,	leam, taſteleſs, inſi (*Quære.*)
tay, a bench, theatre, throne, a ſeat of dignity,	ti, teach, taidhleac, *Eoghan taidh* Owen the glo and honourabl
poi, precious things; poi-çu, fine ornaments,	poincnae, gold foil, gold, gold leaf, cious ornament
yen, the eye,	aedhan, aedh, (*Quæ* the bird named from quickneſ ſight.
cheu, to invite to a potation,	cuairt, ſuithinge, che over a glaſs.
mien the head,	mionn.
çan, praiſe, commendation,	ſean, ſann.
ché hum, red,	ſainne, purple. ſanarc, red orpin
hoa, to write, pingue literas,	odh, the point of ſtylus with w the ancients wr odh, muſick muſical notes.
tao ye, legum domine,	taich, judex. a ye, O Domine.
ngan, an encloſure,	ganar.
lao, an old woman,	liath, old.

ne ancient Chineſe began their reckoning of
from the night; the ancient Iriſh and Scythi-
id the ſame.

ne ancient Chineſe divided the year into four
ers or ſeaſons, and named the months from
eginning, middle and end of each quarter;
ncient Iriſh did the ſame. See theſe explain-
the firſt Edition of the Iriſh Grammar.

ne Chineſe named the 12 months of the year
certain animals; the ancient Iriſh did the
, and from the operations of the ſeaſon in
ulture.

ne Chineſe name the Zodiac, *kum ge*, the
: of the Sun; the Iriſh name is *Grian-ſtadt*, the
ing places of the Sun: they call it alſo *Grian-crios*,
Grian-beacht; i. e. the belt or ring of the ſun.

he Chineſe ſacrificed horſes, oxen, ſheep,
, fowl and hogs *(c)*; the ancient Iriſh did the
, as appears by the preceding laws.

he Chineſe mode of burying their princes, was
ar to that of the ancient Iriſh Du Halde
s an exaggerated deſcription of the monument
Schi-chuan-di, erected on the top of the moun-

tain called Ly, which correſponds exactly with ou Iriſh Carns, excepting the lake of quickſilver, an the golden birds floating thereon, which he ſay was in the ſubterraneous part—but father Du Hald has exaggerated in many other parts of his Hiſtor of China.

The Chineſe divide their Mandarines or Nobl into 9 claſſes; the ancient Iriſh divided their Nobl or Aireachs into 9 claſſes.

The Chineſe obſerve the Equinoxes and Solſtice as religious ſolemnities, at which time they offe ſacrifices, AND the ancient Iriſh did the ſame.

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THE

PONESE LANGUAGE

COLLATED WITH THE

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E Iſland of Japon was probably firſt peopled China; but the Japoneſe having traded with anchou Tartars, and ſettled theſe people in nd, they are now a diſtinct nation from the e, and have a language peculiar to them- This language is probably for the moſt part f the Manchou Tartars, who were of Scy- origin, as were alſo the tribes of the Huns, Avares, Turks, Moguls and Parians *(a)*. uthors of the Univerſal Hiſtory, place a of the Huns alſo, in the fartheſt part of under the name of *Cunadani* or *Canadani*, ſo from *Conad*, their habitation near the city. ſay they we find a city in upper Hungary, by their deſcendants, denominated *Chonad*, the

Canada, in North America, to have deduced their origin and denomination.

This is no certain evidence of the migration of the Huns into the new world, for *Conaid* is an original word for a ſettled abode or dwelling, and is the only word now uſed by the Iriſh. They write it *Combnaidhe* and *Conaidh*, and theſe words expreſs both a dwelling, and to be at quiet, or to reſt. In Arabic, *Canè* or *Kanè*, is alſo a houſe; and *Conaidh-daine* and *Conaidh-dae*, in the Iriſh, implies men ſettled or dwelling in one place, a diſtinction properly made between them and the *Nomades* or wanderers.

When the Europeans firſt came among the Canadians of North America, they were told that Chineſe and Japoneſe ſhips had been there before them: And *Acoſta* ſays, that Chineſe ſhips had been wrecked in the *Mare del Nord*, above Florida.

To prove the Japoneſe ſettlements in America, the authors of the Univerſal Hiſtory, ſelect a few words common to both people, viz.

Chiapa, a river, province and lake in Mexico.
Kerjapan, in the iſland of Trinidada.
Tonas, in Japoneſe, the ſun, moon, ſtars, governors, kings, princes.
Tona, the moon.

Theſe words are not thus written by Father *D. Collado*, who publiſhed the Japoneſe Lexicon in 1632, from which the following collection is made; *Tien*, is the Heavens, but it is explained in a very different manner, namely the dwelling of the great Spirit or God *Ti*, as has been deſcribed

in the Chineſe. *Tona*, the moon, may be derived from the Iberno-Scythic *tonnadh*, glittering; but *Tona* was a common title given to Iriſh princes. See Titles of Honour in the preceding pages. *Motezume*, or *Motazuma*, is the common appellation or title of the emperors of Mexico and of Japon; but *Taoiſe*, *Tuiſe*, *Taoiſeac* and *Taviſeamh*, are words in all the old languages, as well as the Iriſh, to expreſs a chief or prince; it is alſo written *Tsis*, and in the Chineſe contracted to *Tſi*; *Mo* is great; thus *Motazuma*, is the great chief or emperor; thus in Iriſh *Ruire* is a champion; and *Ruirmeſam*, a degree of nobility.

The learned author of the *Recherches Philoſophiques ſur les Americains* thinks he has made a diſcovery in the Hiſtory of Japon (*b*). "I ſuppoſe, ſays he, the Tartar *Lamas* or the *Mongals*, have in a very remote time, conquered Japon, and carried their manners and religion to theſe iſlands, having eſtabliſhed a Grand Prieſt, ſubject to the *Dala Lama* of *Thibet*. The eccleſiaſtic ſovereign of Japon, which our travellers name ſometimes *Ibo*, and ſometimes *Dairi*, has under him many biſhops, who are called *Kubes*, and by ſome modern authors *Cubo*; the Portugueze write the name Dairi and Dairo. The Prieſthood is much humbled by the preponderating faction of the Japoneſe tyrants, and is now become an empty title without power.

This ſettlement of the Tartar Lamas in Japon will appear in a ſtronger light, if we conſider that *Xaca* is the principal divinity of the modern Japoneſe and of the Lama. I do not recollect any hiſtorian

(*b*) Tom. 2d. p. 363.

hiſtorian who has made theſe obſervations before, which may ſerve to illuſtrate the hiſtory of Japon."

With ſubmiſſion to this learned author, the authors of the Univerſal Hiſtory had eſtabliſhed the fact before.

Strahlenberg has given another name for the principal Deity of the Monguls, viz. *Borr-cheam* which is an old word in Iriſh and Welch, ſignifying Lord, maſter *(c)*, *Xaca*, or *Saca* was alſo the name of the great God with the Scythians, it is now written by the Iriſh *Seathar*.

Dairi is a proper name with the Iriſh, ſignifying *great*, *excellent*, *learned*; *dru*, or *daru* in the Perſic, is a good man, and is the root of the Iriſh *Draoi*, or *Drui*, a Druid or Magus; it was alſo the name of a Celtic King, as *Covarrurias* the Spaniſh Hiſtorian informs us, in his *Teſoro*, or repoſitory of ancient cuſtoms. "Druidas, ciertos ſacerdotes de "Francia antiguos eſtimados en mucho, y dichos "aſſi ſegun la opinion de algunas del nombro del "quarto Rey de los Celtos dicha *Druy*." *Cobar*, *Cuibais*, *Cuth*, do alſo betoken the Head, Supreme, or Holy, in the Iriſh Language.

From the affinity of words in ancient languages no ſolid baſis can be formed, for the conſtruction of hiſtory. The language of Japhet and his deſcendants was the univerſal tongue; it is moſt wonderfully preſerved in the Iriſh, and with the aſſiſtance of this language, the hiſtorian will be enabled to

(c) See the Mongul language collated with the Iriſh, in the Eſſay on the Celtic language, in the preface of my Iriſh Grammar, 2d. edition, and Boxhornius de Lingua Gallica, at the word *mil*.

to unfold the origin of people, and the ſettlement of colonies in the various parts of the old world. The explanation of the Thibetan medal by the Iriſh language, has been treated in a ridiculous light; in a future number, this ſubject ſhall be more fully explained, and the religion of the Lamas will be ſhewn to have much connection with that of the antient Iriſh.

The authors of the Univerſal Hiſtory, very juſtly obſerve, that the doctrine of the Brachmins or Brahmins, is related by different authors, with a variety, not eaſy to be reconciled; the occaſion of which has been more owing to the relator's want of ſkill in the language, than to the reſervedneſs of the Brahmins. The ſame may be ſaid in general of all the works of the miſſionaries, who for a ſeries of years have impoſed upon the world by their publications.

Monſieur *Paw* has very learnedly confuted many romantic ſtories of theſe travelling pedants, in his *Recherches Philoſophiques*. Their writings are ſo various, and ſo voluminous, that it will require many years to purge the whole of their egregious blunders.

In none of their works have they expoſed themſelves more than in the Hiſtory of Peru; they tell us, the Peruvians celebrate the ſummer ſolſtice, with a grand feaſt called *Raymi*; the principal part of the ceremony conſiſts in eating bread, which they call *cancou* or *cancu*. This *Cancu* is made by virgins devoted to the worſhip of *Pancha Camac*, or the *Sun*; and Acoſta tells us, by their accounts he

he could not make the age of the world more than 400 years! Now the ancient Iriſh named the ſummer ſolſtice, *Ream*, *Reim*, *Reiman*; that is a beginning, as they conceived the Sun then began its annual courſe; *Reim* alſo ſignified a ſeries; hence *Reim*, *Riogha*, the chronology of Kings. They named the day of the Solſtice *Can-cir*, or *Ceann-kir*, that is, *can* head, *kir* circle, to ſignify the Sun was then at the head, or beginning of the circle; a day they celebrated with fires in honour of *Baal* or *Panga Saenbas*, that is, the *globular ſun*; fires are ſtill made all over Ireland, in honour of St. John, whoſe feſtival falls on this day. *Rimmin*, was the Iriſh ſolemn feſtival of all the heavenly hoſt, probably on this day. See this word explained in the Eſſay on the Antiquity of the Iriſh Language. Collectanea, No. 8, vol. ii.

The crab being a remarkable animal for walking backward, none could more properly deſcribe that place in the Heavens at which, as one of the barriers of the Sun's courſe, when he was arrived, he began to go backward, and to deſcend obliquely; hence the Latin name *Cancer* for a crab. The Iriſh named this fiſh *portain*, that is, the door of the ring; as they did the year *bliadhain*, corrupted from *Beil-ain*, or the ring of *Belus*; *Trogh-ain*, the riſing of the Sun, &c. &c. The Chineſe name the Zodiac *kum ge*, i. e the houſe of the Sun, a name ſimilar to *portain*, the firſt ſign in it, viz. the crab.

What will philoſophers ſay to this identity of names and cuſtoms between the ancient Iriſh and the Peruvians? Will the modern hiſtorians ſtill confine

ſince the peopling of this Iſland to the third century? Let them recollect what *Varenius* ſaith, "*Veriſimilius eſt ſeptentrionalis* AMERICÆ *partem olim adhæſiſſe* HIBERNIÆ." He gueſſed it to be more likely that the northern part of *America* ſhould in old times have joined, or come near to Ireland. Within the ſpace of theſe laſt ten years, a bank of ſand has been diſcovered which extends from the Weſt of Ireland to the banks of Newfoundland; this gives great reaſon to think Varenius had good grounds for his conjecture. I cannot avoid noticing in this place that in the Iriſh Language *Du-Caledoni*, or *Dur-Caledoni*, expreſſes the flood or waters of Caledonia, or the Scotch Sea; hence *Bertius* in his *Breviarium* ſpeaks as a certain truth that *Deu Caledonia* or the flood ſaid to have been in *Theſſaly*, ſhould have been placed in the Scotch ſea.

Mr. Aſtle of London, a very diligent enquirer into remote antiquity, has obligingly furniſhed me with an ancient MS. in Iriſh, on Aſtronomy; I propoſe at leiſure to favour the public with a tranſlation and obſervations on this MS. it is the Ptolemaic ſyſtem explained. The Iriſh call the ſolſtices by another name, viz. *Grianſtad*, that is the ſtopping place of the Sun; the Zodiac is named *Grian-crios*, the belt or circle of the Sun. The learned reader will recollect the *Granneus Apollo*, and the city of *Grynæum* of the ancients; and that the Latin *Solſtitium* is of the ſame conſtruction as *Grian-ſtat*.

Doctor O'Brien at the word *Ratha*, or as it is pronounced *Raba*, a quarter of a year or three months, makes the following obſervation;—"This word carries all the appearance of being corrupted and changed

changed from its true radical formation, in the ſa
manner that the word *Bliadhain*, a year, hath b
corrupted from *Bel-ain*, i. e. the circle of *Bel* or
the Sun; Lat. *Annus*; I am therefore inclined
think that this word *Raba* is only a corrupt writi
of *Arcba* or *Arc*; Lat. Arcus. Becauſe in the ſpa
of three calendar months, the Sun runs over
arch, which makes the fourth part of the ent
ſolar circle. We find an affinity between the I
appellatives of all other parts of time, and
Latin or Greek or ſome other ancient langua
thus *dia* or *de* the Iriſh for *day*, has a very near a
nity with the Latin *dies*; and *la* or *lo*, plur. *laio*
and *laethe* or *laoithe*, another Iriſh word ſignifyi
the day, has a plain affinity with *lion*, in the Gre
compound *geneth-lion*, natalis dies, and *la* or *l*
bears alſo an analogy with the Latin *Lux*, &c.
follows then that the word *Ratba* ſhould, in its pro
per writing, find an affinity in the Latin or Greek,
which I do not ſee how it could, without regarding
it as a corruption of the Iriſh word *arcba*, Latin
arcus.

In this manner have the modern Lexicographers,
and advocates for their mother tongue, depreciated
the very ancient language of Ireland, by attempt-
ing to derive every Iriſh word from the *Greek* or
Latin; not conſidering that this was a language re-
plete and full, before the Greeks or Romans had
a name.

Ratho, or *Raba* is the Arabic *Raja*, a quarter of
the Heavens. *La* or *lo* a day, may be derived
from the Hebrew *Laor*, the accuſative of *aor* a day,
as in Geneſis, *vocabat laor diem*; or from the Cop-
tic *la*, plur. *lathaith*.

O'Brien

La, lo, laoi, all expreſs a day, but not the
of time comprehended in the day which
ſed the ancient calculation, for they counted
the ſun ſet, or the night; hence *laoi* means
ht; in Arabic *layih* bright, ſplendid; *elyaum*

Lith-laith, in Iriſh is ſolemn feſtivals; this
ccurs often in the Old Laws; the Commen-
ave explained it by *Caiſc agus nodhlag*, i. e.
id *Chriſtmas*; but it was the Druidical name
olemn faſts and feaſts, and is the ſame as
abic Leta beating on the breaſt, *Lebit*
g with oil, *Labut* divinity. In the Arabic
lidat the plur. of *lida*, birth days; but
certainly from *lidet* generation, bringing
the ſame as the Iriſh *lida*, or *laide*; the An-
n month called *lida*, has led the learned
ibelin aſtray. See Eſſay on the Celtic
, p. 149.
riſh termination *ain* in *Bliadhain* a year, or
anſlate it, the ring of *Belus*, is from the
ana, circles or tracts of the Heavenly bo-

I conclude this ſhort preface with the words

tants. "And biſhop *Lloyd*, in the preface to his Hiſtorical account of Church Government in Great Britain and Ireland, ſays; "I do not ſpeak here of the ancient *Scots* that live in *Ireland*, who, no doubt, have ſome remains of *very antient true hiſtory*; our buſineſs is with them that live in the iſle of Britain, the *Albanian Scots*".

The Japoneſe Language collated with the Iriſh.

JAPONESE.	IRISH.
aicanai, to agree, to hold together,	kaomhnaidhe.
cùmi, affection,	cuma, cumanach.
cùmi no xù, brotherly love	cuma na ſoth.
voyàco, of one family,	fo-aice.
camuri ſoquam, a crown,	camurra, wreathed twiſted, the ſame as *atar*, from whence the Tiara
	fo-caràn, fo-cuanna, royal diadem.
cava, càſa, back of a tree,	càs, caſadh, binding round.
caràſu, a crane, a crow,	corr, any bird of the crane kind.
	corr-aſaidh, would imply a bird that does not migrate.
	corr-aſhar, a cormorant; the Engliſh

.PONESE.	IRISH.
	name is from the Celtic *corr-muirean*, i. e. a ſea-corr.
hi, to-morrow,	noidhiche, the night.
	mi-noidhiche, after this night.
ick,	ramhar.
me, to crucify, to ment,	crocham.
na, moroſe,	ſearrdhan.
foit, injuſtice, reſs,	ceandon, donas, fot.
fuxi, to lie down, reſt,	fois, foiſite, reſt.
kitchen,	cocuire, a cook.
, nan, tçumi, a lt, a crime, a ſin,	cionta, a fault, a crime; nionadh, plundering, robbing.
u yocu, earneſt	tonn-eochair.
ire,	diochur.
	deoigh.
to run, to haſten,	feachſaithear, they ſhall haſten.
, a cart, a car- e,	carr, carbad.
, crooked, curved,	curac, a boat.
decimum capita- l,	caſama, camoga.
o, deinceps,	deachaidh.
eth,	doigh go doigh.
nen, inòri, in- ting, beſeeching, ying,	feag, fiacal.
	cinim, to pray, to intreat.

JAPONESE.	IRISH.
	cin, or caon-duthra devotion; ora, pr ing; anora, re rencing.
jùzu, tjuzu, a kind of beads uſed at devotion,	tuis is tranſlated in t Iriſh Lexicons, jewel; it is alſ beginning; ince frankincenſe: the maſs-book called *pur-tuis*, derivation of wh ſeems to be in t word *tuis*, mean beads, or certa marks for the rep tition of praye In the Arabic, *uſu* is a form of pra er. In the Perſi *bezar* ſignifies bea for ſaying praye on counting which they repe the attributes God.
cùrai, dignity, power,	cur, curaidh, champion
taixo, a chief, dux,	taoiſeac.
tera, a church,	toir, of or belonging t a church.
	toir, conſecrated groun
taca funda, a public edict,	toic, fanearad, a pr claimed law.

APONESE.	IRISH.
	deachta bannadha, the ſame.
) buy, to obtain,	ciuram.
, yieqi, to go,	teacham, to go, teachta, a meſſenger; (tecchi in the Sclavonic, to run).
an epilogue,	rachaire.
n epitaph,	ſanas, greeting, knowledge, *(old gloſs.)*
ı, a mare,	eac, a horſe.
	ſegh-eac, the female horſe.
ɔa, horſes and ows,	gavar-ba.
ıri, an hermaphrote,	phita-naire; this is a very extraordinary compound; the two words expreſs in Iriſh, the privities of both ſexes.
d,	ceeo, neo.
etymology,	ferbhaire.
a, Europe,	
ɔn the outſide,	amoch, amach.
a bean,	meann, wheat, food.
ı, abundance,	beacht, a multitude; beacan, a muſhroom, from its quick and plentiful growth; bacthinas,

JAPONESE.	IRISH.
	a ſurfeit, and many other co pounds.
tçuqi, to approach,	tucham, tudhcham.
tâca, a hawk,	tacan, a ſea hawk martin, from taca fighting.
gai, bun, accurately,	go, bun; go bonn.
tçumi, to apply, to adhere,	coimeas.
ſu, ſuyùi, ſharp, ſour,	ſuibh, ſearv.
fa, the edge of a ſword,	faov.
fari, a needle, a ſpit, &c.	biora.
qiyona, intelligent, acutus,	cuini, cionnadh, kùn.
coieta, abura, fat, greaſy,	caiteog, butter; bu eadh, ſlime, gc matter.
facari coto, adinventio,	faghaidh cotadh; hei faigh, a proph faigha-draochd, vination; coda invention.
tàchi ſoi, approach,	teach an ſo.
camàye, to adorn,	caomham.
faixi, to worſhip,	feacam, to proſtra feis, a ſolemnity
vaqi maie, to conſider well,	machtadh maith.
còriu xi, to erect, to build,	cuir ſuas (literally to up) is the vul expreſſion; but

JAPONESE.	IRISH.
	ra did antiently imply a building or palace, as Ceann-cora, i. e. the palace of Brian Boireamh; Cora finn, Finn's palace; Innis-cora, and many others.
, equal in number,	ſeach, alternately.
equal in dignity,	doch, an indigene.
	dothchamhuil, of a good family.
	doigh, a man of confidence.
, air,	ceo, miſt, vapour; caocan, an eddy of air; gao, wind.
the atmoſphere,	an tſathar.
, cana mono, metal,	cron, min.
tai, age, a man's ſe,	deo, deilm; irr, iris, an æra.
; a field, an inclo-ure,	daingean, but now applied to a ſtrong hold, a fort.
uri, to do, to act,	cuirim, toſughadh, action; taſgaire, a ſervant.
i, white,	cearb, ſilver; caorthuin, quick lime.
u tacai, moſt high,	uas tiocſa.
ſa, altitude,	tiocſa, diocſa.
qi, ariqi, to walk, to go,	racadh, ruaig.

JAPONESE.	IRISH.
gurui, mono, a fooliſh fellow,	goirrige, man full tricks.
xita, ximi, chun, a friend,	ſeitche, a wife.
	coinne, a wife.
	caoin (keen) mild, g tle, friendly.
	cinid, a relation.
	ſion, an union.
gàn, a duck,	ganra, a gooſe.
gueſu, guerro, a maid-ſervant, a hand-maid,	gearait, gerais.
	gairſe, guirſeach; the is uſed in the Arm ric for the Vir Mary.—See the c lation of the Lor prayer in the eſ on the Celtic l guage, prefixed the laſt edition the Iriſh gramm
icari, an anchor,	accaire.
cuchi nava, a ſerpent,	nimh or niv, a ſerpent
	guaſachd niv, the dan rous ſerpent;
	cucht nimh, the paint or variegated ſ pent.
baho, breath, life,	beatha.
chicuxo, a beaſt, an animal,	ſeac, as in ſeacbo, heifer.
	ſeacloc, a park.

·ONESE.	IRISH.
	ſeighdhe, wild beaſts;
	ceiſeog, young of any beaſts.
ſear,	tocht, tucht, a meaſured ſpace of time.
e, a ring,	badhgan, badhg.
gooſe,	faire, watchful, *Quære.*
mi mucaxi, of	ciana-am.
	moch-aos.
bee,	beach.
: rainbow,	naſg, a ring.
	naſcaire, a ſurety, a covenant. *Quære.*
, yoroi, to arm,	gas, gaſogac, armed
e in arms,	heroes;
	gaſra, a band of troops;
	gaiſce, a hero, a warrior; this is the radix of the Geſſi, and Geſſitæ, of the Germans and Gauls.
	gaias, Heb. }
	gaiſa, Syr. } an army.
	gais, Arab. }
	aire, a chief a warrior;
	oireagha, the ſame;
	go aire, ſpear-men.
prop, ſupport,	taca, taic.
top, peek, or	cirin; hence cirain the
e,	creſt, or comb of a bird.

JAPONESE.	IRISH.
aqi, autumn,	earrac, ſpring, earr t end.
guai bun, good fame,	guth bonn.
mioga, good fortune,	mio-aghor, bad fortu mo-aghor, good fortu
qafo, felicity,	cufar.
moja, xigai, a carcaſs,	mudhughadh. ſeacadh, decayed, pa ed up ; ſeghuinidh, dead m mortally wound
ten, heaven,	this word has been plained in the C neſe.
banſui, a feaſt, a meal,	bainſe.
yumexi, a ſet meal,	itheadh mithiſi, m time.
cami, hair,	ciamh.
fumi, to be hot, to warm,	fuineadham, to boil.
	fomoſac, auguſt, the month.
	fomhar, the harveſt.
fibarri, a calendar, an almanack,	barr, in Iriſh, is the lendar of the mans ; hence *ce barr*, January, from whence Latin October, vember. See fully explained

JAPONESE.	IRISH.
	the Eſſay on the Celtic, p. 142, 143, &c.
, ſhoes, ſlippers,	guſeir, hoſe, foirtchi, a ſhoe.
acana, warm, hot,	teith, teagham, to warm. teith tan, the ſun.
n, bald,	kinnfhionn, kiam can.
u, a candle,	ruſòg, the candle uſed by the peaſants, made by dipping a ruſh into tallow. ruſg, is alſo light, the eye, &c.
night,	eo, dark. oiche, night. ceo, a fog.
mu, a goat,	gour, gabhar.
, a dog,	gione, gibhne, cùn.
, the head,	cab, cob.
, a prince,	tor, airi.
, fleſh,	cua.
, a cauſe or motive,	cùis.
quick, active,	ſuiri, ſothaire, an active fellow.
i, a key,	eocar, a key. cugaire, rugaire, the bar of a door.
, a chief, a leader,	gaiſce, gùs, as in guſmhar, valiant, powerful.

JAPONESE.	IRISH.
coraxi, to chaſtiſe,	curugham.
mono, a family,	muin-tir.
cutan, grief, raging mad with grief,	cuthach.
nari, a figure, a reſemblance,	nearnaim, to liken.
ſoxi, yonger ſons,	ſoiſior, ſoſar.
ſoreo, elder ſons,	ſinnſior, rearai.
moqe, a ſon,	mac.
fino, a blaze,	faithin, faith, heat; ſàn-leac, the altar of the ſun, Persic.
fana, a flower,	fionn ſgoch.
co, co chi, here,	ſo, go ſo, co ſo.
fatto, the law,	faite, knowledge; featarlach, the old law;
minori, the holy law,	feite, taking care of, keeping in order.
daimiò, nobility, magnates,	daimh, a learned man. daimheach, a companion of equal rank. righ damhna, preſumpive heir to the crown.
zaimòcu, timber for building,	ſail-modh.
cuji, ſtrife,	cogadh.
fava, a mother,	fadhbh, a widow.
caca, a matron,	cè.
fan, the centre.	fonnſa, the circumference.

JAPONESE.	IRISH.
ima, a phyſician.	ic, a cure, a remedy; hence uile-ica, all-heal; miſsletoe, &c. ixos, in the Greek.
maſaxi, xizai, xiqio, foguio, death,	madhas, a trance. bas, death; nas, etſeach, fogha.
bioxi, dead,	baſadh.
ca, mouldy, hoary,	ceo, tachd.
fefe, muliebria,	feidhbhfe.
nhotai, female,	naoithi, bearing children.
vonna, a woman, michi vonna, a virgin,	bean, vean.
me gia, my wife,	mo cè.
tçubonè, a harlot,	teiſebean, feiſebean. druiſebean.
fai, a fly,	faithirleog, a ſwallow. faoilean, the gull. feidhan, flight. fithean, a bird's quill. from theſe and many other compounds, it appears that *fai* was an original word for flying.
jaco, moſs,	moin-teac, caoineac.
fiqi mòno, a certain muſical inſtrument,	feat, and feacht, is muſick, harmony; fonn, a tune.
qire, a part, a fragment,	ciara, this is in the compound ciaraidhe, i. e. the county of

JAPONESE.	IRISH.
	Kerry; in C arag; ceirt-mhe han, the centre middle part; c tir, and Eum &c. &c.
denqoraiden, lightening and thunder,	teinteac ceo toran.
ixizuye, the bottom,	iachdar, iſioſal.
ſaico, foundation,	toiſeach, tus.
qezzune, the ſpur of a cock,	greaſucha.
qeavaxe, a cock-fight,	comraoh caoilleach.
qemaru, a cock-fighter,	comhra,
cori, ice, froſt,	oighre.
guefai, men of infamous characters,	guthfir.
ninguen, mankind,	naoidh-gein.
catàna, a ſword,	gathan, a ſmall ſpea
dan, a degree in literature,	dana.
qoinin, a woman with child,	coinne, coint, coini
qeda mono, a herd,	cèad, treud; caidean, caibhdan; iomain, a drove.
gacu monjo, gymnaſia,	coicht mùineadh. cochar mùineadh.
giunin, an inhabitant,	conaidh.
tàte, a ſpear a halbard,	tath, ſlaughter; gath, a ſpear.

APONESE.	IRISH.
ittle bell,	reataire, the clerk, the ringer of the bell. *Quære.*
a field, a plain,	ſeannaidhe, ground wherein corn may be ſown.
ıead,	cuth.
riſon,	ronn.
cauſe or matter,	adhbhar, avar.
cellar or under- ınd,	faoi, below.
, food,	ſath coth beatha.
iſtern,	aicean, a cauldron.
k, ſoon,	tonn.
city,	ſeiſe, a ſettlement.
ed,	curbh, 1. buidh agus dearg,
ve, friendſhip,	gean, love.
, no of old,	nunn rè.
wild boar,	near.
ıi, a term uſed in	nodh, noble.
aking of the Gods, king, &c.	nodhac, nobility.
an xi, to call to ı,	tar, cugin, ſo, come here to us.
plough,	ſoc.
ıoie-uru, to burn,	ura.
ı, well,	go bonn.
to drink,	nim, a ſmall quantity of liquor.
a teller of good ews,	ciſire, a ſtory teller, a romancer.

JAPONESE.	IRISH.
fucùro, burſa,	fo-coire.
xigai, a carcaſs,	ſigh, a goblin; ſeich, ſkeleton.
mecura, momocu, blind,	muca, dark, gloomy.
ſaccazuqi, a jug, chalice, &c.	ſoidheac.
coſa cazzuqi, a little jug,	coſa ſoidheac.
xuſòcu, a foot,	cos, a foot, ſeaſadh ſtand on the feet.
caſhicara, feet,	coiſithe.
monriu monpa, religion,	monn, as will be hereafter explained; it is the *amuna* of the Chaldeans. S. Buxtorf.
vo teivo, a king,	fo, triath.
cùni, a kingdom,	conaidh, a permanent ſettlement or dwelling.
	cuing, a king.
còie, ſun, dung,	càc, cornicè, kauh.
	fanc.
uxi, a cow,	agh, an ox.
tcu, foque, vapour,	ceo.
gòqe, a widow,	goice, ſcoffed at, *Quær* coibhçe, a dowry.
qan, a ſepulchre,	tuama, uagh, uaghan.
fori, to dig, to plow,	fuireadh, to prepare; air, plowed.
nhonin, a woman,	nae, a man or woman; nian, a daughter; naoi-nin, man's image.

APONESE.	IRISH.
e eldeſt brother,	aine, aged, honourable. tanaiſt, the heir apparent to a prince.
ıe youngeſt bro- r,	taire, obſcure, baſe.
ıe front, in front,	fiathnaiſe, in preſence; hence fiathnaiſeadh, bearing witneſs.
a cloud,	dluim, gruam. kummul (Welſh).
, a nut,	comhthra, cuauinne, crauen (Armorice).
mitive, original,	bun, bun-aidheac.
the earth, the ld,	domhan, domhghan.
he Eaſt,	daig, is fire. feige, feici, 1. ſollus *(old gloſs.)* light; feic, ſight, light; 1. radharc. feaſcor, the Weſt.
he mouth,	guiſeac, an aperture.
he face,	gnùis, eaccoſg.
), an eye,	roſg, roſgan.
eyes,	
o hate,	grain, hatred, creachra, to ſtigmatize; còiri, to deſpiſe, to teize, to vex.
ıatred,	eacconn, rage, fury; eccnac, reproof; eicean, violence.
many,	mòr.

JAPONESE.	IRISH.
mòro mòro, all,	mòr mhòr.
tamàgo, an egg,	ugh, an egg; tam round, lumpy, &c.
tachi, a palace, a houſe,	teach, a houſe.
yacata, a nobleman's houſe,	teach, athach, (*Quære*)
jùr acu, cuden rocacu, a royal palace,	toir-theach.
mixe, a tavern or tipling houſe,	meiſce, miſce, is drunk eneſs in the moder Iriſh; meſkir i Arabic, and meiſ in Perſic; the ro is certainly in th Hebrew; it occu in Eſther, ch. 7. 1, 2. The kin (Ahaſuerus) ſaid Eſther, on the ſ cond day of *meiſ jin*, which *Mont nus* has proper tranſlated *convivia vini*.
gitai, care, diligence,	gaoth, 1. glic (*old gloſs.*
biocu, infirm,	bacuidhe.
bioja, lame,	
taibio, very infirm, weak,	taim.
xita, downwards,	ſitheadh, inclining; ſios, downwards.
tèqi, an enemy,	taichre, a battle.

APONESE.	IRISH.
n, I underſtand,	tuicſin, underſtanding.
to blow,	fogaoth, a blaſt, a gentle gale.
ɔ ſuck,	ſùgh, from ſuth, juice.
ſtone,	oiceas, free-ſtone.
ı lagena, a flagon,	bian, the old name of the hide of an animal made to hold liquor in; bian is a pelt or ſkin.
, a hole,	paigear, faigear.
ın ant,	aire, care, attention, ingenuity. *Quære.*
ıa, beautiful, come- y,	bredha (eirean Welſh.)

SOME

REMARKS

ON THE

ROUND TOWERS

OF

IRELAND,

BY

LIEUT. COL. VALLANCEY.

ON THE

ROUND TOWERS

OF

IRELAND.

THE reverend Mr. Ledwich, in his diſſertation on the round towers, has collected much matter concerning them and their uſe ſince the times of chriſtianity; but I am of opinion, that theſe towers are of a more ancient date than he allows, and that they are of Scythian origin, and I am confirmed in this opinion from the diſcoveries of ſome modern travellers, who have deſcribed theſe extraordinary buildings. In the *Hiſtoire de decouvertes dans la Ruſſie et la Perſe*, in two volumes, 8vo. printed at Berlin, 1779, there is an account of many of theſe towers ſtill remaining on the continent, and deſcribed by the inhabitants as the work of very remote times, and like the Iriſh towers applied to the uſe of public worſhip.

I ſhall here tranſcribe the paſſage, containing a deſcription of one of theſe towers, to which is added a drawing, alſo copied from the Berlin edition.

" The village of Bulgari was the famous ca
" of Brjæchinof, the ancient capital of Bulgaria
" as no deſcription had been given of the ruins
" this place, Meſſrs. Pallas and Lepechin we
" induced to viſit it.

" The village of Bulgari is built on the ruins
" the ancient city; it is ſituated on an eminenc
" bordering on a marſhy ground overgrown wi
" buſhes and thickets. It is ſurpriſing that ſo co
" ſiderable and well peopled city as this muſt one
" have been, ſhould be conſtructed in a ſituatio
" which could not be ſupplied with water; the
" are now obliged to ſink wells or pits in th
" marſh, and this is their only reſource.

" The river Wolga is 9 werſts diſtant in a rig
" line, and as the ground ſlopes from the villag
" to the river, it is not probable the features of n
" ture could be ſo changed, as to have once al
" lowed its courſe to have run by the city.

" The village contains about 100 good houſes;
" it was ſeized by the crown with other church
" lands. On the ſouth is a plain, ſurrounded
" with reſinous trees, or evergreens, interſperſed
" with birch; this plain at preſent covered wit
" fertile fields, was once the eſplanade of the ci
" ty; it is yet ſurrounded with a rampart and
" ditch, which once formed an irregular half oval,
" at leaſt ſix werſts in circumference."

" Moſt of the veſtiges of the ancient building
" are within the rampart; among others are th
" ruins of a convent with an incloſed area, whic
" at preſent contains a handſome ſtone-bui
" church, and ſome wooden houſes.

" Th

he moſt remarkable of theſe ancient build-
is a tower, *Miſgir* or *Midſgir*, conſtructed
ut ſtone, extremely well wrought; it is a
more than twelve toiſes high (about 75
) Its proportions are nearly repreſented in
figure annexed; it is well preſerved, and is
ided by a circular ſtair-caſe of 72 ſteps,
meaſuring exactly 12 inches, French mea-
in the riſe; the ſtair-caſe is in perfect re-
, and the roof is covered with wood;
inſide is an inſcription in modern Ara-

he tower ſtands in the north-eaſt angle of a
of an irregular ſquare form, which appears
s great thickneſs to have been part of a
eſs, or probably of a grand moſque. On
weſt ſide of the tower is the ruins of a Tarta-
oratory which is entirely vaulted; it has
repaired, and is now a chapel dedicated
aint Nicholas."

m this deſcription, and from the drawing,
ident the oratory is in the foundation of the
and that the entrance to the upper part of
wer muſt be over the vault of the oratory,
makes the likeneſs to our towers much
r; it is to be wiſhed theſe curious travel-
d copied the Arabic inſcription.

to be obſerved the name given to theſe
is *miſgir* or *midſgir*; a word I tranſlate *fire-*
r *fire-tower*, hence the Perſian word *mudſkir*,
o continually praiſes God; *muzki*, making
ly fire burn bright; in Arabic *medkyn* is
ng incenſe; perfuming with burning

odours; and *mudakis*, is the dance of the *Magi* round the holy fire.

The ancient hiſtorians of Ireland, relate, that *Nemedius* the *Scythian*, brought with him to Ireland a chief druid named *Midghe*, who taught the inhabitants the uſe of *fire*; I beg leave to put another conſtruction on this paſſage: I think it denotes that *Midghe* taught them the worſhip of the *divinity* by fire. *Midhe* and *Midhghe* in Iriſh implies *ſight*, aſpect, and conſequently *light*, *fire*. It is ſaid in Iriſh hiſtory, that it was the ſacred fire which was worſhipped on their altars that gave the name to *Midhe* now the county of *Meath*, which from its centrical ſituation, was the union of their religion and the ſeat of judgment. But *Midhe* and *Meath* are two different words. *Meath* in the oriental languages means a plain country, ſuch is *Meath* compared to moſt other counties in *Ireland*. *Incolæ olim Maiatas & Caledoneos diſtincti erant*, i. e. *Campeſtres & Montanos*. *Mauth* in Arabic is *terra expanſa*, in Hebrew *Maes*, from whence probably our *Dun-na-Maes* in the Queen's County; that is a hill ſtanding in a plain country.

AN

AN

ACCOUNT

OF THE

SHIP-TEMPLE,

NEAR

DUNDALK IN IRELAND.

IN A LETTER

FROM

GOVERNOR POWNALL,

TO

LIEUT. COL. VALLANCEY.

TO WHICH ARE ADDED

SOME REMARKS,

BY

LIEUT. COL. VALLANCEY.

A N

A C C O U N T

OF THE

SHIP-TEMPLE.

SIR,

Richmond-Hill, Surrey,
June 22d, 1781.

FROM the firſt time that I ſaw the drawing, which Mr. Wright gives in his Louthiana of the ruin called by him, *Faghs na ain eighe, or the one night's work*, and read his account, I have always conſidered "this moſt *uncommon of all buildings*" as he calls it, as one of the moſt ſingular and curious pieces of antiquity which remain in any part of Europe, being, what it is repreſented, a temple in the ſhape of a ſhip's hulk, it may be ſaid to be unique.

Mr. Wright's account is but tranſient and general; but the account which, by your obliging means, I have obtained from Mr. Beranger is accurate, comprehending and diſcerning with great judgment, all the ſpecifick particulars with the idea of it, he has alſo accompanied and explained this by three maſterly drawings, the firſt a ground plan, the ſecond a ſide view, and the other a portrait view of the end.

A breach

A a breach 15 feet level with the ground.
B a breach 11 feet, two or three feet high.
C a large ſtone ſhewing the ancient form.

See the plate.

From this account I am enabled to form, and take the liberty to preſent through your hands to the antiquarian ſociety of Dublin my conjectures on the ſubject of this curious antiquity.

The commerce, occupancy, and various inhabitancy, which the ancient ſtate of Ireland has been under and experienced, leaves to conjecture two lines of inveſtigation which it may purſue in examination of the many remnants of antiquity that are every day newly diſcovered in it.

The one leads to thoſe circumſtances and ſtate of things which may be ſuppoſed to exiſt in it, while the *Phœnicians and Carthaginians* had their intercourſe there; the other to thoſe, which accompanied the occupancy and inhabitancy of the *Guhds*, *Guths*, or (as they called themſelves) *Vikandres*, the ſea rovers and pirates who in the earlieſt times came to Ireland from the Baltic and the coaſts of the North Sea.

If the antiquary is inclined to ſuppoſe this curious ruin to have been one of the *Arkite-Temples*, which the people of the eaſt, perhaps the navigators in particular, were ſuppoſed to have built in the form of a ſhip, I ſhould wiſh to perſuade Mr. Bryant to give to your ſociety his opinion upon it. He is deep in theſe Arkite myſteries, as he is in every point of ancient literature; and I will try to tempt him by ſending the drawings and deſcription to him.

In

the Romans in different ſituations pro-
d the name; or *Vikanders*, and *Vikengers*,
word is written in their own runic monu-
made very early incurſions to, and even
ns of Ireland, and were found in Scotland
ng been ſettled there in a ſtate of govern-
nd eſtabliſhment. They governed part of
untry, then called Calidonia, as they did
; other parts where they made eſtabliſh-
by reguli, or vice-roys, or ſuffered them
governed by their own kings as ſubſidiary,
illed them therefore Scots-konung. Theſe
or Picts were the firſt people who checked
reer of the Roman Eagle, ſo far as even to
: the Romans to build works of defence
ſt the recoil of this northern valour.
ſe people came from a country and were of
:, who paid divine honors to the form of a
s the ſimbol, idol, or rather as the temple
e divinity whom they worſhipped. Tacitus
ling to ſuppoſe this divinity to be Iſis, and the
ol to repreſent *the ſhip of Iſis*: yet he cannot
expreſs his doubt at the ſame time in theſe

. Upon this paſſage Monſieur l'Abbé de Tour
in his two learned diſcourſes, by ſeveral v
ingenious conjectures, endeavours to prove h
and in what way this *Religio* was brought fr
Ægypt to theſe northern parts of Germany. Be
taught by Cæſar in his *(a)* Commentaries, t
theſe people knew not *even by hearſay* of a
other Gods than their own (to which howe
according to the Roman cuſtom, he is pleaſed
give the Roman names Sol, Vulcanus, Lun
I cannot ſubſcribe to theſe far-fetched myſteri
Theſe people had metaphyſical religious fab
of their own reſpecting the various manifeſtatio
of the divine powers, amongſt other inventio
they ſuppoſed the gods called ASES to have
ſhip, which the *Nani* made for them, in whi
they ſailed—to this ſhip they gave the name *(b)*
SKIDBLADNER. *(c)*" Nani fecerunt Skidbla
" nerum & dederunt Frejero, hæc adeo mag
" eſt ut par ſit omnibus Aſis, & quidem armat
" ferandis; veliſque explicatis ſtatim ventt
" nanſciſcitur ſecundum, quocunque ſit abitur
" cum vero navigandum non ſit, adeo mul
" conſtat partibus, ut complicata in perâ inch
" poſſit". In like manner when Tor or Thor
deſcrib

(*a*) Deorum numero eos ſolos ducunt quos cernunt, quorum opibus apertè juvantur; Solum, Vulcanum, Lunam. Reliquos *nè famâ quidem acciperunt.* Bell: G l. 6. § 21.

(*b*) Skidbladner cavitas cochlearis.
John Ihre's Dict.

(*c*) Edda.
Operâ & ſtudio Johannis Goranſon.

aught them to believe, that the gods them-
chose this kind of vehicle, and that the
ing gods, or priests of the intellectual
prepared such for them; *what form of*
could be more conform to these divine
ies, or become a more proper simbol of
elling of the gods, to which their presence
be invoked, *than that of a ship?* I believe
be the original and genuine meaning of
l or *temple*, the simbol of the presence,
which Tacitus found the Suevi adoring
vinity, which finding to be in the form of
he supposed to be, as I said, the ship of
ly conjecture therefore (and which with all
ce I submit to the learning of your
) is *that this Ship-Temple is the Simbol of the Skidbladner, built by the Nani*, and which
re I should call a *Nanic-Temple* founded and
n the institution of those mysteries in
, when first these northern people esta-
themselves there. The traditional name
ted as the pronunciation, and nonsensical as

and the laſt has various readings, as *Fas na doidhche* and *Faas na hane eughe*. The ſuppo real pronunciation which Mr. Beranger had fr the Iriſh teacher, I ſuſpect to be a tranſlation b into Iriſh, of the nonſenſical name—*The night's work*, to be the reformed correction this teacher as uſual with other great claſſi criticks. I take the whole to be a corruption ſomething which has reference to very high a quity, to the *Nanic inſtitution of theſe Ship-Temp* expreſſive of (as Tacitus under another expreſſes it) *advectæ religionis*. If I knew enou of the ancient Celtic language to enable me analyſe this corruption, I ſhould be led t ſecond conjecture, and read the name as follow

The { Strength / or / Power } of the Nani founded this.

With great reſpect, which I beg to preſent, your ſociety, I have the honor to be,

Sir, Your moſt Obedient and

Humble Servant,

T. POWNAL

SO

SOME REMARKS ON MR. POWNALL'S LETTER, BY LIEUT. COL. VALLANCEY.

THE Iriſh hiſtorians do not allow that the Picts had any footing in this iſland, at their firſt emigration from Scythia; they aſſert, that the Iriſh expelled them forthwith, to Scotland. Beda and Florilegus agree in this part of the Iriſh hiſtory. It is true, Fordun brings the Picts back to Ireland, being driven from Britain, but this is contradicted by the learned Uſher, "in Norvegiam, Daniamque, "non ut Fordunus ſcripſit in Hiberniam conceſſ-"iſſe."—A conſiderable ſpace of time elapſed from the firſt appearance of the Picts, to the arrival of the Danes and Norwegians. If the Picts, (mixed with theſe nations) preſerved the tenets of their ancient religion at the time of the invaſion of Ireland

venerat borealem partem Albaniæ quæ Kathenesi dicitur ad habitandum dedit. Illi vero uxoribus carentes, cùm de natione Britonum habere non poſſent, transfretantes Hiberniam ſibi Hiberni enſium filias copulàrunt; eo tamen pacto, u ſanguis maternies in ſucceſſionibus præferatur.

From the plan of this building, named by Mr Wright, the Ship-Temple, (from its reſemblance t the hulk of a ſhip) it is evident the ſtructure wa not intended for a dwelling; there are no croſ walls, fire-places, or chimneys. The inhabitant call it *fàs na heun oidhche* or the growth of on night; it is the name for a muſhroom: the Iriſh language is not ſo ſterile to apply a term of vege tation to a building. Fàs ſignifies the growth o trees, roots, &c. *Faghs na ain eighe*, given by Mr. Wright, has no meaning: and as we have not yet met with the true orthography, all our explanation muſt be conjectural. *Naoi* is a ſhip, and *fagha na héun Naoi*, by a forced conſtruction, may imply the remains of the *only ſhip*. *Faghcas* or *Faighca* is an obſelete word, explained in an ancient gloſ ſary, by *faighleann*, i. e. *alcaing*, i. e. *ait accuirthea ſciatha acus airm an gaiſgidh*, i. e. an armoury, o place where the warriors depoſited their ſhield and arms. *Faighcas na Niadh* would ſignify th armoury of the nobles. *Foghcas* is an inn, o houſe of entertainment, and *Foghcas na Naoidh* would imply the caravanſera or houſe of entertain ment of the *Naoids*. Theſe were an order c monk

an, and *Teach-Naoidh*, a houſe of hoſpita-
e *Daor-Naoidh* were plebeians, who had
ty of ſome tranſgreſſion of the law, and not
e to pay the mulct or *ciric*, were conſigned
ge to the Druids; they were taught to
talifmans, vaſes, beads of glaſs, &c.
e *gloinne-naoidr*, or *glonne-naidr* of the
Naoidr ſignifying alſo a ſerpent, gave riſe
able of the ſerpent's egg; a ſtory im-
Pliny.
eſe names read nearly the ſame, and to
rn vulgar Iriſh, may readily be corrupted
beun oidhche, or the growth of one night.

C. V.

REFLECTIONS

ON THE

HISTORY OF IRELAND

DURING THE

TIMES OF HEATHENISM;

WITH OBSERVATIONS ON SOME LATE PUBLICATIONS ON THAT SUBJECT.

ADDRESSED TO

LIEUT. COL. CHARLES VALLANCEY,

BY

CHARLES O'CONOR, ESQ. SOC. ANTIQ. HIB. SOC.

ADVERTISEMENT.

THE facts expoſed in the following eſſay, have been tal
chiefly from the Leabhar Gabhala, or Book of Conque
the Compilations of Balimote; Extracts from the Pſa
of Caſhel, and Book of Glendaloch in the ſame Wo
the Annals of Tigernach, of Innis-Fallen and of the
Maſters; with Extracts from the Lecan records: The
thor has alſo availed himſelf of ſome antient docume
collected by the late Mr. O'Flaherty. This general no
is given at once, to ſave the trouble of frequeut marg
references to manuſcripts, which are very ſeldom conſul
and are very difficult to be come at.

REFLECTIONS

ON THE

HISTORY OF IRELAND.

SIR,

I HAVE ventured to throw together the following ſtrictures on a ſubject much agitated in ſome late publications; I make no apology for addreſſing them to you, as you formed the plan, and have taken the lead, in a body of *Collectanea*, for throwing a fuller light than has hitherto appeared on the antient ſtate of this country, heathen and chriſtian; this you have done with the laudable view of adding to the ſtock of knowledge obtainable from hiſtory; and of diſcovering, whether any part of ſuch knowledge could be augmented from the polity and manners of a people ſequeſtered here in Ireland for many ages, and cut off from any ſcientific commerce with the more enlightened nations of Greece and Rome. A circumſtance ſo apparently negative of any civilization in this iſland, till introduced with the goſpel, did not diſcourage you, or induce you, as it has others, to pronounce arbitrarily, that all hiſtorical notices from the native Senachies

Senachies, anterior to the fifth century, hav
little better than crude inventions, commi
writing on the reception of chriſtianity,
the mind ſhould be rather prepared for re
the errors of antient time, and for adopting
truth, that could be made ſubſervient
cauſe of true religion; and when, in fa
miſſionary who had moſt ſucceſs in propa
that religion, had himſelf aſſiſted in cleari
antient hiſtory of this iſland from the fa
which it was enveloped.—Unſatisfied with
opinion, you conſidered, philoſophically,
this retired nation of Ireland might, probal
its heathen ſtate, receive the elements of
ledge from a ſource different from that,
ſooner or later, poured the ſtreams of
through the other Celtic regions of the
You made the trial, and you ſucceeded h
You collected, and confronted, the evi
foreign and domeſtic, which regarded this ſ
and found *one* which depoſed ſo effectuall
the early cultivation of literature in Ireland,
overturn, at once, the minute accounts of f
writers, who receiving all their informatio
truſt, or drawing concluſions from conj
have in general terms repreſented the inhab
as the moſt ignorant of barbarians, and a di
to humanity. In your learned reſearches
antient language, you have exhibited proofs
authentic than the oldeſt inſcriptions on
or metal, that it had been formed am
cultivated people. Copious and energetic,

ſe and harmonious, it muſt take a conſiderable time, as all languages have taken, to arrive at the grammatical degree of perfection it cloſed with. Its terms for thoſe abſtract ideas and mixed modes, which a civilized people only can invent, and which barbarians neither want nor uſe, demonſtrate that this language arrived at its claſſical ſtandard before the introduction of chriſtianity, when Grecian and Roman terms, were firſt taught in Ireland by the chriſtian miſſionaries. Rich in their own ſtores, the natives borrowed but few ſigns of compound ideas from the learned languages; a ſingular circumſtance in the hiſtory of this country, while the continental nations of the North, were indebted to the Greeks and Romans for thoſe technical terms, which mark the change from barbariſm to civilization.

On the diſperſion from the plains of *Shinaar*, the miraculous confuſion of tongues, did not produce as you have well obſerved, an oblivion of the ſigns of ideas formerly in uſe, but a change in their ſyntaxes only. Thoſe ſigns were few in number, and confined to the few wants of the primæval ſpeakers: They became the ground on which all antient languages have been conſtructed, before the invention of new terms, or the corruption of the old, in a long courſe of time; in *one* inſtance, the improvement of arts, required new ſigns, in the *other*, dialects were multiplied, and every tongue remained long in a flux and anomalous ſtate. It is only through the

uſe

uſe of letters, and long ſtudy, that any language can be brought to the grammatical perfection it is nearly capable of; for heteroclites are unavoidable, even in the beſt. To attain energy and copiouſneſs, much muſt depend on the form of civil government, and on the manners of the people, the ſecurity of the one from foreign conqueſt, and the tendency of the other, to bring men forward by popular arts, and in particular by that *of ſpeaking*. Under ſuch circumſtances has the language of Ireland been formed, and evidently it could not in early times, be formed under any other. By comparing ſome compoſitions of the fifth century, with others down to the ſeventeenth, we found, the ſame ſyntax retained through all, with little variation, except ſuch as muſt unavoidably happen in a courſe of ſo many revolutions, and in a ſeries of ſo many ages.

How the Heathen inhabitants of Ireland could obtain the elements of literature, and improve them into knowledge earlier than other northern people can be accounted for: Thoſe elements were imported from Spain, a country whoſe Celtic inhabitants were initiated in arts and letters, by the Phœnicians who ſettled among them. Whether over-crowded by numbers, or otherwiſe made uneaſy at home, a colony of Scytho-Celts, ſailed from that country to Ireland, and eſtabliſhed themſelves in it. Among other appellations, they gave themſelves the name of *Phenii*, and very probably a tribe of Phenians, or

cians joined in their expedition. We them Mileſians, and that people have , from age to age, recorded themſelves Spaniſh extraction. No fact of remote comes attended with better proofs than you, ſir, have produced one of the The great number of Phœnician or ms you diſcovered in the Iberno-Celtic, nguage, lead us directly to the ſource nce they were derived; They ſhew an ommunication with the Phœnicians, and ledge of letters—conſequently, in the where that people made laſting eſtabliſh- It was from the Phœnicians that the arned the art of writing, and in this recians and antient Spaniards had the ſters, their letters were originally but n all; and it is remarkable that the Iriſh had no greater number, till the Miſſionaries made known to them the al cyphers.

gh theſe evidences ſupport the fact, that from Spain eſtabliſhed itſelf in Ireland, time of its arrival cannot be fixed by any ronology. The antiquaries who make it with the age of Cyrus the great, (*a*) are y neareſt to the truth. It anſwers beſt to iod when the Celtic dialects of the weſtern es of Europe, varied ſo little as to be ſtill ible to the ſeveral tribes who inhabited for we find it recorded, that thoſe new comers

(*a*) About 540 years before the birth of CHRIST.

comers from Spain could converſe with t
Belgians and Danans they found in Ireland, wi
out the help of interpreters. It was only af
quitting the roving ſtate, for fixed abodes, and
the progreſs of civilization, that thoſe dial
were gradually converted into diſtinct tongu
intelligible only in the countries of their formati
and this facility of converſing without interpret
has very probably continued in the weſt, till
tween three or four hundred years anterior to
Chriſtian æra. The Mileſians, the introducers
the Phœnician letters into Ireland, gave the
in ſpeech, as well as in civil government, to
old inhabitants, and the Iberno-Celtic or Ir
language, was probably formed in the courſe
three or four centuries; it muſt have been, doubtle
in proportion to the improvements made in liter
ture, and the poetic art; for all our earlieſt comp
ſitions were delivered in verſe, and nothing cont
butes more to the perfection of a language, than t
treating every ſubject in the harmony of numbe

Falſe chronology, doth not affect facts. Wh
ther the commerce of the antient Phænician
with the Britiſh iſles, commenced five hundr
years before our vulgar æra, or in a lat
period; certain it is, that ſuch a commerce h
for a conſiderable time ſubſiſted; and we m
be aſſured, that thoſe Phœnicians, availed them
ſelves of the Celtes of Spain, as interpreters b
tween them and thoſe of Britain, for carrying
on. In the courſe of this traffic, we diſcov
that a tribe of the Spaniſh Celtes actually ſettl
in Britain, by the name of *Brigans* or *Brigant*

though initiated in Phœnician literature, they
e not ſufficiently powerful for giving the law
nguage in the greater iſle, as their brethern
Mileſians did, in the leſſer. In forming the
raeg, the preſent language of Wales, the old
h dialects prevailed over any imported by
gers; in time, a regular and vigorous tongue
formed; but it differs entirely in Syntax,
the Iberno-Celtic or Iriſh tongue: both, in-
, may be eaſily traced to the ſame original;
e primæval language of Europe, firſt ſplitting
dialects, and laſtly ending in two tongues, as
rent in conſtruction, as the modern Engliſh
m the modern German; two languages which
with equal facility be traced to the antient
tonic. Theſe facts, have not been ſufficiently
ded to by antiquaries.—An identity of terms
wo tongues, of different conſtruction, doth
infer the deſcent of one from the other.
norance of our language, and of the docu-
ts ſtill preſerved in it, induced ſome modern
quaries in their reſearches to conſider both
ſeleſs; diſguſted alſo with ſome late pub-
ions on this ſubject, (either defective in matter,
injudicious in the ſelection) theſe moderns
: rejected as crude fables, whatever we have
rded of the times antecedent to Chriſtianity.
his idea, (which excludes any uſeful knowledge
ur country in its heathen ſtate,) one ſhould
k, that they would leave the great blank as
found it; but that was not the caſe. The
ſed void, they have laboured to fill up with
theſes of their own, grafted on a few ſcraps
from

from antient authors, and explained in the fe that each hypotheſis required. In ſo extenſive field to range in, imagination has been very pr ductive; ridiculous etymologies have ſtept in its aid, and in the variety of ſchemes, not o agrees with the other, except in the neceſſa poſition, that no colony from *Spain* ever ſettled Ireland, and that in conſequence, no letters we known to the inhabitants during their heath ſtate: but arbitrary poſitions are eaſily laid dow and like the hypotheſes which they generate, a ſatisfactory only to thoſe who frame them, or careleſs readers who peruſe them without exam nation.

Certain it is, that without the notices left i in the antient language of Ireland, we ſhould kno nothing, or next to nothing, of its heathen hiſtor Our earlieſt accounts, like thoſe of the Grecian are mixed with fables, but ſome of thoſe fables a grounded on facts; and difficult as it is, to ſtrip the fanciful garb which Poetry has thrown ov the earlieſt events in Europe, yet ſome critics ha attempted it, and ſome have had good ſucceſs i the attempt. The more antient traditions of Ir land, ſhould undergo a like inveſtigation, for th ſeparation of the true from the falſe, as far a it can be done; and ſome facts preſerved in th fables of Ireland, would probably have remained i their native obſcurity, had not the chronologic reſearches of Sir Iſaac Newton, aſſiſted us, (thou unintentionally to that great man) in ſhewin that ſome of the earlieſt reports of our Iriſh bard are not groundleſs. They are facts, indeed, whi

rel

: to continental, not to our inſular antiquities, are the more remarkable on that account. *Niul*, *Sru*, *Aſru*, *Tat*, and *Ogaman*, correſpond ly, with the *Nil*, *Sihor*, *Oſihor*, *Thoth* and *us* of Sir Iſaac. In the Iriſh traditions, as in of Greece, they are celebrated as heroes who rmed mighty exploits in Egypt, Spain and countries; and whether thoſe names be- d to a ſingle prince, who multiplied his lations with his conqueſts (as the great author s,) or referred to different conquerors, is not ial to our preſent purpoſe: but it is highly rable, that this correſpondence in names and this coincidence in the traditions of remote ns, who held no communication with each , could not happen by mere accident. To on, who ſtripped off the Poetic veil, we owe liſcovery, and the light he has caſt on our reports, is remarkably reflected back on his yſtem.

eſe traces of things, which paſſed on the theatres of the continent, ſhew that the e who retained them, were a colony from ontinent; and the Punic terms, which you diſcovered in their language, ſhew that Spain the country they arrived from, and ſo their accounts affirm invariably. They were Iberian ho-Celtes, who once mixed with the Phœ- ns, or their Carthaginian poſterity. In Ireland took various denominations: they called nſelves Gædhil, or (as we pronounce it) Gæil, properly, in memory of their Celtic origin. h equal propriety, they took the name of

Scuit

Scuit or Scots, to commemorate their Scyth[illegible] extraction; Celts and Scythians having intermi[illegible] with each other in Spain, as in Gaul and ot[illegible] Celtic regions. They alſo had the name of C[illegible] Breogain (which we Latinize Brigantes) [illegible] the deſcendants of a celebrated Breogan, w[illegible] they ſay, held the government of Brigantia, [illegible] Brigantium, in Spain. They mention likew[illegible] among their anceſtors, a celebrated *Phenius*, w[illegible] firſt inſtructed mankind in the knowledge [illegible] letters; a fable, which has its uſe, in ſhewi[illegible] that the colony which arrived in Ireland from t[illegible] continent, had their rudiments of literature fr[illegible] the Phœnicians. Such notices, combined wi[illegible] ſeveral others, which I here omit, demonſtrate th[illegible] ſettlement of a Spaniſh or Celtiberian people i[illegible] Ireland, and that in an early period of time. The deſcent of the Romans or antient Latins, from a colony of fugitive Trojans, cannot be ſo well aſcertained.

At the period of the Mileſian expedition into Ireland, arts were yet in their infancy. The new comers were employed chiefly in making room for themſelves, in an iſland covered with immenſe foreſts, The cultivation of the land was prior to that of the mind, and it took ſome time before a monarch, emphatically ſurnamed * *Ollam Fodhla*, eſtabliſhed a College in Teamor for the education of the principal families of the kingdom, under the direction of an order of men called *Ollambs* and *Filcas*. Of that monarch's regulations, both in his legiſlative and literary capacities, we have but a ſlender

* *i. e.* The Inſtructor of Ireland.

nder account. It doth not appear, that his inſti-
tes had much influence, through the diſorderly
igns of his ſucceſſors, down to the elevation of
imbaoth (a prince of his poſterity) to the throne
f Ireland; this Kimbaoth flouriſhed ſix genera-
ions before the Chriſtian æra. He is celebrated for
is buildings in Eamania, and the ſchools he
ſtabliſhed for educating the principal families of
is kingdom in arts, arms and literature. From
his time, Tigernach with other antiquaries, date
ur more exact hiſtorical notices, pronouncing the
former to be uncertain. A reform in the civil
overnment, ſucceeded to the regulations made
Eamania. In a convention of the ſtates, Hugony
named the Great, (an Heremonian prince edu-
ted under Kimbaoth, and Macha his queen)
s raiſed to the throne; and by a ſolemn law,
was enacted, that the regal ſucceſſion ſhould
the future, be continued by hereditary right
his family. Pretenders from the other royal
ilies, were by the ſame law excluded; but no
rd being paid to primogeniture in this con-
tion, it was of ſhort duration. The excluded
ilies forced their way to the throne by bloody
teſts with the Hugonians, and with one another,
a new reform was made in the beginning of
firſt century under *Eochy Feyloch*. But the
cal defects of an elective government, ſtill
ained. The Belgian tribes, diſcontented with
r Mileſian maſters, rebelled againſt them, and
up a monarch of their own. In a ſecond re-
ion, they baniſhed the royal Hugonian race
North Britain, and the kingdom laid in
ruins,

Sc
e:
T
was exposed to all the miseries of civil
ended the second period of Irish hist
beginning with the legal elevation of Hug
the Great, to regal power, and ending with
usurpation of Elim the son of Conra; the wh
marks a robust, but sickly constitution,
the treatment of which, remedies proved but
given, new diseases; some kings were rather i
troduced by factions, than elected by the natio
voice; their titles were disputed, their pow
was limited, and their end was tragical; oth
proved able princes, and gave the nation rep
during their administration. In the confusion
the times, and frequency of revolutions, we a
not to wonder that the reigns of kings were
registered; or that contenders for royalty, wh
were saluted kings by their several parties, shou
by future senachies be enrolled in the list of le
timate monarchs. In a word, it is from the s
cession of Feradach the Just, and the great revo
tion soon after under Tuathal the acceptab
that we can date exactness in our Heathen histo
Undoubtedly, some events of antecedent tim
bear strong marks of authenticity; some prin
appear with lustre, but they appear like stars
magnitude in a clouded night.

Thus it was, Sir, in our island, as in all ot
Pagan countries; our earliest transactions w
delivered in the songs of the bards, and in our
written accounts, the heroic and marvellous p
vailed; yet some truths have been preserved, e
in that state of things. The lights of genu
hist

hiſtory came on gradually, in proportion to the progreſs made in civilization and literature. In the northern countries of Europe this progreſs was extremely ſlow, and it is highly remarkable that in Ireland, and in Ireland alone, we firſt meet with Celtic hiſtory in Celtic language; and that, long before the natives had any acquaintance with the learning of Greece or Rome.

The Tuathalian era, the moſt exact in our heathen annals, commenced with the year of Chriſt 130. In a full convention of the ſtates the old Hugonian conſtitution was renewed with great improvements; the fine province of Meath, extending from the Shannon to the eaſtern ſea, was taken from the other provinces, and erected into a domain for every future monarch of the iſle; as a ſupport to the regal dignity, independent of the provincial tribute formerly ill paid and often withheld, in the tumults of civil contention. In the ſame convention, the regal ſucceſſion was eſtabliſhed in the family of Tuathal Soley, ſanctioned by the moſt binding teſt that the Druids could frame, or that their religion could afford; conformably to this law, ten monarchs of Tuathal's line, from father to ſon, mounted the throne of Ireland, and the interruptions which ambition or diſcontent gave to this conſtitution, were but of ſhort continuance. During the whole period, which takes in three hundred years, a right of ſucceſſion by primogeniture, appears to have been eſtabliſhed, as none but elder ſons aſſumed the reins of government; it muſt be obſerved however, that during two

minorities, the Tuathalian law was diſpenſed with in the ſucceſſion of Conary II. A. D. 212, and of Crimhan in 366. Such ſucceſſions were not conſidered as violations of the Tuathalian conſtitution, and on the demiſe of each of thoſe princes, the legitimate inheritor immediately aſcended the throne of his anceſtors.

It was during this period of three hundred years, antecedent to chriſtianity, that the regulations antiently begun in Teamor and Eamania were re-eſtabliſhed and extended. Foreign alliances were renewed, and in particular with the Cruthenians of North-Britain, among whom our Carbry-Riada (the ſon of Conary II.) found an eſtabliſhment for his colony of Scots, the firſt that migrated from Ireland to Britain. Both nations (Scots and Picts united) warred againſt the Romans, and the Scots of the mother country entered into alliances with the Saxons, before the latter had obtained any footing in Britain.

Should theſe outlines be filled up hereafter by the pencil of ability, the hiſtory of Ireland, even in its heathen ſtate, will afford matter for inſtruction; the national manners excited to the employment, and the form of government required the full exerciſe of the mental faculties. It was however a ſtate of things attended with diſadvantages, as well as benefits; A conſtitution wherein the three orders of legiſlation were never ſufficiently poized, concealed maladies of fatal operation. The executive power was weak, and our ableſt monarchs, ſeldom had authority enough to controul, or power ſufficient to ſubdue the oppoſiti or

ſion of provincial princes, who took the lead in the ariſtocratical order, and often ſet themſelves up, rather as rivals than ſubjects to the firſt magiſtrate of the ſtate.

Affairs aſſumed a better aſpect under the celebrated monarch Corbmac O'Cuinn, and moſt of his ſucceſſors. The court of Teamor appeared in all the ſplendor that could be derived from the local manners, and local regulations of a ſequeſtered people. Science was improved; the ſuperſtitions of Druidiſm were examined and expoſed; the truths of natural religion were ſtudied and propagated; new laws were promulgated, and the increaſe of knowledge, proved an increaſe of power to every wiſe adminiſtration. In this ſtate the nation flouriſhed and proſpered, and the people became known and celebrated in Europe, by the name of SCOTS, an appellation they *always* bore at home. At this period, they meaſured their arms with thoſe of Rome, firſt in Britain and afterwards in Gaul. At length they embraced the true religion, and in no country did the goſpel make a more rapid progreſs than in theirs; a circumſtance, which alone points them out to us a thinking and rational people, and confirms the obſervation of eccleſiaſtical hiſtorians, that chriſtianity made its quicker and more laſting eſtabliſhments among cultivated nations.

You ſee, Sir, that I have reduced the foregoing obſervations on our heathen hiſtory under three heads; Firſt, The expedition of the Mileſians from Spain to Ireland; Secondly, The building of Eamania, and the Hugonian civil

reform, about two hundred years before the chriſtian era; and Thirdly, The new conſtitution under Tuathal the *acceptable*, A. D. 130.—The commencement and duration of the firſt period, cannot be fixed with any exactneſs; the regal and genealogical liſts can be but little depended upon, and the accounts tranſmitted by the bards in that infancy of hiſtory, are by Tigernach with other antiquaries, pronounced uncertain. Under the ſecond period from the reign of Hugony the great, facts were recorded with a greater attention to truth; the monarch Eochy Feyloch made a change in the form of civil government; laws were committed to writing under Corcovar Mac Neſſa, king of Ulſter; and other incidents, coeval with the firſt chriſtian century, are evidences of the gradual improvement made in government and literature. The third period commencing with the political regulations under Tuathal the *acceptable*, continued for three hundred years. The documents ſtill preſerved of thoſe three heathen ages, bear all the ſignatures of authentic hiſtory; they accurately mark the ſeveral invaſions of the civil conſtitution, and the ſpeedy puniſhment of the invaders.

My troubling you, Sir, in particular, with theſe hints, in the looſe form of a letter, can be juſtified for a reaſon already aſſigned; but I confeſs that they are thrown out chiefly, with the view of recalling others from ſome groſs miſtakes on this ſubject, which no wrong information can excuſe, while better can be procured, from a critical examination of the antient facts, ſtill almoſt buried

buried in our old language. Such miſtakes publiſhed in the *Collectanea*, muſt in a high degree fruſtrate your deſign of extracting as much as can be extracted from theſe ſources.

It pains me that a gentleman, I much eſteem, ſhould reject theſe ſources of intelligence for any modern hypotheſis. In the hiſtory of Kilkenny, publiſhed in the ninth number of the *Collectanea*, the reverend author adopts the ſyſtem of the learned Mr. Whitaker of Mancheſter, who affirms, that "about three hundred and fifty years "before the chriſtian era, the Britons invaded "and diſpoſſeſſed by the Belgæ, from the conti-"nent, fled hither and firſt inhabited this iſland. "That in two hundred and fifty years after, a "ſecond migration, and from the ſame cauſes, "happened; the latter incorporated with the "former, and both people were called by their "countrymen (their brethern) who remained in "Britain, Scuites and Scots, that is, wanderers "or refugees." Here, Sir, are ſeveral aſſertions crowded into a few lines, and as they ſtand in contradiction to all the hiſtorical documents of the nation, they refer to, they ſhould come ſupported, at leaſt, with ſome plauſible proofs; but the ſhadow of a proof is not offered.

Indeed none was offered by the inventor of the tale; the whole is an arbitrary ſcheme of an obſcure monk of a dark age, a retailer of Geoffry of Monmouth's fables, and a writer ſlighted by Camden, Uſher, and our beſt antiquaries of the ſeventeenth century. How ſo excellent an antiquary, as Mr. Whitaker, ſhould in our

our own time give any credit to the unauthorized aſſertions of the monk of Cirenceſter, is amazing; and it is equally ſo, that he who ſo ably detected the falſities, and expoſed the inconſiſtencies, of a late declaimer on this ſubject ſhould adopt for authentic facts ſeveral relations in the poems attributed to OSSIAN. In other parts of his hiſtory Mr. Whitaker has acquitted himſelf admirably; a maſter of elegant compoſition, happy in his reſearches and judicious in his reflections, he has thrown lights, which have not appeared before, on the earlier periods of Britiſh antiquities; but aſſuredly, any detached part of his hiſtorical fabric reared on the foundations of monk Richard and Mr. Mac Pherſon's Oſſian, cannot ſtand.

Conducted by his monaſtic guide, Mr. Whitaker is led aſtray in his topography of Ireland; and on this ſubject I muſt obſerve, that foreign writers knew but little of the internal ſtate of this iſland, till after the reception of chriſtianity among its inhabitants. The Egyptian geographer, Ptolemy, could know but little of it certainly, and that little from hearſay or from ſeafaring men who made ſome ſtay on our coaſts; and what kind of informers ſuch men were, we may judge from the erroneous accounts of our firſt European voyagers to India and other remote regions of Aſia. In fact, Ptolemy gives us but few genuine names of tribes and diſtricts, and he omits ſuch as were moſt celebrated at the time of his writing; other names thrown in arbitrarily, I ſuppoſe, by interpolators, have not the common roots of the Celtic language to countenance their inſertion.

For

For the antient topography of Ireland it is but reaſonable that we ſhould refer to the materials furniſhed by our native documents; in the compilations of Lecan, in thoſe of Balymote, and in the book of Glendaloch, we have an accurate recital of moſt of the tribes, who inhabited Ireland in the geographer Ptolemy's own time; a copy of it (in the hand-writing of the celebrated antiquary Duald Mac Firbis) is now in the choice collection of a worthy nobleman, the earl of Roden, and another is in my hands.

In the parts of Ireland deſcribed by Mr. Ledwich, Mr. Whitaker's miſtakes from the monk Richard are acquieſced in, as good information. The central regions are aſſigned to the Scots, and the other diſtricts are ſuppoſed to be occupied by ſwarms of Britiſh Belgæ with the Durotriges and Damnonii, who fled hither from the Roman power in the reign of Veſpaſian. Of this emigration from Britain to Ireland not a ſyllable is offered in proof; and indeed none can be offered. All our native Senachies have been unanimous in aſſerting, that the Scots had extenſive territories, in Munſter, Leinſter, Meath and Ulſter, not only in Veſpaſian's time, but for many ages before; they were the leading people, and their princes had by long preſcription, the civil government of the whole iſland under their power, in the form of monarchy.

The Belgians from South Britain, and the Danans from the northern parts of that iſland, were in poſſeſſion of Ireland, long before the arrival of the Scots or Mileſians from Spain.

the

the time of Veſpaſian, the remains of thoſe old inhabitants were the more numerous part of the nation, and their ſucceſsful rebellion at the cloſe of the firſt century, appears to have been provoked by hard treatment from their Mileſian maſters. But their ſecond rebellion, A. D. 126, was ruinous, and yet had the conſequences of ending in a better conſtitution of government, than the people had before enjoyed.

From the elevation of Tuathal *the acceptable*, to the throne of Teamor A. D. 130, the chief power of the Belgians was confined to the province of Connaught, under ſome celebrated provincial kings of their own race; but their civil œconomy was utterly diſſolved in the fourth century, by the Iriſh monarch *Muriach Tireach*, who ſeized on that province, and left the government of it to his poſterity, who held it in an uninterrupted ſucceſſion, through a period of more than nine hundred years. Such accounts, tranſmitted invariably from age to age, deſerve credit; thoſe of the monk of Cirenceſter deſerve none.

The capital towns of the Scots are ſaid to be Rheba and Ibernia; but in no antient document of Ireland, are any ſuch towns mentioned, and undoubtedly, no towns under theſe denominations, ever exiſted. Thoſe of chief note in Veſpaſian's time were Teamor, the royal ſeat of the Iriſh monarch's in Meath, and Eamhain or Eamania, the capital of the provincial king's of Ulſter. Theſe indeed, were towns of great celebrity; and yet Ptolemy makes no mention of them.

Theſe

Theſe preliminary miſtakes in the hiſtory of Kilkenny lead to others. Mr. Ledwich thinks, that *Baile-Gaedhlach* (not Bally-Gael-loch) or Irishtown of Kilkenny, was the Ibernia of monk Richard. But it is well known, that the Latin name of Ibernia was impoſed on the whole iſland by foreign writers, and did not belong to any village in it; and the term *Gaedhalach*, is not a compound but an adjective from Gaedhal, or Gaeal as we pronounce it, to avoid the conſonantal harſhneſs, or radical letters in this and many other words in our Iberno-Celtic. Thus we derive Hibernicus from Hibernia, and Scoticus from Scotia.

This learned gentleman derives Kilkenny from a ſuppoſed compound, *Coil*, or *Kyle-ken-ui, the wooded head or hill near the river!*—Never was etymology put more on the rack, yet no torture can wring from it the intelligence required. The *original* and *tranſlation*, are equally groundleſs, and the more inexcuſable, as the learned writer had, or might have, true and incontrovertible information on this ſubject from our antient annals.

The Iriſh name of Kilkenny is *Cill-Chainnigh*, and it means *literally*, the cell or oratory of *Cainneach*, the firſt abbot of Achabo in the ſixth century; as an eccleſiaſtic revered for the holineſs of his life, ſeveral other Kills, beſide this of Oſſory, were dedicated to his name and memory, and particularly, that of Kilkenny in Weſtmeath, now diſtinguiſhed by the appellation of Kilkenny Weſt. This is the fact. In aſſerting it, Primate Uſher

Uſher has followed the current of all our antie
annals, and the charge made to that great an
quary, as adopting herein a vulgar and groundl
notion, is not juſt.

" We have numberleſs inſtances of the Mo
" in dark ages (ſays Mr. Ledwich) perſonify
" rivers and places, like the heathen mythologiſts
A charge of this nature conveying a contemptuo
idea of the Iriſh clergy in the earlier ages of t
Iriſh church, ſhould ſurely come ſupported wi
the proper proofs ; certain I am, that thoſe pr
duced, are moſt unhappily ſelected ; they ſtand
contradiction to hiſtory and chronology.

Notwithſtanding the authority of all our antie
documents, we are told that the Iriſh monks ha
made of the river Shannon or Senus, St. Senan
and of Down or Dunum St. Dunus, and of K
kenny St. Kenny! Senan a celebrated abbot
the ſixth century, undoubtedly fixed his mona
tery in the iſland of Cathay (now Scattery) ſur
rounded by the Shannon ; but that great rive
bore the name of Shannon or Senus many age
before the Abbot *Senan* was born; even Ptolem
himſelf, who flouriſhed in the ſecond century, ſet
it down in his map.—That Down or Down-Patric
is made of St. Dunus, is a notion equally fanciful
as no ſuch perſon as a St. Dunus can be foun
either in our kalendars or annals; in fact, the nam
of Kilkenny, Kill-Senan and Down-Patrick we
impoſed in the firſt ages of the Iriſh church.

The ſtate of Chriſtianity in Ireland from t
fifth to the ninth century, is of all inquiries in
the hiſtory of this country, the moſt importan
n

not only from the nature of the ſubject, but from its effects, through the labours of Iriſh eccleſiaſtics in foreign countries as well as in their native land. At home, they ſupported and inſtructed Chriſtian princes and youths, who fled hither from perſecution; and abroad, they had ſucceſs in converting the perſecutors, I mean the Pagan barbarians, who ſeized on the weſtern provinces of the Roman empire. Amidſt the fierceſt domeſtic hoſtilities, the diſtricts of the Iriſh monks were free from any violation, and under that ſecurity Ireland, as Dean Prideaux has obſerved, became the prime ſeat of learning in Chriſtendom. In no age, even the darkeſt, can a ſingle inſtance be produced, that Iriſh monks have perſonified rivers and places, like the heathen mythologiſts.

To point out the miſtakes of my reverend friend on the ſubject of our antiquities, will, I truſt, give him no pain, as I am confident that right information muſt be acceptable to every philoſophic mind. Now return to the more pleaſing office, that of joining the public in approbation of the other and far greater parts of his hiſtory of Kilkenny; his matter is well ſelected, and many of his obſervations are highly judicious.

Before I conclude, I requeſt your attention to a few remarks on the learned Mr. Beauford's tracts (in the ſeventh number of the *Collectanea*) on the theology, origin and language of the heathen Iriſh.

On the general ſubject of Celtic druidiſm, he writes judiciouſly from Greek and Roman documents. Like other modes of religion, it undoubtedly

king of the two Munſters, who died a hundred and ſeventy-two years before the arrival of St. Patrick.

Angus, the learned Culdee, wrote his Pſalter-na-rann two hundred years before king Cormac began the Pſalter of Caſhel. That writer alſo mentions the ſettlement under the ſons of Mileſius; places the Heberian Scots in the ſouth, and the Heremonian Scots in the north, and relates that Heremon was the firſt of the Scottiſh monarchs. Writing about the year 800, he doubtleſs had good documents before him, but they have not reached our times; of all Angus's works, I have met with no part except the abſtract I have here quoted from Sir James Ware.

In the long continuance of the wars with the Norman ravagers in this iſland, our larger works on civil and eccleſiaſtical ſubjects have been deſtroyed, with the monaſtries wherein they were depoſited. It is, undoubtedly, a loſs to literature, which can never be repaired. But ſome remains of our hiſtorical wreck have been preſerved, which are ſufficient to ſhew us diſtinctly the more eminent characters in church and ſtate. They unfold the political vices which aroſe from the form of government under the *Hy-Niall* race, through a period of ſix hundred years; the domeſtic virtues, public and private, which counteracted thoſe vices; the cultivation of ſcience before the commencement of the Norman devaſtations; the edifying conduct of the clergy, the freedom enjoyed within their diſtricts; the immunities and endowments of the Fileas and Orfidies; the conſtant attention to the arts of poetry and muſic;

arts

renth, begin their hiſtories, in the fifth age, without taking *the leaſt notice* of any tranſactions prior to that period!—Theſe are great miſtakes, and they involve greater.

Some extracts from the pſalter of Caſhel, I have peruſed in the compilations of Balimote. The learned archbiſhop begins with the ſettlement of the Scots in Ireland under Heremon and Heber; he does not indeed point out the preciſe time of their arrival from Spain; but from the number of generations ſet down by him in the genealogy of his own family, he ſhews that they muſt have arrived ſeveral ages before the Chriſtian era.

Through your indulgence, Sir, I had the uſe of the annals of Tigernach for ſome months. Far from rejecting the tranſactions prior to the Chriſtian period, as Mr. Beauford aſſerts, he commences with the building of Eamania ſix generations before the incarnation of our Saviour; he gives us the ſucceſſion of the Eamanian kings to Concovar Mac Neſſa, under whoſe patronage Iriſh laws were firſt committed to writing. The learned abbot alſo makes mention of ſuch Heathen monarchs and princes, as made the moſt conſpicuous figure in hiſtory during this early period, as well as in the times which ſucceeded. His acounts, it is true, are ſhort, and appear to be a chronological index to a larger work, compiled by himſelf, or ſome others who went before him.

You have laid me under equal obligations by putting the annals of Inisfallen (erroneouſly called thoſe of Inisfail) into my hands. They commence with the time of *Oliol Olom*, the celebrated heathen king

mation from hear-ſay evidence. It is a ſt
which certainly was known hardly in any meaſ
to a late writer, who in the name of Oſſian, g
us ſome well fabricated novels, raiſed on the tal
which to this day amuſe the common people
Ireland and in the highlands of Scotland, and
late chiefly, to Fin Mac Cumhal and his Feni
heroes, who acted under the great monarch Cc
mac o'Cuinn, to whom that Fin was a ſon-in-la
The antient ſtate of Ireland, I ſay, could be b
little known to this noveliſt, and doubtleſs the c
ſcure monk of Cirenceſter was equally ignoran
yet ſuch are the authors preferred by Mr. Bea
ford to all our old documents, and hence ma
miſtakes of his, which at preſent I forbear noticin
I will only in his own words give you the ſum
his affirmations on this ſubject; 1ſt. That lit
dependance is to be had on any tranſactions relati
to the affairs of Ireland prior to the ſixth century
2d. "That the ancient inhabitants of Ireland obta
ed the name of Scots during the middle ages, fr
their (wandering) occupation, and mode of life whi
they retained until agriculture, the arts of civil l
and encreaſe of population about the tenth centu
had in ſome meaſure, confined their reſidence to p
ticular ſpots." Surely, Sir, there is nothing
this deſcription of an ancient nation, to claim
tention, or invite curioſity; it creates diſguſt,
can convey no inſtruction.

But the deſcription, I dare affirm, is not ju
and I hope that in the foregoing pages I have
forded ſome proofs of a different ſtate of thin
and particularly from the commencement of t

Tu

thalian conſtitution, and end of the Belgic and
ccdic wars in the ſecond century.
lfore that time we find the Scots long ſtation-
in fixed ſettlements; the Heberians in Mun-
, the Heremonians in Leinſter, and the Ru-
ians in Ulſter. In the peruſal of what we
: left of that people in their own language,
particularly from the Tuathalian æra to the
aſe of Malachy II. (a period of near nine
dred years) we find a body politic, robuſt and
rous, in the care of men who often reſiſted,
too often fed, the diſtempers to which it was
lent. It was a government of freemen, who
r were happy enough to ſet proper limits to
lom, they therefore were deſtitute of proper
ity. In that ſtate, we meet with examples
olitical virtues and vices, which, by turns,
1 and diſgrace this people, till the ſeeds of
ution ſowed in the infancy of their conſtitu-
came to full maturity in the tenth century,
: very period when, according to Mr. Beau-
they ceaſed to be ſtragling barbarians and,
e *meaſure*, confined their reſidence to parti-
ſpots.
o not deny, but am ever ready to acknow-
Mr. Beauford's merit in his ingenious
:ations of our antient inſcriptions, literal
ymbolical. They conſtituted a part of our
learning in heathen times; but of their uſe
iprovement to hiſtorical or intellectual pur-
, he appears entirely diffident.
fore I conclude a letter which I fear you may
already too long, I muſt obſerve that how-

ſtate of government and arts, have put the re
of our earlier hiſtorians out of all credit
with the more authenticated accounts, which
ſucceeded to the Eamanian æra. Fond of an
antiquity, they have put more than a thou
years between the expedition of the Scots
Spain and the chriſtian æra; and (as I have
ſerved before) the great void they made in
they were neceſſitated to fill up with fictitiou
nerations in their genealogies, and in conſequ
to inſert a number of monarchs of whom no
is recorded, but that each killed his prede
in battle. True and falſe reigns thus interm
we ſhould have no rule for diſtinguiſhing bet
them, had not ſome remarkable revolution
government enabled us, to diſcover a few
were monarchs in fact.

The learned Mr. O'Flaherty has empl
much labour to ſupport the authenticity of
Coeman's liſt of heathen monarchs. He coul
diſmiſs the notion, that the commencement o

ins of genealogical generations, to make the hole correſpondent with his own ſyſtem; for they by no means correſpond with the courſe of nature, notwithſtanding all his care that they ſhould. His dates, however, from the reign of Feradach the Juſt, A. D. 95, are exact, and thence to the preaching of the goſpel, his chronology is moſt accurate.

It was, Sir, in this, as in all other European countries; hiſtory had its night of darkneſs, but in ſome, it was a darkneſs viſible. In ours, ſome objects are ſeen diſtinctly even in that ſtate; the dawn of light comes on gradually from the time of Kimbaoth; and full day opens on the elevation of Tuathal the acceptable to the throne of Teamor.

In ſuch a courſe of things, it is no wonder that Gilla-Coeman and many other of our old antiquaries have fallen into miſtakes and anachroniſms; to their earlieſt reports Mr. O'Flaherty gave too much credit, and to their later accounts, ſir James Ware gave too little. That learned gentleman did not underſtand our language, nor had he any good interpreter to explain the documents it contained, till a few months before his death, when he called in the celebrated antiquary Duald Mac Firbiſs to his aſſiſtance.

In ſome eſſays of mine on this ſubject, I have fallen into miſtakes; ſome you have kindly pointed out to me, and I have retracted. On peruſing the annals of Tigernach and other documents in the compilations of Balimote, I have retracted

more, and on the detection of any miſtake in thi preſent eſſay, I ſhall retract again; *Nil enim poſ ſumus contra veritatem.* You, Sir, have done grea ſervice in this walk of learning; and by ſhewing *though indirectly*, how far ſome writers have ſtray ed out of it, you not only guard others fron treading in their paths, but open to them ſuch a they may ſecurely follow. You began with tracing our old language to its Celtic ſource; You mark ed the terms, and diſcovered the conſtruction, i partly received, through an early commerce with the Phœnicians; and it being compoſed from fewer Celtic dialects than any other tongue among the continental Celts, it involves at this day the pureſt remains of the primæval language of Europe. From its copiouſneſs and energy you have found it amply fitted for the purpoſes of a thinking people, who were long at leiſure for the cultivation of their intellectual powers: and poſſeſſed of that fact, you have ſet on foot the enquiry whether the ſpeakers of that language left any uſeful memorials in it, relative to their arts, their manners, their civil inſtitutes and the revolutions all muſt have undergone, through the viciſſitudes of improvement and decline, in a ſucceſſion of ages. Your plan was rational, and the acquiſition of knowledge was the end you propoſed to yourſelf in forming it, and ſome knowledge it is hoped will be gained from your own labour, and that of others on this ſubject. - Man, to know him well, ſhould be viewed on every ſtage of life, not ſo much indeed through the uniform habits of barbariſm, as through

ough the diverſiti[illegible] of action in civil aſſociation, ler the direction of local religions, local man- s, and [illegible] factions. The hiſtory of this ed is th[illegible] of a people who remained many ages a ſecluded ſtate; it expoſes to our view, a free l warlike nation, generally divided by parties l exhibiting many examples of the abuſe of li- rty, as well under the Tuathalian conſtitution, as that which followed in the times of chriſtianity der the Hy-Niall race. In too many inſtances we d the people preyed upon, and employed to ſupport ties; tyrannical themſelves when at the ſummit power, and when ſtripped of that power, juſtly niſhed by opponents equally tyrannical. Such amples exhibit ſalutary leſſons to nations ſtill free, t yet tardy in removing exceſſes, which ſooner or er muſt end unhappily. The cure of evils ariſing t of liberty itſelf is, no doubt, difficult; it can rdly, however, continue ſo in times enlightened philoſophy, and inſtructed by former as well as ent ſufferings. In Ireland this cure has been plied, and has ſucceeded happily. Under the auſ- es of our preſent Moſt Gracious Sovereign, we ve obtained civil, religious and commercial li- rty in full meaſure; and England, your native untry, Sir, aſſiſted us in obtaining IT. A glo- ous epocha! commencing with unanimity in one reed of politics and in a profeſſion of civil faith a- undantly ſufficient for every purpoſe of political alvation.—With a revolution ſo happy, ſo opera- ive on the minds, as well as the conditions of *all* our people, I ſhall conclude my remarks.

Pardon,

Pardon, Sir, my detaining you, ſo long, on the ſubject of antient times; you will ever find me

Your very grateful,

Belinagar, *Sept.* 3*d*, 1782. and obedient ſervant,

CHARLES O'CONOR.

A LETTER FROM CURIO;

With a further Explanation of the ſilver Inſtrument engraved and deſcribed in No. II. of the firſt Volume of this Collectanea.

To Lieut. Col. VALLANCEY.

SIR,

THE within are two drawings of the ſilver inſtrument deſcribed in the IId. No. of your Collectanea de Rebus Hibernicis, fig. 2. and in return to the queries therein propoſed to Curio, I have the honor to make the following anſwers.

It weighs 4*oz.* 12 *dwt.* * The ſpear (or tongue which is wanting) had been ſoldered into the ſocket of the moveable globe H. *(See your plate.)*

* By the drawings which the writer of this letter has obligingly incloſed, it appears that the longeſt diameter of the oval is about three inches and half, and that the boſſes are ornamented exactly in the manner of thoſe given in fig. of plate 1. p. 207 of No. 2, of this Collectanea.

An

And now, Sir, give me leave to offer you ſome conjectures with regard to the uſe of theſe inſtruments, as they are called, in that deſcription.

It is by all our antiquaries allowed, that the habits of our ancient kings, princes and nobles of Ireland, were a cloſe veſt, long trows or breeches down to the ankle, and a long looſe robe over all, that reached to the ground, which was brought over the ſhoulders and faſtened on the breaſt by a claſp, a buckle or broche. For example of which I may refer to many ancient monuments of our Iriſh princes, ſtill extant, but particularly to that of the MAC GRANE's, in the ruined abbey of Sligo; a family long extinct, but heretofore princes of Bannagh in Lower Donegall. On the front of the tomb are ſeveral ſculptures, amongſt which is a king habited as before, his robe faſtened with a broche of the ſame form as in the drawings. An eminent goldſmith in Dublin informed me that he has ſeen ſeveral of thoſe inſtruments of pure gold, and ſome of them of fine braſs; which might lead one to ſuppoſe that theſe different metals were affixt by ſumptuary laws for the uſe or wear of the different claſſes or ranks of nobles.

This hint purſued further might tend to prove, what has been by ſome imagined, from a perfect ſimilarity in ſeveral cuſtoms, that the Iriſh are a branch of the Hebrew nation; and for this one to the preſent purpoſe, I muſt refer you to an old book from whence may be had great information—I mean the Bible. See the firſt book of Maccabees, chap. 14th

and

and verſe 44th.

" And that it ſhould be lawful for none of t
" people or prieſts to break any of theſe things
" to gainſay his (Simon's) words, or to gather
" aſſembly of the people without him, or to
" cloathed in purple, or wear *a buckle of gold.*"

It is highly probable, that this inſtrument, c broche, was made about the time of the introdu tion of chriſtianity into this iſland, from the ver rude croſſes on the nobs; which nobs on the othe ſide are intended (by the artiſt) to repreſent acorn (or the cones of pines) which were druidic ſym bols; by this duplicity the temporiſing weare might attend the inſtructions of the ſaint, or aſſi at the myſtick rites in the ſacred grove, as woul beſt ſuit his purpoſe.

I am, SIR,

With great eſteem for your learned labour

Your moſt obedient, humble,

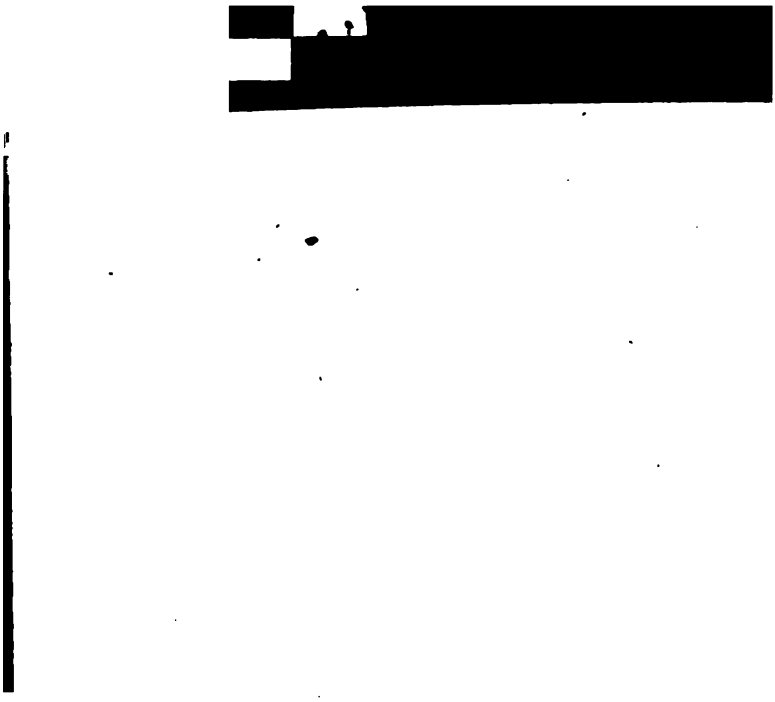
(tho' unknown) ſervant,

December 17th, 1781.

W. M

I. G

☞ The further correſpondence of the learned writer of th above letter, will be eſteemed a particular favour.



Vallanea de Rebus Hibernicis.

NUMBER XI.

CONTAINING THE

ANTIENT TOPOGRAPHY

OF

IRELAND.

WITH A PRELIMINARY DISCOURSE.

ILLUSTRATED WITH A MAP OF ANTIENT IRELAND.

WILLIAM BEAUFORD, A. M.
SOCIET. ANTIQ. HIB. SOC.

TO WHICH IS ADDED,

OBSERVATIONS ON IRISH ANTIQUITIES;

WITH A

PARTICULAR APPLICATION OF THEM

TO THE

TEMPLE NEAR DUNDALK.

In a Letter to THOMAS POWNAL, Esq; F. S. A. Lond.
and EDWARD LEDWICH, L. L. B. Vicar of Aghaboe,
in the Queen's County, Societ. Antiq. Hib. & Scot. Soc.

DUBLIN:

PRINTED BY W. SPOTSWOOD,
PRINTER TO THE ANTIQUARIAN SOCIETY:

AND SOLD BY LUKE WHITE, DAME-STREET.

M DCC LXXXIII.

TO

THE RIGHT HONOURABLE

ILLIAM CONYNGHAM,

PRESIDENT

OF THE

ERNIAN ANTIQUARIAN SOCIETY;

A

EROUS PATRON OF THE LEARNED,

AND A

M FRIEND TO THE PROSPERITY OF IRELAND;

THIS NUMBER

OF THE

OLLECTANEA,

IS,

WITH GRATITUDE AND RESPECT,

INSCRIBED,

BY HIS

LIGED AND MOST OBEDIENT,
HUMBLE SERVANT,

WILLIAM BEAUFORD.

LIMINARY DISCOURSE.

ABLE and almoſt unſurmountable dif-
ttend the elucidation of the ancient Topo-
Ireland; little or no information relative
bject is to be obtained from our foreign
uch from our domeſtic writers. Ptolemy,
ginning of the ſecond century, is the only
antiquity who treats with any degree of
n the Geography of ancient Ireland; but
information, drawn principally from Ma-
ius, doth not extend beyond the maritime
he internal diviſion being in a great mea-
nown to the Romans in his time; though
r reſidence in Britain for near 300 years,
in the end have obtained a competent
e of its internal ſtate; and Richard of
r, from them, has collected ſeveral notices,
e thrown much light on this dark and in-
ject, though the projection of his map is
erroneous. As to Marinus Tyrius, from
olemy received his informations relative to

the Britiſh iſles, it is not certain in what period he wrote, or from whom he obtained his information; though from ſeveral circumſtances there is the greateſt probability that he derived it from either the Britiſh or Roman navigators, as the names given by Ptolemy to the people and places are evidently of the Cimbric dialect of the Celtic tongue, and not the Gaëlic; and though much mutilated by paſſing through the Greek and Latin languages, they yet retain convincing proofs of their Celtic origin.

If we conſider the infant ſtate of Geography not only in the time of Ptolemy but in much later periods, and the imperfect inſtruments uſed in taking obſervations; the almoſt total ignorance of longitude, with the want of the magnetic needle, without which there is no poſſibility of taking the bearings and directions at ſea with any degree of truth; we ſhall have much greater reaſon to be ſurprized, that they were able to make any geographical charts, than to wonder at the imperfect ones they have left us. It was not until towards the cloſe of the 15th century, that the ſcience of Geography received any conſiderable improvements and a proper method of delineating maps was diſcovered; Richard of Cirencester therefore, who wrote towards the cloſe of the 14th century, has committed great errors in his map of the Britiſh iſles, eſpecially in that of Ireland.

IRELAND, by reaſon of its ſituation at ſome diſtance from the weſtern confines of Europe, remained unknown to the Greeks and Romans until a very late period; there is ſome probability, that the Phœnicians during their trade to Britain were not ignorant either of its ſituation or internal ſtate; but theſe people, ſo far from acquainting the world with the diſcoveries obtained by means of their extenſive commerce, took all poſſible care to conceal them. Whence the commerce of the ancients, weſt of the Streights of Gibraltar, centered intirely in the hands of the Phœnicians and Tyrians and their colonies on the coaſts of Iberia,* whilſt the reſt of the world was excluded not only from the benefits accruing therefrom, but alſo in a great meaſure from the knowledge of thoſe countries which ſupplied thoſe merchants of antiquity with ſeveral articles of lucrative traffic. From theſe circumſtances we ought not to be ſurprized that the relations given by the writers of antiquity relative to the ancient ſtate of Ireland ſhould, in ſeveral inſtances, be not only imperfect but contradictory.

DURING the middle ages, foreign writers appear to be extremely ignorant of the internal ſtate of this iſland. Even the natives have, in all periods, been very remiſs in tranſmitting to poſterity the ſeveral

* Strabo, L. 3. c. 175.

diviſions of their country. They do indeed, in different parts of their ancient hiſtory and antiquities, mention a number of names relative to the ancient Topography, but ſeldom ſpecify the ſituation of the diſtricts to which they belonged. To enter fully into this buſineſs it will be neceſſary to conſider in ſome meaſure, the ſpecies of government and the nature of the tenures in uſe among the Iberian Celtic tribes, from the remoteſt periods.

We have, in another place,* obſerved, that the original inhabitants of Ireland in general derived their origin from Britain and were of the Celtic race, conſequently their laws and government were radically the ſame as the other aborigines of Europe.

When mankind for their mutual ſupport and protection were obliged to aſſociate together, they found it neceſſary for the welfare of ſociety, to eſtabliſh ſome regular form of government. Whence we find that not only the ancient inhabitants of Ireland, but all the Celtes from the remoteſt periods, in every part of their dominions, were divided into a number of ſmall communities or clans, each governed by its proper chief and, in a great meaſure, independent of each other. In theſe communities, every individual was free and independent, there being a ſtate of equa-

* Collectanea, No. 7.

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lity through the whole, and the authority which a chief had over his fellows was delegated to him by election, and was not derived as has been erroneouſly ſuppoſed from hereditary ſucceſſion. For hereditary poſſeſſion and ſanguinary right, did not take place among the Celtic and Scythic clans until, by the introduction of commerce, the arts of civil life had made ſome progreſs; but each ſept had rather perambulated than inhabited their reſpective diſtricts, ſubſiſting intirely on the chace and the fruits of the foreſt. On the increaſe of population and the introduction of agriculture, theſe wandering tribes were under the neceſſity of confining themſelves to certain permanent diſtricts: which diſtricts were generally denominated either from their ſituation or quality of the ſoil, and from which alſo the inhabitants obtained their collective appellation. Whence in the moſt ancient Iriſh poems and hiſtories, we frequently find *Clan* and *Slioght* added to the name of a country, to ſignify the inhabitants; as *Clan Cuilean*, *Slioght Breogbain* and *Slioght Gae*; wherefore the children and race of any diviſion were the invariable names by which the ancient Hibernian ſepts were diſtinguiſhed from the remoteſt antiquity, and not as frequently aſſerted, the children and deſcendants of their reſpective leaders. On the eſtabliſhment of any colony, the entire diſtrict was divided among the principal warriors according

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ing to their ſeniority, each having abſolute authority in his reſpective diſtrict, paying only a certain tribute or acknowledgement to the eldeſt captain of the race, as king or governor of the whole colony. The diviſions appertaining to the ſeveral captains, called in the Iriſh tongue, *Cinnair Airech-ard*, and by the Latin writers Dynaſt, were generally denominated ceantreds, or chief diviſions, at preſent diſtinguiſhed by the name of baronies. Each cantred was again divided into a number of ſmaller portions from 500 to 1500 acres; each called *Ballebetaghs*, or townlands, and were the inheritance of the family of the dynaſts devolving to them by the laws of gavelkind:* that is, the inheritance appertaining to any dynaſt was unalienable, and on his demiſe, was equally divided among his ſons, both legitimate and illegitimate, to the intire excluſion of the daughters; theſe again were ſubdivided in like manner on the demiſe of their proprietors, ſo that it frequently happened, that a dynaſt who by his ſeniority had a right to be elected chief of his diſtrict, was in poſſeſſion of a very ſmall patrimony. When a dynaſt died without iſſue, his property was divided amongſt his neareſt relations; on which account not only the magnitude and boundaries of the *Ballebetaghs* were

* Collectanea, No. 3, and 1. Ware's Ant.

changed

changed, but alſo the leſſer diviſions denominated *Tagbs*, or habitations, containing from 40 to 100 acres, and cultivated in common by a certain number of peaſants reſiding thereon, were changed alſo.*

THE chiefs of every diſtrict were elected from the elder branch of the dynaſts; and the kings of the principalities from the ſenior chief of the ſubordinate diſtricts, who, on their advancement to the dignity, obtained the name of the diſtrict or clan over which they preſided; it being an univerſal cuſtom amongſt all the Celtic tribes, to denominate the nobleſſe, with their other appellations, from the place of their reſidence; a cuſtom in ſome meaſure yet retained in the Highlands of Scotland. The variety of names uſed by the ancient Iriſh have occaſioned great confuſion in their hiſtory; for before the 10th century, ſirnames were not hereditary, and prior to the eſtabliſhment of the Chriſtian religion in this country no Perſon was diſtinguiſhed by one permanent nomination. It is true, during their Pagan ſtate, every child at his birth received a name generally from ſome imaginary divinity under whoſe protection it was ſuppoſed to be; but this name was ſeldom retained longer than the ſtate of infancy, from which period it was ge-

* Collectanea, No. 2 and 3.

nerally

nerally changed for others, ariſing from ſome perfection or imperfection of the body, the diſpoſition and qualities of the mind, atchievements in war, or the chace, the place of birth, reſidence, &c. ſo that it frequently happened, that the ſame perſon was diſtinguiſhed by ſeveral appellations: our ancient hiſtorians, not properly attending to this, have committed great errors in relating the tranſactions of early periods, by aſſerting the ſame action to be performed by ſeveral different people which in reality was performed by one only, thereby throwing their hiſtory and antiquities into too diſtant a period. A ſimilar error has alſo been committed by not fully conſidering the dignitary names of the chiefs, who, on their election to the government, conſtantly obtained the name appertaining to the clan over whom they preſided, or rather that of the diſtrict. Theſe dignitary names becoming in the 10th century hereditary and family diſtinctions, created new difficulties to the genealogiſts of the latter ages: for diſtricts having the ſame denomination whoſe chiefs in conſequence bare the like names, have conſtantly been derived from the ſame family, though in reality, they had not the leaſt affinity; thus the O'Kelleys of Caelan in the county of Kildare, thoſe of Coulan in the County of Wicklow, and thoſe of Caëllagh in the County of Gallway, are ſuppoſed to be different branches of the ſame family;

family; whereas they evidently obtained their reſpective names from ancient chiefs of the above diſtricts, independent of every other conſideration. The O'Conors alſo, though deſcended from the ancient chiefs of different ſepts, are univerſally conſidered as of the ſame race. It is true, from the different departments of government being held in the ſenior line, it was neceſſary to keep exact genealogical accounts, which during the latter ages, have been greatly mutilated and miſrepreſented.

THE number of kingdoms, or principalities, whoſe chiefs obtained the name of *Riogh* or king, were frequently variable, depending on the number of ſubordinate ſepts which any chief held in vaſſallage; though the ancient kingdoms, were generally regulated by the number of the original colonies.

MARCIANUS HERACLEOTA, ſpeaking of Ireland, ſays it contained the provinces or principalities, governed by their reſpective kings, comprehending 184 canthreds, each under the dominion of its proper dynaſt or ſubordinate chief.* Whether this number be correct or not, is uncertain, the names and ſituation of the reſpective diſtricts

* Ware's Antiquities.

being

being not ſpecified. However in the middle ages we find the iſland divided into the following kingdoms or principalities.

1 Midhne
2 Hy Faillia
3 Breffiny
4 Angallia
5 Orgall or Tyrone
6 Eirgall or Tyrconnal
7 Dalriada
8 Ulladh
9 Ele
10 Hy Cinſillagh
11 Oſſery
12 Caſiol
13 Ara or Ormond
14 Decies
15 Limrick
16 Cierighe
17 Thomond
18 Conaght
19 Cork
20 Caëllagh
21 Gaëllen or Caë

Theſe, according to our antiquaries, were in a early period united in a kind of pentarchy, prehending the five monarchies of Meath, Leinſter, Munſter, Conaght and Ulſter. Though the hiſtorians have been circumſtantial on this for government, yet they have given us very in fect ideas relative to its origin and conſtitution order therefore to place this ſubject in a conſpi point of view, it will be neceſſary in ſome me to conſider the original colonization of the iſ as the monarchs derived their dignity from the chiefs of the eldeſt ſepts of the reſpective narchies.

We have in a former place obſerved that the ancient inhabitants of Ireland in general derived their origin from the Celtic tribes of Britain.* The Nemethæ, as Aborigines, having from thence taken poſſeſſion of the iſland about 700 years before the Chriſtian Æra, gave place to the Bolgæ, who towards the middle of the 4th century before Chriſt, ſettled in the county of Meath under the conduct of Hugony or Learmon; from whence, in proceſs of time, they inhabited every part of the preſent province of Leinſter, diſtinguiſhed by them by the name of *Heremon*, or weſtern country; and themſelves, in conſequence thereof, *Heremonii*, or weſtern people.† This diſtrict was, for ſeveral ages, governed by the chief of the eldeſt ſept or tribe of the Bolgæ inhabiting the preſent county of Eaſt Meath; in conſequence of his ſeniority, he was not only denominated king of the *Heremonii*, but monarch of the whole iſland, and from him all the ſubſequent kings of Meath and Monarchs of All Ireland were obliged to derive their origin to obtain the dignity. *Heremon*, the ancient and original ſeat of the *Bolgæ* in Ireland, remained under the government of its paternal kings, deſcendants of Hugony or Learmon, until the beginning of the ſecond century, when it was

* Collectanea, No. 7.

† See the Words Bolgæ and Nemethæ in this Eſſay.

divided

divided into two diſtinct provinces by *Tuathal Teachtmar*, under the denomination of northern and ſouthern *Heremon*. The northern was diſtinguiſhed by the name of *Tuathal Teachtmor*, or the northern diviſion of the great diſtrict; comprehending the preſent counties of Eaſt and Weſt Meath; the ſouthern diviſion comprehending, in the early ages the preſent counties of Kildare, Kilkenny, Carlow and the King and Queen's counties, was for ſome ages under the government of the chiefs of Hy Fallia, but afterwards was uſurped by the Chieftains of Hy Laoighis, and towards the cloſe of the middle ages, by the chiefs of Moragh, (the preſent county of Wexford) who were denominated kings of Leinſter at the arrival of the Engliſh.* On the firſt migration of the Bolgæ, numbers of the *Nemethæ* were conſtrained to retire into the ſouthern parts of the iſland, where they were joined by ſubſequent colonies of the Bolgæ from Britain, who frequently denominated themſelves *Iberii* or *Hiberii*, that is, the moſt weſtern people; the ſenior chiefs of whom were the M'c Carthys, hereditary chieftains of *Corcalugibe*, and kings of the *Dergtenii*, or South Munſter; theſe chieftains from their ſeniority, were in the early ages, denominated monarchs of all Munſter though that dignity

* See under the Words Heremonii, Hy Laoighis and Moragh.

was

was frequently obtained by the chiefs of the diſtrict about Caſhel, and towards the cloſe of the middle ages by the kings of Thomond, the preſent county of Clare. Which chiefs, in the perſon of Brien Boromh, by their military abilities, obtained not only the monarchy of Munſter, but that of the whole iſland.

THOUGH the Bolgæ, under the denomination of *Iberii*, had obtained the government of the ſouthern diviſion of Ireland, yet the *Nemethæ* or *Momonii*, the Aboriginal inhabitants, invariably denominated it *Momon*, or the Maternal Country, by reaſon of it being principally inhabited by the *Momonii* or Aborigines: whence by all the Iriſh writers we find this diſtrict is called *Mumhan*, or Aboriginal Country, from which is derived its preſent name of *Munſter*, that is the land of the *Momonii*. On the arrival of the Caledonian colonies, ſome few years before the birth of Chriſt, *Eogbagh Failogh*, or *O'Faly*, chieftain or king of the ancient *Hy Fallia*, retired acroſs the Shannon with numbers of his people, and eſtabliſhed a government in the preſent county of Roſcommon, which afterwards was extended into the counties of Gallway, Mayo and Sligoe, under the general denomination of *Olnemacht* or *Conmachtne*, viz. the chief tribe, and *Hy Coneir*, or the diſtrict of the principal weſtern inhabitants; whence the deſcendants of *O'Faly*, as

as monarchs of this part of the iſland, obtained the name of O'Conor, and their country that of *Connaght*, which it retains to this day.*

THE northern parts of the iſland, comprehending the preſent province of Ulſter, anciently denominated *Tbuath allad*, or the northern habitation of the Bolgæ, was erected into ſeveral governments in a very early period; the ſenior of which was that of *Cinel Eoghan*, comprehending the preſent county of Tyrone, eſtabliſhed ſoon after the firſt arrival of the Bolgæ. The chiefs of Cinel Eoghan were eſteemed monarchs of Ulſter, until the 4th century, when one of the ſons of O'Niall, the king of the ancient Hy Fallia or the northern part of Hermonia, having conquered the Rudricians the ancient inhabitants of Cinel Eoghan, eſtabliſhed a government in that diſtrict, which, in proceſs of time, extended over all the northern tribes; whence the O'Nialls were during the latter ages denominated Monarchs of Ulſter; a dignity which they maintained to the 15th century.†

THUS was ancient Ireland, agreeable to the aſſertions of its antiquaries and hiſtorians, divided by the Bolgæ into five monarchies, which monarchs

* O'Conor's Diſſert.

† O'Conor's Diſſert. Keating.

derived

:d their dignity from being chiefs of the tribes in each diſtrict. However, this dig- appears in a number of inſtances to have rather a title of honour than power, for the :chs had little authority beyond the limits of own ſepts; and the tribute which they fre- ly demanded from the ſeveral kings of the palities was ſeldom paid. Even the ſepts, taining to their reſpective provinces, frequent- :belled or joined the parties in open war ſt them; ſo little authority had theſe nomi- ıonarchs, at all times, to reſtrain their ſub- within the limits of their duty. The truth ere was never any provincial king elected ormally inſtituted; from their ſeniority, the or kings of the oldeſt ſept of each pro- had a right to the upper place at the aſſembly ıe ſtates; and when his abilities were con- ɔus, he was frequently elected general of the :s in time of imminent danger; and alſo to be me meaſure a check on the depredations fre- tly committed by one ſept on another; as well aſſemble the ſtates of the province, in order ıact ſuch laws and ordinances as might be ſary for the public welfare. In other reſpects :ms not to have had much authority, except as was delegated to him from time to time by ɔeople.

In the ſame manner, the hereditary Ch of Meath, as kings of the eldeſt tribe original colony of the Bolgæ, were denomina narchs of the whole iſland; but whatever a they might have had in the early periods their power during the middle ages, wa confined, being reduced within the limits own diſtricts, except when their martial tal abilities called them to the confidence other kings, and they in conſequence there elected commanders of the armies, or preſi the general aſſembly of the ſtates.

The only dignity hereditary among the Iriſh, and alſo with all the Celtic tribes, kings of the ſeveral principalities; they were from the eldeſt dynaſts or chiefs of the c and were ſolemnly inaugurated according cuſtom of the tribe. On their advancemen kingly dignity or captainſhip of the ſept, th mediately adopted the general name of the people over whom they reigned, in the ſam ner as the dynaſts did that of their ſev ſtricts.

An account of the different principalities a ſubordinate diſtricts, with ſeveral other ſubj lative to the antiquities of Ireland; will be the enſuing pages; and their etymology

from pure celtic roots; but innumerable difficulties occur in the explanation of the ancient Topography, arising principally from the fluctuating state of the orthography of the Irish tongue, and the various significations which the same word frequently admits. A, ao, oi, ei, and o are often used in the Irish language for each other; also i, ui, and y. Bh, th, mh, gh, and ch, frequently express the same sound, and when placed in the middle of words between vowels, have not any sound of their own, but only lengthen the syllable, and were introduced by the poets for the greater harmony of their verses in recitation. Thus *O*, *Hy*, *Y*, *I*, *Eochaidh*, *Eogha*, *Ibh*, have the same sound, being like the English open; *Eoghan* is pronounced *Owen* and *Eamonia*. G and C are frequently written for each other, and C invariably has the power of the English K. M and N are sometimes used for each other, as *Maistean* for *Nasteaghan*, and *Nemethæ* for *Momæ*. Also ch, gh and dh, at the end of words. In order therefore to obtain the true etymology of Irish words it is necessary to attend to the sound, and not to the orthography, for the words *Con*, *Gan*, *Eien*, *Caen* and *Cin*, have nearly the same sound, and signify a head or chief; also *Bee*, *Bo* and *Baith* are pronounced *Bo* and are the appellations for a beast or ox in the Irish language. A number of words have different significations, some of them diametrically opposite to each other.

thus *Cu* a greyhound, ſignifies alſo a wolf, chief or commander. *Cullan* ſignifies either a chief or headland, whence *Cucullan* is either the chief commander, principal promontory, or wolf's headland. *Ith* pronounced ü, ſignifies either a diſtrict, tribe, or good, and originally was an appellation for water. *Cas*, the ſea, ſignifies likewiſe ſtrong or valiant; and *Dal*, a country, ſignifies a tribe or clan, whence *Dal Cas*, is either the valiant tribe or maritime country. *Druim* or *Drom*, a ridge or dome, ſignifies alſo a houſe, and a pig's back. *Nach*, a horſe ſignifies alſo any thing noble, grand or beautifull. *Leim*, a ſtrand, wharf or port, ſignifies in general, any bare or naked place, whence *Leimnach*, is either the great port or a place bare for horſes. Several words are curruptly written for each other; as *Cullan* for *Caëllan* and *Coullan*, *Car* for *Gar*, &c. The want of a proper attention to theſe circumſtances have cauſed innumerable errors in the explanation of the names, relative to the ancient diviſions of Ireland, and indeed moſt of the other miſtakes committed in the genealogy of the Iriſh nobleſſe and hiſtorical tranſactions by the poets and antiquaries of the latter ages. In the enſuing pages, all poſſible care has been taken to guard againſt ſuch errors, where the roots of the ſeveral denominations have been ſought by a compariſon of the different orthography of the words, and their ſignification aſſertained by a collation with the ſituation and

and quality of the reſpective diſtricts; and where ſeveral interpretations were admitted that which was moſt conſonant to the nature, qualities and ſituation of the diviſions was given for the true one. The intricacy of the ſubject, the difficulty of obtaining the real root and ſignification from a vicious orthography, have, probably, cauſed ſome errors in the tranſlation of a few names, but we hope they are not numerous; the ſubject however has not been treated in the ample manner it is capable of, the ſeveral cantreds and leſſer diſtricts have in general been omitted through want of proper information, ſo that this eſſay can only be conſidered as the outlines of a plan to be finiſhed by a more able hand.

THE

THE

ANTIENT TOPOGRAPHY

OF

IRELAND.

A

ABHAN-MORE, or the great river. A ſmall river riſing in the upper lake of Glendaloch in the county of Wicklow; from whence taking a S. E. courſe through a glen, formerly covered with wood, it falls into the ſea at Arklow. The river Black-water, or Broad-water in the county of Waterford, is named by Ptolemy Daurona, but by Necham Abhan-more.

ACHAD-BHOE, Agabhoe, or Aghavoe, that is the field of Oxen,* formerly an open plain or ſavannah in Oſſory, and in the Queen's county. In this place St. Canice, the ſon of Laidec, an eminent poet, towards the cloſe of the 6th century, founded a monaſtery, in which he died on the 11th of October 599 or 600. Near the ſcite of this monaſtery about the year 1052 a church was built, and the ſhrine of St. Canice placed therein. On

* From Achad or Aghad, a field or open place and Bhoe an ox.

which the epiſcopal See of Oſſory was tranſlated from Saigre in Ely O'Carrol to this place; where it continued until about the end of the reign of Henry the II. when by Felix O'Dullany, biſhop of Oſſory. it was tranſlated to Kilkenny. From a plain in the center of dark and thick woods, Achad-bhoe on account of its eccleſiaſtical foundations became a city and was endowed with ſeveral privileges, and even was no inconſiderable town at the cloſe of the laſt century; but the only remains now viſible are the church and the ruins of a Dominican abby founded by one of the Mac-Gilla Padruics, ancient chiefs and anceſtors of the preſent earl of Oſſory. There is here alſo an old ſquare fort, which ſeems to have been erected about the 14th century.*

ACHAD-CHAON, or Achad-Conair, that is, the principal field or place, now known by the name of Achonry, from *Achad-chon-re*,† that is the chief place of the king or biſhop. St. Finian biſhop of Clonard, founded a church here about the year 530, the ſcite was granted by a dynaſt of the ancient diſtrict of Luigny, the barony of Leney, in the county of Sligo. This church and monaſtery were afterwards given by the founder to St. Cruimthir Nathy, who was made biſhop thereof and of the neighbouring diſtrict of Luigny; whence the biſhops of Achonry, in the ancient Iriſh annals, are generally called biſhops of Luigny. This biſhop-

* Harris' Ware.

† *Achad*, *Aga*, a field or place, and *Chaon*, *Con*, *Cain*, and *Cin*, a head or chief, *Re*, *Rhi* or *Rhoigh*, a king, prince or biſhop.

vic remained a diſtrict dioceſe until the year 1607, when it was united to that of Killala.*

ACHAD-FOBHAIR, now Aghagower, a plain near Mount Aiçhle in the ancient Hy-Malia, comprehending the preſent barony of Moriſk in the county of Mayo. In this place St. Patrick founded a church and placed St. Senach one of his diſciples over it, in conſequence of which it continued an epiſcopal ſee for ſeveral years, but was at length united to that of Tuam and is now only a pariſh church, and the head of a rural deanery.†

ACHIL-INSULAE, i. e. Eagles iſlands, two iſlands in Clew bay on the weſtern coaſt of the county of Mayo; they are not mentioned by either Ptolemy or Richard, and appear to have obtained their names from the great reſort of eagles thither.

ACHONRY, near the river Owenmore, and fifteen miles S. W. of Sligo. See Achad-Chaon.

ADROS, an iſland in the Iriſh ſea mentioned by Ptolemy, and called by him *Adri Deſerta*: ‡ by Pliny corruptly written Andros; by others Edri, and by Richard of Cirenceſter Edria. Ware takes it for Beg-eri, one of the Saltees on the coaſt of Wexford. *Adros* ſeems a corruption from the Britiſh word *Adar*, which ſignifies birds; whence Inis-Adar, Birds Iſland in old Saxon, Birds Eye, or the Iſle of Birds. It is now vulgarly denominated Ireland's Eye, and is ſituated north of the hill of Hoath, the Ben-Hadar of the ancients.

AIGHLE, ſee Aileach.

* Harris' Ware, vol. 1. p. 658.

† Harris' Ware, vol. 1. p. 17.

‡ Ἄδρος ἔρημος. Ptolomy.

AILEACH, or Ailich Neid, Oileach Ne
Aighle, that is, the Eagle's Neſt. A rath
of the O'Neill's in the barony of Inſower
miles north of Derry, the royal palace of
nal. This rath, which is yet remaining, is
to have been erected by the great Hy Fallı
Naillia ancient chief of Hy Fallia, on h
ment in the north of Ireland in the fourth
This ancient palace which probably obta
appellation of Eagle's Neſt from the heigh
ramparts, is of the ſame conſtruction as th
numents of antiquity commonly called Dani
and was laid in ruins by Mortogh mor O'
1101.* See Tura.

AILICH NEID, ſee Cromla.

AINE CLIACH, or Eoganacht Aine
that is the diſtrict of the country on the
fiſhing wiers. This diſtrict was ſituated
Shannon, and contained the preſent count
merick. The chief of which was Hy Ciar
O'Kiarwick, deſcended from Feidhlem,
Nadſfy king of Munſter.† See Cliach.

AIRTHER, ſee Oirther.

ALNECMACHT, ſee Olnegmacht.

ANDRUIM, ſee Dalnaruidhe.

ANGALIA, or Annaly, corrupted fro
Gadhilagh, or the woody country, a diſtri
prehending the ancient north Teffia and
ſent county of Longford. The chiefs of
trict were formerly denominated Hy Ferg

* Harris' Ware. vol. 1. p. 18. O'Conor's Diſſertatic
leſtanea, No. 4. p. 552.
† Collectanea, No. 3. p. 377.

ince of the men of Ghaël, by corruption
il. The deſcendants of this ancient family
poſſeſſion of the north, weſt and ſouth parts
county of Longford on the commencement
laſt century, but were diſpoſſeſſed of the
parts by the Engliſh ſettlers the Tuites and
ieres.* Annaly was alſo called Conmacne.

CAISIN, or the territory of Little Cas in
ond. See Dal-Cas.

LIATHAIN, or the diſtrict of the level
country,† called alſo Cinealtalmhuin, or the
iſtrict of the country on the water; ‡ being
the ancient diſtrict called by the Iriſh anti-
s *Dergtenach* and *Corcaduibhne*, and by Ptole-
die; all of which have nearly the ſame ſigni-
as Aoibh Liathain, which ſee under the re-
e names. The chiefs of this diſtrict from
Liathain obtained the name of Hy Lehane,
of the watry plain, from whence O'Lehane,
h of which family obtained the appellation
namhchadha. They were diſpoſſeſſed by
ries; whence their country was denomina-
rrymore, now a barony in the county of

H, a word derived from *Shambana*, a
goddeſs of Ireland, and pronounced for-
Aona, but now corruptly Aina. On the
s of this divinity the fairs of the ancient

Ware. vol. 1. p. 13. O'Conor's Ortelius.

ui, by, a diſtrict and liathain, or lean, from lea, a
n water.

ead or chief, *ea* or *ou* water, and *talmhuin* earth or

nea, No. 3. p. 372. O'Conor's Ortelius.

Iriſh were held ; from whence *Aonach* or *Aina* to ſignify in the modern Iriſh language, a fa place of traffic.

AONACH, or the Mart or place of traffic ancient town in lower Ormond, and capital ancient diſtrict of Eoganacht Aine Cliach. this town, now Nainagh or Nenagh in the ty of Tippeaary, Brien ſon of Mahon M O'Brien in 1370 obtained a complete victory his uncle Turlogh, aſſiſted by the Engliſh under the command of the earl of Deſmond. which battle he obtained the ſirname of Brie tha an Aonaig, or Brien of the battle of Nen

ARD, an ancient diſtrict in the N. W. pa the county of Tipperary, comprehending ori ly both upper and lower Ormond, being gen denominated *Eogan Ara*, or the diſtrict of whoſe ancient chiefs were called from thence Ara or Owen Ara, and ſometimes Mac whoſe deſcendants were in poſſeſſion of the thern parts of lower Ormond in the beginni the laſt century ; but the ſouthern or upper mond, in an early period appertained to an branch of the ſame family, ealled *Hy Dun Eog* the chief of the hilly or upper diſtrict, by co tion O'Donnegan. In the ſame manner the of lower Ormond were called *Hy Magh Eog* chief of the plain diſtrict, by corruption Mac gan. O'Donnegan was diſpoſſeſſed of his terr in 1318, by the deſcendants of Brien Rua, of Thomond ; who from thence were called O ens of Ara, and who remained in poſſeſſion of greater part of it in the beginning of the laſt cen

* Collectanea, No. 4. p. 632.

Ara ſeems to be a corruption from Airther, Oirther or Artha, and Ar which ſignifies the eaſt or eaſtern. Whence this diſtrict, in conſequence of its eaſtern ſituation on the Shannon, was frequently denominated Eoganacht Ara Mhumhan, or the eaſtern diſtrict of Munſter, and by corruption Ormond.* See Dalnaruidhe.

ARDAGH, one of the moſt ancient churches in Ireland, ſituated in the ancient Angalia and county of Longford. St. Mæll, a diſciple of St. Patrick and his ſiſters ſon, is ſaid to have been placed over this church before the year 454, as biſhop and abbot. From which time this ſee was governed by its own biſhops until 1692, when it was united to that of Kilmore, from which it is now disjointed, and held in commendam by the archbiſhops of Tuam. Ardagh, ſo denominated from its elevated ſituation, has at preſent neither chapter nor prebendary, and the only remains of the cathedral is part of a wall built with large ſtones, which from its preſent appearance muſt have been when entire a very ſmall building.

ARDFERT, or Hy-ferte, that is the height or place of miracles. An ancient epiſcopal ſee, in the barony of Clanmaurice, not far from Tralee and county of Kerry. This biſhoprick is ſaid to have been founded by St. Ert, about the middle of the ſixth century, and was ſucceſſively governed by its own biſhops to the year 1663, when it was united to the ſee of Limerick.

ARDMAGH, now Armagh; an ancient eccleſiaſtical city and the metropolitan ſee of all Ireland. It

* Collectanea, No. 3. p. 375. O'Conor's map.

was founded by St. Patrick about the year 444 or 445, on a hill or riſing ground, granted by Daire, a chief of the adjacent country. This like moſt other of the primitive Hibernian churches, being couſtructed of wattles, obtained at the firſt the name of Druim-ſailec, or the cell or church of willows.* Though in after ages, on account of its elevated ſituation it has been denominated Ardmagh, or the great high-place or field. On the eſtabliſhment of the chriſtian religion in this country, Ardmagh, from the eminent learning and ſanctity of its prelates and abbots, became a conſiderable city, and a celebrated ſchool or univerſity, which during the middle ages was not only much reſorted to by the natives, but alſo by the Anglo-Saxon youths from Britain. In conſequence of which it was greatly augmented, enriched, and a number of ample privileges granted to it for the better ſupport of its eccleſiaſtical Dignity. But in the year 670 and 687, it was nearly conſumed by fire; and on the arrival of the Danes was frequently plundered by theſe pirates, its inhabitants put to the ſword, and the greater part of its books and records taken away and deſtroyed; an irreparable loſs to the eccleſiaſtical and civil hiſtory and antiquities of Ireland. During theſe calamities the cathedral church being alſo often deſtroyed, and as frequently repaired, was in the year 1263 or 1263, rebuilt nearly in its preſent form by Patrick O'Scanlan, then archbiſhop, whoſe ſucceſſor, Nicholas Mac Moliſſa added to it ſeveral rich gifts

* From *Drum* or *Druim* a cave or cell and *Saileog* a willow, though Druim Saileog has been falſely interpreted the height of willows. Druim properly ſignifies a hollow hill or dome.

uments. Since whoſe time Ardmagh has ined its dignity as the metropolitan ſee of ınd, but never regained its antient honour ıt of the muſes. It is much to be wiſhed r that an univerſity or academy was eſta- in that part of the kingdom, as it could of being of the greateſt public utility.

RE, or the great height; an ancient al See, in the barony of the Decies and of Waterford on the eaſt ſide of the bay ghall, now a ſmall village. †

TH, now Ardſtragh, in the barony of e, or the high rath, called alſo Rathlure or ı on the water. A rath or fort on the river near which was founded the primitive of the epiſcopal See of Derry, dedicated to och, from this place it was tranſlated to e and from thence to Derry. St. Eugene have founded the church of Ardſrath in century, and died the 3d. of Auguſt 618. s no Catalogue extent of the biſhops of ı. *

OSS, or Argiodroſs, i. e. the ſilver ı the water. An ancient copper mine in ns near the river Nore, whence ſilver was d; and according to antiquaries, money coined in Ireland by Enius Ruber. Ar- was in Lower Oſſory,‡ on the river Nore, ıppoſed to be the modern village of Rath- within five miles of Kilkenny, and three ragget.

† Harris's Ware, vol. 1. p. 21.
* Harris's Ware, vol. 1. p. 286.
‡ Harris's Ware, vol. 2. p. 204.

ARGITA, the ancient name of a river *or lough* in the North of Ireland mentioned by Ptolemy and thought by ſome to be Lough Swilly; by others the river Ban, which proceeds from Lough Neagh. The word ſeems to be a corruption from the Britiſh *Ergid*, or *Ergit*, which ſignifies an æſtuarium or projection of water into the land; litterally the mouth or opening of the land; and and therefore may be any bay. § But Richard of Cirenceſter thinks it is Lough Swilly, which is by no means improbable, as the form of that bay agrees perfectly with the ſignification of the word.

ARMAGH; ſee Ardmagh.

ARRAN, the North iſle of; ſee Veniſnia.

ARRAN-MORE, the largeſt of the ſouth iſles of Arran on the coaſt of Galway. Here ſeveral of the antient Iriſh ſaints were buried, whence the iſland obtained the name of Arrannanoim. The inhabitants are ſtill perſuaded, that in a clear day they can ſee from this coaſt Hy Braſail, or the inchanted iſland, the paradiſe of the pagan Iriſh; and concerning which they relate a number of romantic ſtories.

ATHA, an ancient city in Connaght; *Atha* ſignifies an habitation near a broad ſhallow water or ford, and is called by the Iriſh antiquaries *Athach* and Attathach or Attabhach, that is the great habitation near the ſhallow water. It was alſo denominated Cromchin and Croghan, antiently called Drum-Druid, at preſent Rath-Crayhan, and is ſituated near Elphin in the county of Roſcommon. The Iriſh annals mention a rath or fort being erected here by Eochy Feylogh, or Eoghagh Feghlogh, in the time of Aug

§ Baxter,

Cæſar. Atha was alſo by the Iriſh called *Crogban*, from its ſituation near a hill, and *Cromchin* in conſequence of a ſacred druidic cave in the adjacent mountain dedicated to fate or providence, which in old Iriſh and Britiſh was called *Crom*. Whence we find Cairbar in the Iriſh annals denominated Cairbre Cromchin, or chief of Cromchin, and his ſon who was born here, from the place of his birth is named Luig Attathach, that is the lake of the habitation on the ſhallow water. ‖ The only remains of this famous ancient city, where once Cathmor, the friend of ſtrangers exerciſed his unbounded hoſpitality, are the celebrated Rath, before ſpoken of, the Naaſteaghan where the ſtates of Connaght aſſembled, and the ſacred cave. See Croghan, Drum Druid, and Moma.

ATH CLIATH NA MEARUIDHE; ſee Legh con.

ATHENRY; ſee Bealatha.

ATH MAIGHNE, or the plain or the ſhallow water; a place in the county Weſt-Meath but where uncertain. It is however diſtinguiſhed by a bloody battle fought there between Turlough O'Brien king of Munſter and Turlogh O'Conor king of Connaght in 1152; when O'Conor was entirely defeated with the loſs of nine chiefs and 900 common men. Ath Maighne was probably a little to the north of Lough Derrevarragh, in the pariſh of Maina, and half barony of Fore.

ATHSCULL; ſee Coalan.

ATTATHACH; ſee Atha.

AUSOBA, the antient name of a river in the weſt of Connaght mentioned by Ptolemy, and ſuppoſed by Ware to be the river Galvia, in Gal-

‖ O Conor's Diſſ. p. 180. Collect. No. 4. p. 416.

makes it Clew Bay in the county of May
it was a place frequented by foreign n
the bay of Galway ſeems the moſt proba

AUSONA, the ſame as Auſoba, ſo c
Ware and ſome others.

AUSTRINUM, a Promontory in the
Ireland, mentioned by Richard of Ciren
ſignifies a head projecting in the water,
ſame as the Notium of Ptolemy which ſee

AUTERÆ, an ancient city mentio
Ptolemy as the capital of the Auterii;
Richard of Cirenceſter corruptly written
The domeſtic writers do not make the le
on of ſuch a city; but as the word ſignif
bitation on the weſtern water, there is
eſt probability, that it was a place forme
the bay of Galway, which the native
their commerce with the Gallic, Iberia
man merchants, reſorted for the benef
fic; if it was not the ancient town of Ga

AUTERII, a people of ancient Irelan
oned by Ptolemy and thought by ſome
inhabitants of the counties of Galway and
mon; but Ptolemy doth not appear to
in the leaſt acquainted with the interna
this iſland; the Auterii therefore moſt pr
habited the ſea coaſts. The word Aute
dently a corruption from the Celtic *Aub*

water, and *Eireigh* weſtern people, ſignifying therefore the weſtern people on the water, under this conſideration the Auteirij muſt have been the ancient inhabitants of the weſtern coaſts of the counties of Galway and Mayo, that is from the north of the bay of Galway to Dunfine Head, comprehending the ancient diſtrict of Muriag, called frequently Hy Moruiſge or the diſtrict on the waters of the ſea, yet retained in the barony of Moriſk in the county of Mayo. The ancient Muriſg or Moruiſg, the Auterij of Ptolemy, we find in the commencement of the middle ages containing the diſtricts of *Tir-Amalgaid*, *Hy Malia* and *Jar* or *Eir-Connacne*. Which ſee under the reſpective names. This deſcription agrees with the account which Mr. Whitaker gives in his hiſtory of Mancheſter.

B

BALLY-EO; Bally, a town and eo a grave; an ancient name for Slane. * See Ferta-fir-feic.

BALLY-LEAN-CLIATH, ſee Lean-cliath.

BALTIMORE, ſee Bealtimor.

BARRAGH, ſee Breba.

BARROW river, ſee Breba.

BEALLAGH-MORE, or the great rath or habitation. A rath on a lake in the county of Weſt-Meath, the ſame as Bregmuin, which ſee.

BEALATHA, or the place of Beal on the water; now Athenry in the county of Galway, deſtroyed in 1133 by Conor O'Brien. †

* Annal. annon. MS. † Collect. No. 4. p. 566.

BEALLAGH-MORE, Vide ſupra.

BEALTIMORE, or the great habitation Beal, a ſanctuary of the Druids in the ancient d trict of Leim Con in the weſt of Carbury, a county of Cork, now Baltimore.

BEAL-TINNE, or Beal's Fire; the ſacred fir that were lighted on rocks, mountains, cairns ſtone and altars in honour of Beal or the ſun, o the vernal equinox, firſt of May, ſummer ſolſtic firſt of Auguſt and the eve of the firſt of Novem ber, by the Arch Druids in their ſeveral diſtricts. Alſo a ſpecies of altars compoſed of a large flat ſton placed horizontally on ſeveral upright rock ſtones on which fires were burned on the above men tioned days by the ſeveral orders of Druids; whic fires were taken from the ſacred eternal fires pr ſerved by the veſtal virgins. A number of th altars are ſtill remaining in different parts of I land, ſituated either on hills or plains, and dur the time of ſacrifice were encompaſſed three ſe times by the votaries adorned with garlands, ing hymns in honour of Apollo or Beal, and th ing into the fire, at proper intervals, fleſh, flowers and aromatic herbs; from the colc the flame and ſmoak ariſing therefrom the who preſided over the ceremony, drew p relative to the ſubject enquired into by th ries. Some of the Beal-tinnes conſiſt only menſe rock ſtones raiſed about ſix inche the ground by others placed under them. des Celtes, Jurieu's critical hiſt. of th vol. ii. Collectanea, No. 5.

BEAL-TINNE-GLAS, or the fire o myſteries, the hill of Baltinglaſs in the c

Wicklow whereon fires were lighted, on the firſt of May and firſt of Auguſt, in honour of the ſun by the Druids; it was the grand Beal-tinne of the ſouthern ſtates of Leinſter; there are ſtill remaining in its neighbourhood a number of Druidic altars and other monuments of heathen ſuperſtition.

BEARLA FENE, or the noble or learned language, the polite and learned dialect of the ancient Iriſh tongue, being that ſpoken by the nobleſſe and Druids, and diſtinguiſhed by its ſoftneſs from the Caëlic, or that ſpoken by the common people, which was remarkable for its harſhneſs and gutteral ſounds. The pronunciation of the *Bearla Fene* depended principally on the power of the vowels, whilſt the *Bearla Caëlic* retained the gutteral ſounds of the conſonants for which the principal dialects of the Celtic tongue were remarkable. This reformation in the Hiberno-Celtic language was owing to the bards in their poetical compoſitions in order to harmonize the verſification, and ſince the extirpation of the bards and diſcontinuance of the language is nearly loſt, the Iriſh language ſpoken at this day by the common people is the Caëlic dialect and retains all its original harſhneſs.

The claſſic dialect of the ancient Iriſh language being denominated by the bards *Bearla Fene*, ſeveral modern antiquaries have thought it ſignified the Phœnician language, introduced by thoſe people during their commerce with the Britiſh iſles. The ancient Celtic, Hebrew, Phœnician and Punic languages had undoubtedly a great affinity with and were only different dialects of the ſame ori-

ginal tongue ſpoken by the whole world before the confuſion of Babel, as has been fully evinced by A learned antiquary in his eſſay on the antiquity of the Iriſh language; but Bearla Fene cannot ſignify the Phœnician language as has been ſhewn under the words Fene and Phœnician.

BEGERI, or the little land in the water, an iſland on the coaſt of Wexford, where St. Ibarus had a monaſtery and ſchool.*

BELA-FEARSAD, from *Beallagh*, a town, and *Farſad* the mouth of a river or harbour, the ancient name of the harbour and town of Belfaſt; Bela is the fine rath at Drumboe, being 2[illegible] feet in circumference, called the Giant's Ring †.

BEN-GOLBAN, or Ben-Cael-ban, that is, the head or hill of the woody country; a famous mountain in the barony of Carbry and county of Sligo, near which the Nagnata of Ptolemy is ſuppoſed to be ſituated ‡ It is now called Benvoliben, and is four miles N. of Sligo, and two from the ocean.

BEN-HEDAR, or Ben-Adar, that is, the birds promontory; from *Ben* a head or promontory, and Hedar or Adar birds; the preſent Hill of Hoath. Celebrated for having Dun-criomthan erected on it, the royal palace or rath of Criomthan, chief or king of that diſtrict; and who made ſeveral ſucceſsful deſcents on the coaſts of Britain againſt the Romans, in the time of Agricola.§

BENVOLIBEN, ſee Ben Golban.

BERVA, ſee Breba.

* Ware. † Collect. No. 5. ‡ O'Conor's Diſſ. p. 177.
§ O'Conor's Diſſ. Intr. p. 13.

HURRIN, ſee Burrin.

LADHMA SLIABH, a range of mountains between the King and Queen's Counties, and which in ancient times was one of the boundaries of Munſter on the Leinſter ſide. *Bladhma* is evidently corrupted from *Beal-di-mai* whence Sliabh Beal di mai is the mountain of the worſhip, or necromancy of Beal's day. There is ſtill remaining in theſe mountains a large pyramid of white ſtones, the true ſimulacre of the ſun-fire among all the Celtic nations.

BOAND, ſee Buvinda.

BOIRCE, or the magnificent Place; the palace of the kings of Ullagh or Down, and probably the Rath of Dunum or Down-patrick.

BOLGÆ, or Fir Bolgæ, a people mentioned in the Iriſh annals to have been the moſt ancient inhabitants of this country, and who are ſuppoſed to have tranſmigrated from Britain in a very early period. As theſe people are in the moſt ancient Iriſh poems and chronicles univerſally diſtinguiſhed by the name of Fir Bolgæ, Siol mBolgæ, and Slioght mBealidh; the learned have been much divided reſpecting the derivation of the word Bolga, a name, by which the aboriginal inhabitants of Ireland, have ever been diſtinguiſhed. Some think they were Belgians, who ſetled here about the time that their brethern made their firſt deſcent on Britain; others aſſert, they were denominated Bolgæ, or Archers, from Bolg a quiver; whilſt others maintain, they were ſo called, from Bol a poet, whence Bolgæ a race of poets or learned people. There is the greateſt probability they were Belgians, and derived their name from the object of their faith. The principal object of adoration amongſt all the ancient inhabitants

of Europe, was the Sun, which they d
nated Baal, Beal, Bal or Bol, viz. the great
and All, Oll, Uu, Ual or Haul, that is
powerful Being, on which account all the
tribes denominated themſelves Balga, Bolg
logh or Ollabh, Ullagh and Haullin; ac
to their ſeveral dialects; words which
ſignify Belgians or the worſhippers of
Whence in the moſt ancient Iriſh poems
them diſtinguiſhed by *Sial mBolga*, and
mBealidh, or Sliobght Mileadh, that is the
the worſhippers of Beal. An appellation
univerſally diſtinguiſhed the ancient inh
of Europe, as that of Chriſtians doth the
The Belgians or Bolgæ thereof, who firſt re
ed this iſland with inhabitants after the
were ancient Britons of Celtic origin, an
gian faith.

There appears to have been two grand mi
from Britain under this denomination. T
from the Iriſh poems yet preſerved in the
har Leacan, ſeem to have arrived under t
duct of Hugony, about 330 years bef
chriſtian æra, on the firſt Belgic invaſion of
This colony perhaps was by no means nu
until joined by ſubſequent ones from th
iſland; which though continually arriving
not of any conſiderable magnitude, un
under the conduct of Dela Mac Loich,
prince of the mariners. This adventurous
was chief of Lumon, the Luentum of P
now Lhannio in ſouth Wales, and of the
the ancient Silures, who originally inhabi
northern and ſouthern banks of the Sever
who had retired from the more ſouthern p

the firſt arrival of the Belgæ from the continent. They probably tranſmigrated to Ireland, about the time of the arrival of Diviaticus in Britain, or 100 years before the birth of Chriſt; though it is poſſible, they might have arrived ſomewhat earlier, or 150 years prior to the Chriſtian æra. They appear to have eſtabliſhed their original ſettlement on the ſouthern banks of the Shannon; from whence, in proceſs of time, in conjunction with ſubſequent colonies, they extended their ſettlements over the ſouth of Ireland, forming one people with the Aborigines; who had before this period taken poſſeſſion of the middle and northern parts of the iſland. We muſt not however ſuppoſe, that the Belgic inhabitants of Ireland, thus augmented were very numerous; it is evident from the fragments of ſeveral Iriſh poems ſtill remaining, that, though the entire iſland was divided among their different tribes, yet they rather perambulated, than inhabited their ſeveral diſtricts; until the arrival of other Celtic colonies from the north of Britain, under the denomination of Ullagh and Tuath de Danans; which ſee*.

Though all the ancient inhabitants of Ireland may juſtly be denominated Fir Bolga or Belgians, yet during the middle ages, the word Bolga by the poets and hiſtorians was uſed to ſignify the inhabitants of Conaught ſo denominated from Ollne maght, or the tribe of *Beal* or *Oll*, whence *Fir Bolgagh* that is the men of Ollnemaght. Wherefore when any of the ancient chiefs of this diſtrict obtained the title of monarchs of the whole iſland, the hiſtorians have aſſerted that they were of the race of

* Richard of Cirenceſter, p. 50. Keating. O'Conor's Diſſert. & Baxter's Gloſſ. Brit. in Belgæ.

the Fir Bolgs, to diſtinguiſh them from thoſe the Heremonii, Heberii and Ernai. But wh the Bolgæ is mentioned in the Iriſh poems and h tories in contradiction to the Mileſians, they ſi nify the plebeians or herdſmen, from Bol born cattle, whence *Bolg* or *Bolga* a herdſman or keej of horned cattle, by reaſon, that this ſpecies animals was dedicated to Beal or Bol.

For further particulars of the Bolgæ, ſee MOMON MUMHAN, OLNEACHT and COIGIDUG REAN.

BOREUM, a promontory in the north Ireland mentioned by Ptolemy. Boreum ſig fies northern, whence Boreum Promontorium the northern Promontory; it is now called t North Cape or Horn-head, and is ſituated in t north of the county of Donegall.

BOYNE river; ſee Buvinda.

BREAGH, Bhreagh, Breg, Brigh, Brugh, Brui and Berg, an habitation of a nobleſſe, and ſig fies either a rath or laos.

BREBA, from Breogh-Abha, or the fork river; the northern branch of the Abhan Breogh called alſo Berva the ancient name of the ri Barrow. In the latter ages it obtained the na of Barragh, or boundary river; being for ſo centuries the boundary between the Engliſh p and the Iriſh ſepts.

BREDAGH, or Bredagh Abhan, that is, t hilly or mountaneous river, a ſmall river that ri in a mountain between Lough Foyle and Lou Swilly in the barony of Inis Owen and county Donegall. After a ſhort S. E. courſe it falls in Lough Foyle; near this, St. Patrick founded t

of Domnach Bile in the middle of the ntury.

E, Brefne or Breghane, that is, the r of the little hills; called alſo Hy Re or the diſtrict of the country of the king; efs of which were the O'Reilyes. The ſub- e diſtricts of this country were Hy Flath ghan, or the diſtrict of the chief of the y on the water; the Dynaſt of which was egan; with Hy Ru-arc, Hy Bredagh, Hy h, Hy Cabhan or Hy Re-leigh, Magh Cier- Magh Gauroll, and Hy Ser-ui-don, each go- by their reſpective chiefs, O'Ruarc, O'Brady, y, O'Sheridan, Mc. Kiernan and Mc. Gau- noſt of whom were in poſſeſſion of their at the beginning of the laſt century. is now called the county of Cavan, though ly it took in Leitrim, and part of Annaly.

or Bregmuin, that is, the place or f the habitation. A plain extending round yal palace of Tara, called alſo Magh Bregh; nded as far as Trim and Duleek.

HAIN, an ancient diſtrict containing tire county of Waterford, ſo denominated ying on the river Braghan or Brigus; the tants of this diſtrict were frequently called t Breoghain or the race dwelling on the river, and were the Brigantes of Ptolemy, country was bounded on the eaſt by Abhan an, on the north by the Sure, on the weſt by lack-water, and on the ſouth by the ſea. moſt ancient chiefs were denominated Hy han and O'Breoghan, whence by corruption in, which the genealogiſts of the latter ages nade deſcend from the O'Briens of Tho-

mond, whereby they have confounded one i with the other. The Hy Breoghans were diſ ſeſſed of the ſouth parts of their country by A gus at the head of the clan of the Deſii; who been expelled the county of Meath by Cormac Art in 278. From that time the ſouthern part this ancient diſtrict was in the poſſeſſion of chiefs of the Deſii. But the northern remai under the government of its native princes u the arrival of the Engliſh, when the greater of the country was divided among the Boy Sherlocks, Poors, Aylwards, Daltons, Waddi &c. feudatory tenants to Henry II. who, after general diſtribution of the kingdom among followers, reſerved to himſelf all the Country fr Cork to Waterford. The ancient princes howe ſtill retained a part which they held by grant fr the Engliſh monarchs; and we find an O'Brien the tenure of a conſiderable landed property this county at the commencement of the laſt c tury; but whether deſcended from the Hy B oghans or O'Briens of Thomond, is not cert The Slioght Breoghan was called alſo by ancient Iriſh writers Slioght Lugach, or the on the water which ſeem to be the ſame as *Luceni* of Ptolemy, * though others place Luceni or Lucenii along Dingle bay in the coun of Kerry.

BREOGHAIN-ABHAIN, ſee Brigus.

BRIGANTES, ſee Brigus and Breoghain.

BRIGANTIA, a town mentioned by Richard of Cirenceſter, and ſuppoſed the capital of the Bri

* Smith's co. Waterford. O'Conor's Diſſert. p. 178 Ware.

gantes of Ptolemy. Probably a place ſomewhere near the mouth of the Brigus, where the natives aſſembled to traffic with foreigners; perhaps the preſent city of Waterford.

BIGH-THAIGH, or Brigh Mac Thaidghe, that is the habitation of Mc. Thaigh, in Meath. Here Gelaſius biſhop of Ardmagh held a Synod in 1153.

BIGUS, the ancient name of a river mentioned by Ptolemy in the ſouth of Ireland, and generally thought to be the Barrow, but here ſeems to be a ſmall error; the Brigus of Ptolemy did not properly belong to the Barrow, but to the main-channel of the three rivers, the Barrow, Nore and Sure, which uniting near Roſs and Waterford, were from thence to the ſea diſtinguiſhed by the ancient Iriſh by the general name of Breoghan Abhan or forked river, and from whence Ptolemy undoubtedly obtained his name of Brigus. The three branches Barrow, Nore and Sure, anciently the Sure, Feorus and Breba were equally unknown to this ancient geographer, who obtained his information from the foreign merchants, who only viſited the ſea coaſts. The people inhabiting near the mouth and ſouthern branch of this river, were by the natives denominated as we have before obſerved, Slioght Breoghan or the race on the forked river; whence Ptolemy calls them by corruption, Brigantes. The real ſignification of the word, Brigantes, not being known to the writers of the middle and latter ages have cauſed innumerable conjectures; Richard of Cirenceſter thinks they were Britons who fled from the terror of the Roman arms about 50 years after the birth of Chriſt,

That they were colonies from Britain is c
but they certainly arrived much earlier th
time ſpecified, at leaſt the major part.

BRIGUS, miſtaken by Camden, Wari
ſome others for Brigantia, and thought to be
lin on the Barrow in the county of Carlo
no ſuch place exiſted in the early ages.

BRUGHNA-BOYNE, a Cemetery of th
cient kings of Ireland, now Trim.

BRUGHRIGH, that is the habitation
king; the ſeat of the kings of Cairbre Ao
now Kenry in the county of Limerick; a
pears to be the Regia Altera of Ptolemy. Hi
liff-mor O'Donaghue king of Cairbre A
was ſlain by Mortogh O'Brien in 1165; no
Brury.

BRUIGHEN DA DARG, or the habita
the two caves, called alſo *Teach n'aoi droma*
that is the houſe of the chief or elder, in th
of the hollow mount. This Rath contai
royal palace of Taragh, ſo much ſpoken of
Iriſh poets and antiquaries; and was ſitu
view, and not far from the Hill of Taragh,
on the States aſſembled. Conar the ſon of
mor, called by the Iriſh hiſtorians Conar-mo
chief of a colony of Caledonians, who ſet
this country about the birth of Chriſt, or
built the palace of Taragh; called the hal
or Rath of the caves, from containing ſeveri
under the platform. By ſome accident th
palace ſituated in the rath, was burned
ground, in the firſt year of its erection; b
immediately repaired and improved, by
who reſided in it ſeveral years. This kin

ever having expelled Ankle, one of his Caledonian captains into the Iſle of Man, made him ſo much his enemy, that ſome time after, he returned with an army, took Tara by ſurprize and ſet fire to the palace; in the flames of which Conar periſhed. From this time it remained in ruins for ſeveral years, during the conteſt between the Caledonian and Belgian ſepts. It was however at length rebuilt in great ſplendor, and ſo continued for a number of years after; during the frequent wars it ſuffered ſeveral conflagrations, and was finally deſtroyed by Brien Boromh, in 995, near a thouſand years after its firſt erection. The rath of this celebrated palace, is yet remaining, under which, tradition ſays, there are a number of caves. The royal apartments and other buildings, ſituated within the ramparts, were conſtructed of wattles or wicker work, ſupported by whited pillars formed of the trunks of trees, and whoſe walls were lined with mats, made of fine ruſhes. The number and dimenſions of the principal buildings compoſing the palace of Teamor or Taragh, during the middle ages, have been given by the Iriſh antiquaries; but who have in general confounded them with the Naoiſteaghan on the hill of Taragh where the States aſſembled. The buildings of the palace, conſiſted of the Teach Miodhcuharta, or chief court, where the princes were entertained, and four other large houſes, for the lodging of the nobles and royal family; all ſituated round the foot of the rampart after the manner of the ancient Greeks, in the conſtruction of their villas. Keating has given a pompous deſcription of the great court, apparently much exaggerated; according to him, it was 300 feet long, 40 feet high, and

puties on his left hand, thoſe of Ulſter on t
the king of Leinſter in front, and the
Conaught behind; they being after the
of the Pagan times, ſeated circularly r
throne †.

BURRIN, Bhurrin or Bhorrin, that is, tant or external country; a barony in th of Clare, on the ſouth of the bay of Gal nominated alſo formerly Hy Loch-lean, c trict on the waters of the ſea; the chief were called O'Loghlin, or O'Laghlin; whom remained in poſſeſſion, at the comm of the laſt century.—In this diſtrict Canganij of Ptolemy.

BUVINDA, or Bubinda, the ancient a river mentioned by Ptolemy, and thou the Boyne. The word *Birvinda* ſeems to b from the Cimbric-Britiſh words, *Bu-üen-* is the clear rapid water; whence called by *Boand* or *Boüind*, by corruption the Boyn

but during the middle ages were tributary either to the chiefs of Cuolan or Hy Falgia. See Oalan.

CAIRBRE-AOBHDHA, or the diſtrict on the water; from *Cairbre* a diſtrict, and *Aobhdha* waters; the preſent barony of Kenry in the county of Limerick. This country was alſo denominated Hy Dun na bhan, or the hilly diſtrict on the river; the ancient chiefs whereof were called Hy Dunnavan, or O'Donovan, that is the chiefs of the hilly country on the river *. The principal place was Brughrigh, the Rigia altera of Ptolemy. See Brughrigh and Rigia.

CAIRN, or a heap of ſtones; large mounds of ſtones found in different parts of Ireland, and indeed in moſt countries of Europe. They were the ſepulchres of the ancient Celtic heroes, eſpecially of celebrated commanders of armies, and founders of colonies. On theſe mounds ſacrifices were offered in honour of the Earth or univerſal Nature on the eve of the firſt of November, from whence they were denominated *Flachgo*, or temples of Veſta by the Iriſh, but *Andate* by the ancient Britons. Spoils and priſoners taken in war were alſo frequently ſacrificed on them in order to appeaſe the manes of the departed worthies, after the manner of the ancient Mexicans. Here was exerciſed a ſpecies of divination denominated, the *Ob*, in order to conſult the ſpirits of ancient times relative to future events.

As repoſitaries of the dead, they were frequently called *Mogh ad air*, or *Mogh air cair nagh*, that is temples, ſanctuaries, or cairns of *Mogh* or *Sodorn*, the genius who preſided over human affairs, and

* Collect. No. 3, p. 377.

the principal person was interred of his ar
in a cave or dome in the centre of the mou
in the early ages was accompanied by his w
neareſt friends, who were incloſed alive w
in the tomb; for which reaſon we frequen
in opening theſe tumuli, human bones un
on the floor of the vault, whilſt the urn co
the aſhes of the hero lies interred under th
nacle.

This barbarous cuſtom, however, was a
aboliſhed, and the friends, relations and d
ants of the deceaſed chief were interred ur
upright ſtones encircling the baſe of the mo
A number of theſe Tumuli are ſtill remai
Ireland, particularly Cairn Ængus at *New*
in the county of Eaſt Meath, *Cairn ban* near
Cairn Dare near Kildare, Cairn Cluin.—
fine one on the banks of the Liffey, about te
from Dublin.—See Tlachgo, and Mogh-ada

CANCORA, or the chief reſidence; a r
caſtle near Killaloe, the palace of the ancie
of Thomond, built by Brien Boromh. It
ſtroyed by O'Neill and his Ultonians in 110
only remains now viſible of this ancient roya

CANGANÆ INSULÆ, mentioned by Richard of Cirenceſter, the preſent ſouth iſles of Arran on the coaſts of Burrin ; the Canganij of Ptolemy.

CANGANIJ, or Ganganii, a people inhabiting the weſtern parts of the county of Clare, mentioned by Ptolemy. Canganij or Ceanganij are evidently deried from Cean a head or promontory, and Gan external ; whence Canganij the people of the external promontory ; They were the ancient inhabitants of the preſent barony of Burrin, in the county of Clare ; Burrin having nearly the ſame ſignification as Canganij, which ſee.

CARAN, ſee Coran.

CARMEN, or the incloſed place, from *car* a round encloſure and *men* a place ; whence Cathermen the place of the city. This place was the capital of the ancient Coulan, and the Naaſteighan where the ſtates of the ſouthern parts of Leinſter met. It was ſituated on a gentle ſloping hill about five miles eaſt of Athy in the county of Kildare, now diſtinguiſhed by the moat of Mullamaſt, or the moat of decapitation ; from the murder of a number of Iriſh gentlemen by ſeveral Engliſh adventurers in the ſixteenth century. The hill of Carmen exactly reſembles that of Tara in the county of Meath ; iſſuing originally from the boſom of a thick wood, of an oblate, conical figure, about a mile in diameter at the baſe ; from the ſummit, which is nearly three quarters of a mile in length, the ſeveral counties of ſouth Leinſter may be ſeen ; there are yet remaining on it the Rath and Laois in which the chiefs encamped ; alſo the Labereigh or Areopagus, conſiſting of ſixteen conical mounds of earth in a circle of 68 feet in dia-

...Kilty; at this day t
the ſlain are frequently d
the preſent ſurface, and
in which they fell.

CARRAN-FEARAIDHE
of the men of the wate
the county of Limerick.
bloody battle was fought
Conaught and Dioma kin
the former were entirely c
and four thouſand officers
the field †.

CARRICKASTICKEN,
ghan.

CARRICKFERGUS, ſee I

CARRIGOGINNIOL, or C
is the rock of the diſtrict o
alſo Pobal Brien, or the pe
Cairbreach O'Brien in 121
king of England patents fc
ginniol, in the county of I
rent of ſixty marks. Th

now Caſhel. The rock of Caſhel was originally a dun or caſtle of the ancient chiefs of Eoganacht-Caiſil, or Magh-Feimen, called from their habitation on this iſolated rock, *Hy Dun na moi*, or chief of the hill of the plain, by corruption O'Donnohue; in later ages they were diſtinguiſhed by the name of Cartheigh, or inhabitants of the rock; whence deſcended the Mac Carthies hereditary chiefs of this diſtrict. However, ſome years before the eſtabliſhment of chriſtianity in this country, Caſhel became the royal ſeat of the monarchs of Munſter, in which ſtate it appears to have continued until the commencement of the tenth century; when Cormac Mac Culinan, being king of Caſhel and biſhop of Emly, erected on the ſcite of the old palace an elegant chapel, and removed thither the epiſcopal ſee from Emly, making it the metropolitan ſee of all Munſter; Which chapel of of Cormac was repaired, and a ſynod held in it in the year 1134. But Donald O'Brien in the reign of Henry II. built a new church from the foundation, and converted Cormac's chapel into a chapter-houſe, and made conſiderable grants of land to the ſee; which his ſon Donat augmented with other benefactions; King John alſo adding ſomething to the revenue, confirmed the donations of Donat in 1215. About the year 1415 the church built by Cormac and Donald O'Brien and dedicated to St. Patrick, being through age, in a ruinous ſtate, was repaired by Richard O'Hedian, archbiſhop of Caſhel, who alſo built a hall for the vicars choral, and endowed it with lands. From this time the cathedral of Caſhel was made uſe of as the metropolitan church of Munſter, until about the year 1750, when it was ſhamefully given up to

ruin,—and in which ſtate it now lies; doc
thur Price was then archbiſhop*.

CAS, ſee Ga.

CASIOL IRRA, or weſt Caſhel, ſix miles
of Sligo, where a biſhoprick was erected
Bron in the begining of the ſixth century†.

CATHAIGH INIS, or Inis-cathay, denot
ed alſo Inis Gatha, or Inis Ga; that is the
in the ſea, it being ſituated in the mouth
Shannon, between the counties of Clare and
St. Patrick founded a monaſtery here and
ed over it St. Senan; It became afterw
biſhoprick, and was united to that of Lime
1188 or 1190. The monaſtery was freq
plundered by the Danes. It is now called
Scattery ‡.

CATHERLOCH, or the city on the lake;
the town of Carlow. Here king John ere
caſtle for the protection of the Engliſh cc
the ruins of which are yet viſible. It was
by one of the Cavanaghs, named Donald M
who ſtiled himſelf Mc. Murrough, king of L
in the twentieth year of Richard II. in hi
ſeſſion it remained ſome time §.

CATHERLOUGH county, or the coun
Carlow, comprehending the ancient diſtri
Hy Cabhanagh and Hy Drone, being the nc
part of the principality of Hy Cinſiolagh.
made a county by king John about 1210.

* Collect. No. 3. p. 375 Harris's Ware, v. p. 1. 464
† Harris's Ware v. 1. p. 464.
‡ Uſher p. 454. Harris's Ware vol. 1. p. 502.
§ Ware's Annals.

the ancient diviſions of *Eirgall* and *Orgall*. It was the firſt ſettlement of the Bolga in the North about 300 years before Chriſt, the chiefs of which were denominated Connel or Connar, until the fourth century, when one of the ſons of O'Nial the great principal king of Hy Faillia took poſſeſſion of the eaſtern part, or *Orgall*; whilſt the weſtern or *Eirgall* remained under the dominion of its native princes, which from them was called in the latter ages *Tir Connal*, or the country of Connal, comprehending the preſent county of Donegall. *Cnel Eogbean* being thus confined to the counties of Derry, Tyrone and Armagh, continued under the dominion of the O'Nials ſome time after the arrival of the Engliſh, but at length was reduced to the preſent county of Tyrone, being called *Tir Owen*, or the land of Owen, from whence Tyrone is derived *.

CINEALFEARMAIC, or the chief diſtrict of the ſons of men; a country in the ancient Thomond and county of Clare; the ancient chiefs thereof were the O'Deas.

CINEALTALMHUIM, ſee Aoibh Liathain.

CINNEICH, or the chief place, the reſidence of Dermod Mc. Carthy, near Bandon, deſtroyed in 1150 by Mortogh O'Brien.

CLANN-CUILEAN, or the race or children of the corner on the water; called alſo *Hy na Mor*, or the diſtrict of the ſea; the chiefs of which were denominated *Mac na Mor aois*, or the ſon of the elders of the ſea, by contraction Mac Namaras; ſome of whom were in poſſeſſion of this country, ſituated in the S.E. part of the county

* Keating. O'Conor's Diſſ. Harris's Ware, vol. I.

found in ſeveral parts of Ireland. The w
derived from the old Iriſh *Tlachgo* from *Tla*
earth or univerſe. The Druidic temples of
in which were kept the ſacred or eternal fire
called *Tlachgo* or temples of Cybele, being
ſame conſtruction with the *Pyrathea* of the
Perſians, and the *Chammia* of the Phœnicia
Carthaginians, ſome of which are ſtill rem
in Perſia and Bulgaria. The Hibernian
erected theſe temples in their ſanctuaries,
evident from the ruins of ſeveral ſtill remain
different parts of the kingdom, particularly
lynaſliebh in the county of Kilkenny, Nava
Armagh, &c. They were conſtructed o
ſtone without cement, and were of the ſa
ameter with thoſe towers now remaining,
what altitude they were carried is not certain
more than the foundations being now
After the eſtabliſhment of chriſtianity in Irel
mong a number of Druic ſuperſtitions, the
or eternal fires were preſerved for ſeveral
ries, and the *Tlachgo* by the chriſtian clergy

tury, and the introduction of bells, the *Tlachgo* were in general converted into belfries, whence the modern name for a bell in Iriſh is *clogh*, from being placed in the *Tlachgo* or veſtal temples. As theſe round towers are neither found in Britain or the European continent, they were moſt probably introduced into this iſland by the Perſian Magi or Gaürs, who in the time of Conſtantine the Great ran over the world, carrying in their hands *cenſors* containing the holy fire; aſcerting their God ſhould deſtroy all other Gods, which in ſome meaſure they effected by lighting fires under them, thereby burning thoſe of wood and melting thoſe of metal. In this period the chriſtian religion had made conſiderable progreſs in the ſouthern and weſtern parts of Europe, but in Ireland druidic ſuperſtition remaining in its original purity, whoſe tenets not being widely different from thoſe of the Gaürs, theſe pagan philoſophers found a ready aſſent to their doctrines; whence Pyratheias or veſtal towers became univerſal throughout the iſland, in the place of the ancient *Tlachgo*, which we have ſhewn under that word were mounts of ſtone containing the remains of their ancient heroes, and on which fires were occaſionally lighted from the ſacred vaults at the times of ſacrifice. The *Cloghadh* now remaining in Ireland were all erected by the chriſtian clergy, and are none of them older probably than the beginning of the ſeventh century, nor none of a later date than the cloſe of the eleventh, though evidently derived from ſtructures of a ſimilar nature uſed by the pagan prieſts; they were however continued as belfries to the cloſe of the fourteenth century, for which reaſon a belfry in the Iriſh language is

termed *Clogbadh*, from being originally temples of *Tlacht*. (See Tlachgo and Gadalians.) *

CLOGHER, or the place of the ſtone; ſituate on the river Launy in the county of Tyrone. This place during the times of paganiſm was a druidic ſanctuary; in which was kept a ſtone of divination called the golden ſtone; and which according to the regiſter of Clogher, the Devil pronounced jugling anſwers, like the oracles of Apollo Pythius. Several antiquaries have thought the ſtone of Clogher to have been the ſame with the celebrated Lec Fail, ſo much ſpoken of by the ancient Iriſh writers. But from being denominated the golden ſtone, it appears to have been a ge of a yellow colour, and probably was of the ſame ſpecies as that mentioned by Pliny, and called Ananchites; by which the Greeks, Romans and all the Aborigines of Europe divined; reſembling the Urim and Thummin of the Hebrews †. Here alſo was ſituated the royal ſeat of the ancient kings of Ergal, near which St. Macartin, in 490, by order of St. Patrick, founded a monaſtery and biſhoprick. In 1041 the church of Clogher was rebuilt and dedicated to the memory of St. Macartin; ſince which time it has received ſeveral alterations and improvements by ſucceeding biſhops, eſpecially by Mathew Mc. Cataſaid, who in 1295, rebuilt the cathedral, erected other buildings, and granted ſeveral valuable donations to it. The ſee of Louth was united to this biſhoprick about the middle of the eleventh century ‡, together with

* Ware Ant. Dufrene's Gloſſ. tom. 3. Jurieu's critical Hiſt. of the Church. vol. 2.

† Pliny, l. 37. c. 11. ‡ Harris's Ware, v. 1. p. 175.

the deaneries of Drogheda, Athirdee and Dundalk. See Regia.

CLONARD, an ancient monaſtery and biſhoprick near the river Boyne in the county of Meath, founded by St. Finian in 520, who eſtabliſhed a ſchool in his monaſtery of Clonard, celebrated for producing ſeveral learned men. The biſhoprick of Clonard, with thoſe of Trim, Ardbraccan, Donſhaghlin, Slane and Foure, were conſolidated before the year 1152, and united to that of Meath about the beginning of the thirteenth century*. Clonard ſeems to be the ſame place as Cluainiaraid, which ſee.

CLONFERT, that is the holy retirement; ſituated near the Shannon. An abbey, church and biſhoprick was founded here in 558, by St. Brendan, who was interred in his own church in May 577. During the middle ages this church was celebrated for its ſeven altars, and the weſt front ſuppoſed to have been erected by John biſhop of Clonfert, about 1270, is ſtill beautiful. The biſhoprick of Chillmacduagh was united to this ſee in 1602 †.

CLONMACNOIS, or Cluainmacnois, that is the retirement or reſting place of the ſons of the chiefs, on account of its being the cemitery or burying place of a number of the ancient Iriſh chriſtian kings; it is ſituated on a riſing ground on the eaſtern bank of the Shannon, between the confines of the King's county and the county of Weſt Meath, and was anciently denominated Druim Tipraid or Druim Tipraic, that is the

* Harris's Ware, v. 1. p. 135.
† Harris's Ware, v. 1. p. 637. 648.

church of the nobles, or the church in the
it being ſuppoſed to ſtand in the centre of l
An abbey was founded here in 548 by
aran, which abbey church was converted
cathedral, and to which in proceſs of tim
other churches were added by the kings an
princes of the country, as places of ſep
all erected in one incloſure of about tw
acres. The biſhoprick of Clonmacnois wa
to that of Meath in 1568, by authority o
ament. Since which time the churches, e
palace and other buildings have been ſuff
decay, being at preſent little better than
of ruins, entombing a number of the
chres of the nobility and biſhops, containi
ſcriptions in the Latin, Hebrew and Iri
guages*.

CLOPOKE, ſee Dun-cluin-poiic.

CLOYNE, ſee Cluain-vamah.

CLUAINAINEACH, or the bountiful
ment, a church or monaſtery in the C
county deſtroyed in 939 by Callaghan k
ſouth Munſter. The word is derived fro
ain, *Cloan*, *Clain* or *Clone*, a ſequeſtered plac
aineach or *eineach*, bountiful or liberal†.
called alſo Cluain-ednach.

CLUAINIRAIRD, or the retirement o
weſtern height, a religious houſe, deſtro
Callaghan in 939. See Clonard.

CLUAINRAMHAD, or the retirement
royal heir; near Ennis, built by Donogh

* Harris's Ware, v. p. 165.
† Collect. No. 4. p. 462.

breach O'Brien prince of Thomond, on being expelled Limerick by the Engliſh in 1236 *.

CLUAIN-VAMAH, now Cloyne in the county of Cork. Here a church was erected and a biſhoprick founded by St. Colman, who died on the 4th of November, 604. The biſhoprick of Cluain-vamah, which ſignifies the ſequeſtered cave or habitation, was united to that of Cork in 1430, which union continued until the 11th of November 1638, when George Synge, D. D. was conſecrated biſhop of Cloyne. From that time Cloyne has been governed by its own prelates; it is ſituated about fifteen miles from Cork †, in the barony of Imokilly.

CLUNES, ſee Kilmore.

CNAMHCHOILL, or the eminent wood, now called Knawhill between Caſhell and Sulchoid, and celebrated on account of a victory obtained over the Danes by Brien Boromh in 968 ‡.

COALAN, Caëlan, or Galen, an ancient diſtrict in Leinſter, containing the county of Kildare with part of Wicklow and Carlow, being bounded on the eaſt by the Wiclow mountains; on the ſouth and weſt by the river Barrow; and on the north by the Liffey, and part of the bog of Allen. It was called Caëlan or Galen, that is the woody country, being in the early ages almoſt one continued wood. The name is yet retained in Kilcullan, corrupted from Kill-coalan or Kill-caëlan. The chiefs of this country were Hy-Caëlan or Mc. Kelly, whoſe principal reſidence was at Rathaois-Caël, now corruptly called Rathaſcul, or the

* Collect. No. 4. p. 593. † Harris's Ware, v. 1. p. 547.
‡ Collect. No. 4. p. 481.

moat of Aſcul, about three miles N. E. of Athy. This family of the O'Kelly's is now extinct, at leaſt they are reduced to a very low condition, being in an early period diſpoſſeſſed of their property by the Fitz-Geralds, Fitz-Henrys and Keatings.

COENDRUIN, ſee Fiodh-aonguſa.

COIGIDUGARIAN, or *Coitidh u ga rian*, that is the kingdom of the woody country in the ſea; the moſt ancient Celtic name of Ireland, but in particular applied to the counties of Fermanagh, Leitrim, Meath, Dublin, Kildare, and the King and Queen's counties, from being in the early ages almoſt covered with immenſe foreſts.

COITEIGH, Scoiteigh, or Scottii, that is woodlanders, from *coit* a wood, whence Scoiteigh or Scottii in the plural, a race dwelling in a woody country. They were the moſt ancient inhabitants of the middle, northern and weſtern parts of Leinſter, aud the Scotti of Richard of Cirenceſter, who thinks they were Britiſh colonies, who retired into this country on the firſt arrival of the Belgic tribes in Britain about 350 years before the Chriſtian æra; for ſome years they rather perambulated than inhabited this iſland; that is until the arrival of ſubſequent colonies, when they were confined to the interior parts and denominated Scots*. The Iriſh writers frequently called them Heremonii, and aſſert that the Scots were the deſcendants of Heremon the eldeſt ſon of Mileſius, who ſettled in this country. It is true in the moſt ancient Iriſh poems they are called, *Scottagh ſliogbt Heremoneigh clann Melidh*, which the Monks and Bards of the middle and latter ages, not underſtanding the

* Richard of Cirenceſter, p. 50.

ancient Celtic tongue, have tranſlated the Scots of the race of Heremon one of the ſons of Mileſius; whereas the true ſignification is, *the inhabitants of the woody country of the race of the weſtern people.* Bhealgagh was the principal tribe of the Scots in the middle ages, and their country, comprehending the preſent King's County and County of Weſt-Meath, has ever born the appellation of Hy Bhealgeigh, Hy Failgii, or Hy Fallan, that is, the country of the Bealgians, or worſhippers of Beal. It appears from O'Flaherty's Ogygia, that Hugony the great was the firſt who reigned over the Heremonii in Ireland, about 330 years before Chriſt, and from whom all the kings and nobles of Leinſter endeavoured to derive their origin. A circumſtance which nearly coincides with the aſſertion of Richard before ſpoken of, relative to the arrival of the Scots in Ireland about the middle of the fourth century before the Chriſtian æra. Some years prior to the arrival of St. Patrick, we find the Scots, the ancient inhabitants of Leinſter and firſt of the Fir Bolg in Ireland extending their ſettlements over all Leinſter, divided into a number of clans or petty ſtates, each governed by its own paternal chief, but ſubordinate, in ſome reſpects, to the chief of the head clan reſiding at Tara in the county of Meath. Theſe were the Falgii, the Colmanii or Cælmanii, the Fearmorii, the Teffii, the Slanii, the Debleanii, the Galenii or Cælenii, the Moedinii, and the Elii ſubjecting to their dominion the Cuolanii or Menapii of Ptolemy, and the Morii, the Coriondii of Ptolemy, which ſee under their reſpective names. They alſo from the middle of the ſecond to the beginning of the

the ancient inhabitants of Ireland were pri
known to foreigners by the name of Scot
their pyratical depredations during the midd
See Scotii, Heremonii, Bolgæ, Mileſiar
gii, &c. *

COITIDH-U-GA-RIAN, ſee Coigidugai

COLBDI, or Coulbhdui, that is the prc
corner in the water; now Colp at the m
the Boyne. Here St. Patrick landed on his
to the ſtates of Ireland aſſembled at Tara. †

COLERAINE, ſee Cuilrathen.

COLMAN, an ancient name of Weſt M
ſee Mediolanum.

CONAL-EACHLUATH; ſee Ibh Torna

CONAL-GABHRA, or Ua Caonnuill G
that is the upper diviſion of the chief diſtric
Upper Conello in the ſouthern part of the c
Limerick. It was alſo called En Eiragh,
weſtern country; the chiefs of which w
Mac Eneirys, who were diſpoſſeſſed of their
by the earls of Deſmond. ‡

CONG, or the chief place, an ancient ci

County of Mayo, and Barony of Kilmaine; now an inconſiderable place.

CONMACNE, or the chief race, clan or tribe. A number of the ancient Iriſh Septs took this denomination; as the

CONMACNE, a diſtrict in the county of Leitrim on the Shannon, called alſo Magh-ra-n'all, or Magh-ra-nBhall, that is the plain of the great or royal worſhippers of Beal; the chiefs of which were corruptly called Magrannals, or Mac Rannals; ſome of whom were in the poſſeſſion of the country in the beginning of the laſt century.

CONMACNE-CUILT-OLA, or the chief race of the noble warriors. This diſtrict comprehended part of the preſent county of Mayo, the principal reſidence of the Olnegmachts, alſo Magh-Nay, the preſent county of Roſcommon. The hereditary chiefs of this diſtrict were the Conairs, kings of all Conaught, and whoſe principal ſeat was at Croghan. From Conmacne is derived Conaught the preſent name of the weſtern province of Ireland. See Olnegmacht and Magh-Nay.

CONMACNE DE CINEL DUBHAIN, or Conmacne de Dunmore, the chief tribe of the principal diſtrict of the dark or woody country, comprehending the north and eaſtern parts of the county of Galway, the ancient Galehgh or Hy Caëllagh, the chiefs of which were the Hy Cellaghs or O'Kellys, a number of whom were in poſſeſſion of the country at the beginning of the laſt century; though a great part was occupied by the Engliſh

ſettlers the Birminghams, Burks, and others of that nation *.

CONMACNE DE MOYREIN, or Conmacne de magh rian, that is, the chief tribe of the plain of the kings, ſituated in the county of Longford near Lough Ree; the ſame as Angalia which ſee.

CONMACNE IRA, ſee Conmacne-mara.

CONMACNE-MARA, or the chief tribe on the great ſea, comprehending the weſtern parts of the county of Galway on the ſea coaſt; it was alſo called Conmacne-Ira or the chief tribe in the weſt, and Jar Conaught, that is weſt Conaught, likewiſe Hy Jartagh, or the weſtern country; the chiefs of which were denominated Hy Flaherty, or O'Flaherty, that is the chief of the nobles of the weſtern country; and contained the preſent baronies of Morogh, Moycullen and Ballinahinch.

CONNAIR, or Connor, that is the chief-place, in the diſtrict of Lann-ela or the encloſed plain, an ancient biſhoprick in the county of Down, founded by St. Macniſius in the beginning of the ſixth century, and united to that of Down in 1442.

CONNALLA, or lower Connal, in the county of Limerick; it was alſo called Thyhan or the north country; the chiefs of which were the Hy Thyhans or O'Thyhans, called Hy Cinealagh or O'Kinealy and O'Collins; diſpoſſeſſed by the Fitz-Geralds.

CORAN, or Caran, that is, the place of the city; the reſidence of the chiefs of Luigney in the county of Sligo.

* See Harris's Ware, v. 1. p. 167, for all the Conmacne

CORCABHAISCIN, or the moraſs of the harbour or bay, from *Corcagh* a moraſs, and *Bhaiſin*, a harbour narrow at the entrance; an antient diſtrict round the harbour of Cork, and from whence the preſent city has obtained its name. The Engliſh families ſettled in this country were the Boyles and Barrys *.

CORCAC, a wet plain, marſh or moraſs; now the city of Cork.

CORCADUIBHNE, or the marſh near the water, the ſame as Aoibh Liathain, which ſee.

CORCALUIGHE, or *Corc-caël luigh*, that is the woody moraſs on the water or lake; an ancient diſtrict in the ſouth part of the county of Cork on the ſea, containing the preſent barony of Carbury, the ancient chiefs of which were called, Magh Cor Teagh, or the chief of the habitation of the moraſs, by corruption Mac Carty, by which means they have been confounded with the Mc. Carty's of Kerry. The leſſer diſtricts of this country were Hy Leareigh, Hy Maghoneigh and Hy Driſcuil, under the dominion of their reſpective chiefs, O'Leary, O'Mahony and O'Driſcol, all dynaſts and ſubordinate chiefs to Mac Carty, king of Corcaluighe, who in proceſs of time became the ſovereign of all the petty ſtates in the preſent county of Cork, and was therefore denominated *Mac Carty reagh*, or Mac Carty the king. Some of whoſe deſcendants were in poſſeſſion at the commencement of the laſt century; though the Engliſh families of the Courcies and Barries had eſtates therein †.

* Collect. No. 3. p. 378. O'Conor's Ortelius.
† Collect. No. 3. p. 372. O'Conor's Ortelius.

CORIONDIJ, an ancient people of I
mentioned by Ptolemy, and thought to
ancient inhabitants of the preſent county of
ford. The word is evidently derived fr
ancient Britiſh *Corcach* ſhips and *ondüi*
whence Coriondiü or Coriondos, navigato
ancient Iriſh frequently called them Cort
boatmen, and their country Hy Moragh
diſtrict of the ſea; and Feſtus Avienus in
ſcription of the Scilly iſles takes no
the inhabitants of the Britiſh iſles 'n
ing the channel in corraghs or wicker bo
vered with ſkins. The antient chiefs of t
trict were denominated Hy Morroghs, or
roghs, and in the latter ages Mac Mo
They were the chiefs of Hy Kinſelagh, a l
ſtrict containing the greater part of ſouth L
being an union of the ancient Septs of H
ragh, Hy Cabhanagh, Hy Drone Cual
Moradh, Offeraigii and Hy Breoghain Ga
conſiſting of the preſent counties of W
Wicklow and Carlow, with the north part
county of Kilkenny and Tipperary and the

their firſt eſtabliſhment in this country. A branch of them alſo ſettled in Hy Cabhanagh, (the barony of Idrone in the county of Carlow,) and who took the name of that diſtrict, ſome of whom are yet remaining and poſſeſſed of conſiderable property in that country. *

)RTHÆ, the capital of the Coriandii, or Morogh, now Innis-Corthy in the county of Wexford. This place has been miſtaken for Carmen in the county of Kildare.

IOCH-CUOLAN, ſee Cuolan.

IOCH-FUINIDH, ſee Eirion.

OAGH-PATRICK, ſee Cruachan-Achuil.

OGHAN, or the place of the hill. A royal reſidence, and the capital of Conaught: the ſame as Atha, which ſee

OIGHAN, ſee Hy Falgia.

OM, an ancient diſtrict in the County of Kildare, and part of the County of Dublin, being ſituated in the bend of the river Liffey, from whence it was called Magh Labhia, and *Ibh crom abh*, or the diſtrict on the crooked water, and the hereditary chiefs were denominated, *Crom abh Ibh* or chief of the diſtrict on the crooked water, corruptly written *Crom a bhoe*. In the early ages this diſtrict extended over the greater part of Hy Allain, and after the arrival of the Engliſh, fell to the ſhare of Hugh de Lacey and Gilbert de Borard: but ſome time after came into the poſſeſſion of the noble family of the Fitzgeralds, in whoſe hands it ſtill remains. This family on obtaining the above property, obtained among the native inhabitants

* Baxter's Gloſſ. Brit.

the original title of *Crom a bhoe*, or chiefs of th
trict on the crooked water; a title ſtill retain
a motto to their arms, and in former ages w
war-cry of the Sept, according to the cuſtom
old Iriſh clans.*

CROMLA or Crommal, a mountain or hil
tween Lough Foyle and Lough Swilly.
the eaſtern ſide of this mountain proceede
river Lubar, called by the Iriſh Bredagh; and
the weſtern, the Lavath, near the ſource of
on the declivity of the mountain was the c
Cluna, where reſided Fead Artho, and th
Condan, after the murder of Cormac Mc. A
nephew. During the middle ages, we find
nominated Cruachan Achuil, or Mount Eagl
ſeems to have obtained the name of Mount C
or Crommal, that is the mountain of F
Deſtiny, from having an altar or cave, dedic
Fate or Providence, called by the ancient inha
of theſe iſlands, *Crom*; whence *Cromla*, a p
worſhip, and *Crommal* a place of deſtiny.
neighbourhood of Cromla, ſtood the rath or
of Tura, called by the Iriſh writers Ailich
celebrated by all the ancient Iriſh hiſtories,
principal reſidence of the northern kings of
See Tura, Moilena, Leana Loch and Aileach

CROMLA SLIABH, a mountain in the
of Crom, now the hill of Allain in the cou
Kildare.

CROM-LECH, or the ſtone of devotion,
Crom to bow down or worſhip, and *Lech* a
A name given at this day to a ſpecies of I

* Ware's Ant. Lodge's Peerage, vol. 1.
† O'Conor's Diſſert. p. 96.

altars, ſtill remaining in different parts of the kingdom, conſiſting generally of an inclined rock ſtone, ſupported by ſeveral upright ones, thereby forming a room or apartment, in which the Druids attending the ſervice of the altar, generally reſided; on which account they were alſo denominated *Both-all*, or *houſe of God*, and were nearly of the ſame conſtruction with thoſe erected by Abraham and the patriarchs mentioned by Moſes, and called *Bethel*, which in the Hebrew language is of the ſame ſignification as *Bothal* in Iriſh. Theſe altars were dedicated to the ſupreme Being or firſt cauſe, called frequently *Crom-al*, or the all-powerful Being; and erected either on plains, or on eminences in the centre of dark and thick woods. The victims ſacrificed on them were deer and oxen, whence on many of them canals are cut in the ſtone into which the blood flowed at the time of ſacrifice, in order that divinations might be taken therefrom. There was no ſtated period for the ſacrifice offered to Crom; but when any perſon was willing to conſult Fate or Providence relative to the future events of his own affairs, either in war or the chace, he brought the victim to the Druid, who from the ſtate of the entrails and flowing of the blood, drew preſages relative to the ſucceſs or failure of the enterprize. After the eſtabliſhment of Polytheiſm among the Celtic nations, little adoration was paid to the ſupreme Being. Confucius is ſaid to have been the firſt who reſtored it amongſt the eaſtern people, and according to the Iriſh antiquaries, it was introduced into this iſland by Tighernas about 260 years before the Chriſtian æra; but was violently oppoſed by the Druids, who favoured the doctrine of Polytheiſm; whence Tighernas and

his followers and reported to have been deſtroyed during the time of ſacrifice at *Magh Sleuchta* in the county of Leitrim. The worſhip of the true God however from this period gained ground in Ireland, but was not univerſal until about the middle of the third century, when Cormac king of north Leinſter openly declared in favour of the unity of the Deity and condemned all degrees of Polytheiſm. A circumſtance which greatly contributed to the introduction of Chriſtianity ſome ages after.

Several of the altars of Crom are yet remaining nearly intire, in ſeveral parts of the kingdom, particularly at Tobin and Brown's towns in the county of Carlow, and near Dundalk in the county of Louth *.

CRUACHAN, the ſame as Croghan and Atha.

CRUACHAN-ACHUIL, or Mount Eagle, an high mountain in the barony of Moriſk and and county of Mayo. Here St. Patrick in imitation of Chriſt faſted during lent; from whence this mountain has obtained the name of Croagh Patrick.

CUAN-LEARGI, or the port on the ſea, from Cuan a port or harbour, and Lear the ſea; the ancient name of the city of Waterford, the Brigantia of Richard; corruptly called by ſeveral modern writers, Port Largi †.

CUILRATHEN, now Colerain, a town ſituated on the river Bann in the county of Antrim. Cuilrathen has been tranſlated the corner of ferns,

* Keating, Collectanea, No. 5.

† Baxter's Gloſs. Brit. O'Halloran's introd.

but it is evidently derjved from *Cuil rath ean*, that is, the *corner of the fort on the water*, or rather according to the Iriſh idiom, the *fort on the corner of the water*. It probably was the ſame as Rath-mor-muighe-line, the royal ſeat of the kings of Dalnaruidhe, and the Rhobogdii of Ptolemy *.

CUOLAN, or Crioch Cuolan, that is the diſtrict of the corner, being that narrow plain in the county of Wicklow contained between the mountains and the ſea; the people were the Evoleni of Probus, the Menapij of Ptolemy. This country was under the dominion of the Mac Mhthuils, or O'Tools, and is frequently confounded by antiquaries with Coalan or Caëlan; it is true theſe two countries were often governed by the ſame chief, that is, either the O'Tools or Mc. Kellys; which probably occaſioned the error.

D.

DAIBRE, or Daobh-eragh, or Ibheragh, that is the weſtern country on the water; the preſent barony of Iveragh in the county of Kerry, and the ſame as Ciaruidhe, which ſee †.

DAIMLEAGH, ſee Domleagh.

DAIR-CALGAIC, or Dair Coilleagh, that is the woody country of Oaks, comprehending the preſent town and county of Derry, and part of the county of Donegal, being ſituated on both ſides of Lough Foyle; it was the Darnij of Ptolemy. The ancient chieftains of this diſtrict were called Hy Daher-teagh, that is the chief of the habitation

* Harris's Ware, v. 1. p. 19. Collect. No. 4. 522.
† Collect. No. 4.

DAL, a word evidently d
pronounced Dalla, the ear
ſion of the earth, a diſtrict
added to a name of a cou
but before the proper nam
underſtood a race or tribe
names have been derived fr

DALARADIA, or the di
country next the ſea. Fro
Dal, a diſtrict, *ar*, *oir*, eaſt
tery country. This diſtrict
and S. E. parts of the coun
the county of Down, dur
called alſo frequently Magh
trict of the bays, or heads
bays of Carlingford and Du
Strangford and Carricfergus
Neach on the N. W. The pri
were the Mac Gennis, ſome
ſeſſion of this country, the D
in the beginning of the laſt
of the O'Neils had taken poſſ
parts in a very

DAL-ARIDA, from Dal-ardobha, or Dal ard-aubha, that is the high diſtrict on the water, now the Ards or highlands in the county of Down, between the bay of Strangford and the ſea. The ancient chiefs of this diſtrict were called Magh Ardan, by corruption Mac Artan, that is, the chief of the high country; and were diſpoſſeſſed by the Savages; Some of them remained in poſſeſſion of the weſtern parts at the commencement of the laſt century *.

DAL-CAS, or Dal Gaes, that is the diſtrict on the ſea. An ancient diſtrict, containing all Thomond, the preſent county of Clare. The principal chiefs of this diſtrict were called Magh Gaes, or Mac Cas. A ſon of Olliol Olim about the beginning of the third century was elected chief of this diſtrict, on which he took the name of Cormac Cas, and greatly diſtinguiſhed himſelf by his military abilities. From him the ſucceeding chiefs of Dal-Cas endeavoured to derive their origin. However this may be, it appears from the Iriſh annals, that the chiefs of the ſubordinate diſtricts, were frequently choſen kings of Dal-cas, until the ſovereignty came into the hands of Brien Boromh, hereditary chief of Hy Loch-lean, now Burrin; whoſe deſcendants enjoyed that dignity, until the arrival of the Engliſh, when the de Clares obtained a grant of the entire country; which from them, has ſince obtained the denomination of Clare. Dal-cas was originally inhabited by a colony of the ſecond migration of the Fir Bolgæ, called Momonii, whence it obtained the name of Tuath

* Harris's Ware, v. 1.

the plain
the bays of Dundrum and
Magh-innis or the iſland
anciently Leth-Cathel, or
now the barony of Lecale
The chiefs or dynaſts of
Dal-dichu, or Cathel, ſub
nuiſge. This country is re
Dichu, being the firſt conv
the chriſtian faith in the nc

DAL-GAES, ſee Dal-cas.

DAL-LEAGH-NUI, ſee E

DALMACHSCOEB, from
the diſtrict of the race on t
all the country on the eaſter
of Wicklow and Wexford be
and the ſea ‡.

DAL-MOGRUITH, ſee Fer

DAL-NARUIDHE, or the di
on the water; containing th
county of Antrim and the R
It has been corruptly called I
times Ara or the eaſtern count

diviſions, the principal of which were Magh-cuilan, Hy-ara, Magh-dun-el and Hy-ſiol, whoſe reſpective chiefs were Magh-cuillan, O'Hara, O'Donnal and O'Shiel, ſeveral of whom were in poſſeſſion of the country in the laſt century. From this part ſeveral great colonies tranſmigrated to Caledonia about the year 503. They were principally of the race of the Scots from Hy Failgia who ſettled in the northern parts of this country, about the commencement of the fifth century, under the conduct of Hy nFail or O'Neal the great. In conſequence of which they were denominated Scots, and have thereby communicated their name to the entire north diſtrict of Britain*. See Rhobogdii.

DALRIADIA, ſee Dalnaruidhe.

DAM-LECH, that is the houſe of ſtone, a general name amongſt the old chriſtian Iriſh for their churches when conſtructed of lime and ſtone, to diſtinguiſh them from thoſe of timber and wattles, eſpecially thoſe with ſtone roofs. For the ancient churches of Ireland, particularly thoſe erected from the beginning of the eighth to the cloſe of the eleventh century, are in a different ſtile of architecture from any at this day to be found either in Britain or the weſtern parts of Europe; and are evidently built in imitation of the original chriſtian churches, in the ſouthern countries, taken from the ancient heathen temples of the Greeks and Romans; and probably were introduced into this iſland by the Greek and Roman clergy who retired from their native countries on the arrival of the

* Collect. No. 4. O'Flaherty. O'Conor's Diſſert. Baxter's Gloſſ. Brit. Harris's Ware, v. 1.

pediment roofs of the true Gothic pitch; walls and arches frequently ornamented lumns and pilaſters in rude imitation of t thian and Doric orders. They are howev ſpect to taſte far ſuperior to any erected d beginning of the latter ages, when the G thod of building was introduced from See Domleagh.

DAMNIJ, an ancient people of Irelan tioned by Ptolemy, the inhabitants of ſent county of Down. The word is derived from the ancient Britiſh, Davon a river or bay, whence Daunij, Dunij, country of rivers or lakes, &c. In w it anſwers to the Iriſh denomination of t try Magh Gennuiſg. This word being written in ſome of the copies of Ptolem nonioi, has given riſe to the conjectures Damnij of Ptolemy was derived from D preſent city of Down.

DAMNONIJ, or Damhnonij of the I ters, a people inhabiting the ancient Hy-moruiſge, now the barony of Mor

nij, a people living on the deep water or ſea. See Hy-moruiſge, and Auterij *.

DAR, ſee Darg.

DARABONIS, a bay or river in the north of Ireland mentioned by Richard of Cirenceſter, and placed by him in Lough Foyle. Darabonis is evidently derived from *Dair abhon uis*, that is the lympid river of the oaken grove. It was the Lugbheabhail of the ancient Iriſh, now Lough Foyle.

DARG, Dar, Dare, a dark place, a hollow cave or habitation.

DARINIS, an iſland at the mouth of the bay of Youghall, it ſignifies the habitation in the iſland; a monaſtery was founded here by St. Molanfid, in the ſixth century †.

ARINIS, another iſland near Wexford; a monaſtery was founded here by St. Nemamb, about the middle of the ſeventh century.

ARNIJ, the ancient inhabitants of the county of Derry, mentioned by Ptolemy, the word ſignifies the inhabitants of the oaken groves, from Dair an oak, and is of the ſame import as Dair-calgaic, which ſee.

DEALBHNA, the preſent barony of Delvin, in the county of Weſtmeath ‡. There were ſeven territories of this name in Ireland.

DEALBNA-MOR, the country of the O'Finallans, afterwards of the Nugents.

DEALBNA-BEG, the country of the O'Maelchallains, contiguous to the former, theſe two

* O'Conor's Diſſert. p. 179. † Harris's Ware, v. 1. p. 176.
‡ Collect. No. 4.

make the preſent barony of Delvin in the county of Weſtmeath.

DEALBNA-EATHRA, Mc. Coghlan's country the barony of Garrycaſtle in the King's county.

DEALBHNA-IARTHAR, alſo called Dealbhna teanmoy, O'Scoluigh's country, in the antient territory of Meath.

DEALBHNA-NUADHAT, the preſent baronies of Athlone and Moycarne in the County Roſcommon.

DEALBHNA DE CUILFEABHAIR, in the County of Galway.

DEALBHNA-FEADHA, between Lough Curb and Lough Lurgan in Tirdaloch; the preſent barony of Moycullen in the County of Galway; it was divided into two diſtricts, Gno-more and Gno beag; the O'Conrys were chiefs of Gno-beg until they were partly diſpoſſed and partly made tributaries by the O'Flahertys.

DEAS MUMHAN, ſee Deſmond.

DEASSIES, or ſouthern people, a territory containing the greater part of the county of Waterford, and is the preſent barony of the Decies. According to ſome Iriſh chronicles, the Deaſſie were a colony from a people of that name inhabiting the ſouth parts of the county of Meath, near the county of Dublin; and were expelled the country by Cormac Ulfadha, or Cormac Mc. Art about the year 278.*

DEASSII, or ſouthern people, a people inhabiting in ancient times, a diſtrict in the ſouthern part of the county of Eaſt Meath, on the norther

* Harris's Ware, vol. 1. p. 49*.

banks of the Liffey and Rye rivers, called Ean, or Magh-ean, that is the country on the water; the chieftains of which were called Magh-ean, or Ean-gus, that is, the chief or commander of the diſtrict of Ean; corruptly written Ængus. A chief of this diſtrict, about the year 278, having rebelled againſt Cormac Mc. Art king of Meath and Tara, entered the royal palace, and ſlew the king's ſon Kellach. On which Cormac raiſed an army, ſuppreſſed the rebellion, aud drove Eangus out of Meath, who with ſeveral of the Deaſii ſettled in the county of Waterford, which bears their name to this day.*

DEGADES, a colony of the Scots of Leinſter, who ſettled in the weſt of the county of Kerry ſome years before the eſtabliſhment of Chriſtianity. The word ſeems to be derived from *De ga deas*, that is the diſtrict on the ſouth ſea. †

DERG, or Derg-abhan, that is the river of the woody moraſs; a river riſing out of a lake of that name in the barony of Tyrhugh in the county of Donegal, from whence joining ſeveral other rivers, as the Mourne and Finny, it falls into Lough Foyle at Derry. The lake from whence this river riſes, is famous for having in it the iſland that contains St. Patrick's purgatory. ‡

DERGTENII, or *Derg-teachneagh*, that is the habitation of the woody moraſs; a diſtrict comprehending all the ſouthern coaſts of the county of Cork, including the ancient diſtricts of Corcaduibhne, Corcabhaiſin and Corcaluighne, being the Vodie of Ptolemy.§

* Smith's Waterford. † O'Conor's Diſſert.
‡ Harris's Ware, vol. 1. p. 286. § O'Conor's Diſſert.

DESMOND, or Deaſ-mumhan, that is Soutl Munſter; a diſtrict which during the latter age contained the counties of Cork and Kerry. Afte the arrival of the Engliſh, it gave title of earl t the family of the Fitzgeralds. Its ancient king were the Mac Cairthachs, or Mac Carthys, hereditary chiefs of Corcaluighe.

DEVA, a river mentioned by Richard to be in the eaſtern parts of Ireland. Deva is derived from the Britiſh *Dubb-ui*, deep or black water, and is the bay of Carlingford.

DIN, ſee Dun.

DINROY, or rather Dun-riogh, that is the Dun or Fort of the king; a royal reſidence of the chief of Corcaluighe near Roſs Carbury. *

DOMLEAGH, or Daimleag and Damleag, that is the houſe of ſtone, now called Duleek in the county of Eaſt Meath. This place is celebrated for having in it the firſt ſtone church in Ireland, built by St. Kenan, in the fourth century. Which church the head of a biſhoprick for ſeveral ages, was frequently plundered by the Danes, eſpecially in 830, 878, 1023, 1037, 1149 and 1171, and twice burned, that is in 1050 and 1169. The biſhoprick of Domleagh was united to that of Meath in the thirteenth century †. See Damlech.

DOMNACH-BILE, or the church of Bile, ſituated in Magh-bile in Inis-owen on the N. W. of Lough Foyle. This church was founded by Saint Patrick, where in after ages was erected a monaſtery.

* O'Conor's Diſſert. p. 179. † Harris's Ware, vol. 1. p.

)MNACH MOR MAGH EAN, or the great church of the plain of the water. A church founded by Saint Patrick, in a plain on the north of Lough Ern.*

)NUM, or Dunum, an ancient city mentioned by Ptolemy, and thought by Cambden and ſome others to be the preſent city of Down, from the dun or fort near it, and formerly the reſidence of the chieftains of that country; but a number of the ancient Iriſh raths or caſtles were named Dons, Duns and Dins. See Dunum.

IM, ſee Druim.

OM, ſee Druim.

OMORE, or as it was anciently denominated Dromarragh, that is, the church or habitation in the maritime country. A biſhoprick in the barony of Iveagh and county of Down, founded in the ſixth century by St. Colman, in the ancient diſtrict called Mochmarragh. †

UIM, Drum, Drom, Drim, Truim and Trim, in the ancient Iriſh ſignifies a conical hill with a cave, a hollow dome, a houſe or habitation; figuratively a church or any building the ſides and roof of which ſlope in the manner of a dome.

UIM-CLIABH, or the church of Hurdles, on account of being conſtructed of wicker work, and at preſent called Drumclive. In this place St. Patrick founded a church and biſhoprick, though it is now only a village in the barony of Carbury, and county of Sligo, about three miles north of the town of Sligo. ‡

* Harris's Ware, vol. 1. p. 18. † Ibid. vol. 1.
‡ Ibid. vol. 1. p. 18.

DRUIM-SAILEC, or the church built wit
lows. The ancient name of the cathed
Ardmagh, being originally, as moſt of the pr
churches of Ireland were, conſtructed with
or willows wrought in the manner of wicker-v

DRUM, ſee Druim.

DRUM-DRUID, a ſacred cave of the
near the royal rath of Croghan, dedicated t
or Providence‡.

DUBANA, a river in the ſouth of Ireland
tioned by Richard of Cirenceſter. The
evidently a corruption of *Dubh-eana*, or th
or deep water. It is the river Lee which fa
Cork harbour.

DUBH, black, and when applied to wat
rivers, lakes and bays, generally ſignifies
by reaſon that deep waters are in general of
colour. Dubh was alſo frequently applied
rivers as ran through bogs and moraſſes;
the waters of the ſea.

DUBH-ULA, or Duth-ula, that is the
ruſhing water. A river in Conaught.

DUBLANA, one of the ancient names of
lin, called by Ptolemy, *Eblana*. Dublana,
Dublinum and Dublin, is evidently derive
Dubh-leana, or the place of the black harl
lake, or rather the lake of the ſea, the bay o
lin being frequently ſo called. (See Bally
Cliath or Lean-Cliath)

DUBRONA, a river in the ſouth of Ir
mentioned by Richard, and called by P
Dabrona. *Dubrona*, corruptly Dabrona, is e

* Harris's Ware, v. 1. p. 1. ‡ O'Conor's Differt.

ly derived from *Dubh ro æna*, or the great black water, called by the Iriſh Dubh-abhan-mor, and by the Engliſh at this day the Black water; it falls into the bay of Youghall. It was alſo called frequently *Nemh Abhan* or the divine River and Süidiſman or the river of ſouth Munſter.

DULEEK, ſee Domleagh.

DUN, *Don, Din.* An iſolated hill or rock, an artificial mount or hill ſurrounded by a ditch, whereon the ancient chiefs erected their habitations. An elevated place, or any habitation on a hill or mount.

DUN-CLUIN-POIIC, or the Dun in the ſequeſtered corner, now vulgarly called the dun of Clopoke, in the Queen's County about four miles ſouth of Stradbally. It was a fort or caſtle of a branch of the family of O'More's, ancient chieftains of Leix. It conſiſts of an iſolated rock in which are ſome natural caves; on the top is a plain formerly ſurrounded by a wall compoſed of rock ſtones without cement, with a grand entrance from the ſouth. There doth not appear ever to have been any building of lime and ſtone erected on this dun, but the ſeveral edifices were conſtructed intirely in the ancient Iriſh ſtile. That it was an habitation ſome years before the eſtabliſhment of chriſtianity in this iſle is extremely probable, as in an adjacent field is an ancient tomb with an inſcription in Druidic characters, ſignifying Hy Mordha, the great king.

DUN-CRUTHAIN, or *Dun-Croich-ean*, that is the caſtle of the diſtrict of the water, and the reſidence of O'Gahan chief of *Hy-gahan*, or the diſtrict of the ſea, containing the northern part of the ba-

the middle ages a ſchool o
it was deſtroyed by the I
of this univerſity are ſt
Donaghadee †.

DUN-KERMNA, or th
fortreſs of the chiefs of C
ſale now ſtands.

DUN-MOGHDHAIRNE,
pleaſant plain, deſtroye
1133‡.

DUN-MORE, that is the
It was the reſidence of the
or Conmacne de Cinel-dudh
the O'Kelly's. It was deſt
O'Brien ||.

DUN-NA-MAES, or the
plain. An iſolated rock ne
Queen's county, originally
Laoiſach Hy Moradh, or th
hereditary chieftain of the a
Laoiſhbeach ui Mordha, or *El*
ages denominated Leix in
Dunnamaes is ſaid to have

but on their connection with the Mc. Morroghs chieftains of Hy Morragh, was eſteemed one of the royal fortreſſes of Hy Kinſelagh, and frequently was one of the ſeats of the kings of Leinſter. On the arrival of the Engliſh it was in the poſſeſſion of Dermot Mac Morrogh maol Mordha, chief of Hy Kinſelagh and king of Leinſter. This prince marrying his daughter Eva to Strongbow earl of Pembroke, it fell into the poſſeſſion of that nobleman; whoſe only daughter Iſabel, eſpouſing William Marſhal earl of Pembroke, Dunnamaes with the adjacent territory came into the poſſeſſion of the ſaid earl who erected it into a county palatine and built on the Dun about the year 1216 an elegant caſtle. In 1325 it was taken by Lyſaght O'More, the ancient proprietor of this country, from which time it was alternately in the poſſeſſion of the Iriſh and Engliſh families until the year 1650, when it was taken from the O'Mores by the colonels Heuſon and Reynolds, and blown up and effectually deſtroyed. The only remains of this ancient caſtle and Fortreſs are ſome of the walls and gates which are yet venerable in their ruins*.

DUN-RIOGH, ſee Dinroy.

DUN-SGINNE, ſee Liſmore.

DUN-SHAGHLIN, ſee Domach Schachlin.

DUN-SOBARKY, or *Dun ſobharchiegh*, that is the impregnable fortreſs, from *Dun* a fortreſs, and *ſobbar* ſtrong or powerful. It is now called Carricfergus or Knockfergus, that is the rock, hill or fort of the general, to which alſo its ancient name

* Ware. Collect. No. 6. p. 147.

and Rath-keltar.

DUNUM, a city and cap
mentioned by Ptolemy;
chiefs of Cuolan, and cal
druim. It is ſtill remainin
the adjacent town of Rath
Wicklow.

DUR, or the water, an a
S. W. of Ireland mentio
thought, by Ware and Ca
of Dingle.

DUTHULA, ſee Dubh-ula

E.

EADHNA, or *Eoghna* fro
nounced oona, viz. the di
One of the principal deities
tants of Ireland, being the f
earth and univerſal nature, w
the ſepulchres of the ancient
blies appertaining to this

diſtinction, eſpecially when applied to the fair ſex, it was of the ſame import as *my lady* in Engliſh; it being cuſtomary amongſt the old Iriſh to adopt the names of their divinities as honourable titles. Even at this day it is retained for a chriſtian name amongſt the country women, and is generally tranſlated into Engliſh by the word Honour. *Eadbna* when uſed as the name of the genius of the earth, was conſtantly of the feminine gender, and the ſame as the Greek *Ceres*, *Cybele*, *Pallas* and *Diana*, the Italian *Ops*, the Egyptian *Iſis*, the Syrian *Aſtarte*, the Phœnician *Moghum*, the Britiſh *Adraſte* or *Andate*, and the Saxon *Eoſter*; ſhe was alſo denominated by the Iriſh *Tlacht*, *Momo* and *Mhumhan*. See the words Tlachgo and Mhumhan.

EAMHAIN, or Eamania, derived from *aembuim ui*, that is, the potent or noble place or city; an ancient royal reſidence, and capital of Ulſter, ſituated near Ardmagh. It is ſaid to have been originally founded by one of the Scotiſh chiefs near two hundred years before the Chriſtian æra, and was deſtroyed by Caibre Liffecar a prince of Conaught, at the beginning of the fourth century. Colgan ſays there were ſome ruins of it remaining in his time, probably the rath in which the royal palace called Croave-roigh, was erected *.

EAN, ſee Deaſſii.

EANDRUIM, ſee Dalnaruidhe.

EASROA, anciently *Eaſaodruaid*, or the noble cataract, a great waterfall on the river Ern famous for Salmon †.

EBLANA, ſee Deblana.

* O'Conor's Diſſert. p. 176. † Harris's Ware, v. p. 18.

EBLANIJ, a people in the eaſt of Irelar mentioned by Ptolemy, and written in ſome pies of that ancient geographer Blanii. The w is evidently derived from *Aobb* or *Ebb*, a diſh and *Lean*, the bay of the ſea, whence the diſ on the bay of the ſea. The ancient inhabitant the county of Dublin, near the bay of name.

EBLINII, from Aobh, or Ebhleaneigh, the habitants on the waters of the ſea; mentioned ſeveral of the Iriſh antiquaries as being in M ſter, probably the preſent county of Lime Though the word may alſo be derived from *lain*, or the diſtrict of the inland country *.

EDRI, the ſame with Adros, which ſee.

EILE, or Hy-Leagh, that is the diſtrict of level county. Comprehending the ſouth par the King's county, the weſtern part of the Qu county, and the northern part of the county Tipperary; divided into three principalities, governed by its paternal chief; as:

EILE UI BHOG AR TEAGH, or the l diſtrict of the race of the boggy country, c pehending the plain and moraſſes north of Ca the chiefs of which were called Hy Bhogarte by corruption O'Fogarty. The Engliſh famili Butler, Purcel and Mathew were ſettled in country before the beginning of the laſt centur

EILE UI CHEARBHUIL, ſituated in the ſo of the King's county, and weſt of Sliabh-Bl rna mountains; whence it obtained the name Eile ui Chearbhuil, or the plain diſtrict near

* O'Conor's Diſſert.

rock. The chiefs of this diſtrict were called O'Carrol, under whom was a ſubordinate Dynaſt named O'Delany, preſiding over a diſtrict in the ſouth denominated *Dal Leagh n'ui*, or the diſtrict of the flat country *.

EILE UI MORDHA, or Eile ui Mora, that is the diſtrict of the plain in the ſhady or woody country; comprehending the greater part of the preſent Queen's county, and diſtinguiſhed in the latter ages by the name of Leix. It was bounded on the north and eaſt by the river Barrow; on the weſt by Sliabh-Bladhma mountains, and on the ſouth by the river Nore and Sliabh-marragagh mountains. The hereditary chiefs were called Hy Mordha, or O'More, and ſometimes Moal Mordha. They were the chief tribe of all the Eilys, and deſcended from the Laighſeachs, ancient chieftains of Hy Leagh, which ſee under that name. In conſequence of this ſeniority, they were frequently ſtiled king's of Leinſter. The O'Mores remained in the poſſeſſion of the greater part of their country until the commencement of the laſt century, when being in rebellion, the lands were forfeited and diſtributed amongſt the Engliſh adventurers †.

EIRCAEL, or Eargal, that is the weſtern Caël or woodlanders; a large diſtrict in the weſt of Ulſter, comprehending the preſent counties of Fermanagh and Donegal ‡.

EIROIN, or Erin, that is weſtern iſland. The invariable name of Ireland amongſt the original inhabitants from the remoteſt periods. The

* Collect. No. 3. p. 376.
† Collect. No. 3, 4, and 6. Harris's Ware v. 1.
‡ Harris's Ware, v. 1.

poets and hiſtorians indeed frequently made u
ſeveral other appellations, ariſing from latent
cumſtances; as *Ere* and *Crioch-fuinidh*, or wo
country; *Fiodh-Innis*, or the woody iſland; *I*
Elga, or the noble iſland; *Teach-Tuathail*, o
dark habitation; ariſing from its thick and
menſe foreſts. *Inis Banba*, or the iſland o
herds of ſwine; this country in the early p
being ever celebrated for containing great he
thoſe animals; and *Innis Bheal*, or *Innis Fai*
is the iſland of Beal. But the body of the
conſtantly denominated it Eiroin, or the w
iſland, and themſelves *Erenach*, or weſtern p
The Britons called Ireland *Ydberdan*, or the c
beyond the weſtern water; the Greeks ca
Overnia, or the moſt weſtern country; when
Latins *Hibernia* of the ſame import, from
and *Hypper-ernia*, or the moſt weſtern Iſlan
was alſo denominated *Irelond*, or weſtern la
the Anglo-Saxons*.

EISGIR-RIADA, ſee Legh Mogh.

ELI HY MORA, now called Leix, ſee E
Mordha.

EMLEY, ſee Imleach-jobhuir.

ENACHDUNE, or *Eoghnach-dun*, that i
dun or fortreſs of the diſtrict, or the chie
treſs. A royal reſidence near Tuam, the ſa
Dun-more, which ſee.

EN-EIRAGH, ſee Conal-Gabhra.

EOGANACHT AINE CLIACH, ſee
Cliach.

ERDINIJ, a people inhabiting the weſtern
of Ulſter; mentioned by Ptolemy, and call

* O'Conor's Diſſert.

Richard of Cirenceſter Hardinij. Erdinij is derived from *Eir dunedb*, that is, the inhabitants of the weſtern hilly country, comprehending the ſouth parts of the county of Donegall and county of Fermanagh. See Ernai and Rheba.

ERB, ſee Eiroin.

ERENACH, ſee Eiroin.

ERGAL, ſee Eircael and alſo Vennicnii.

ERIN, ſee Eiroin.

ERNAI, or weſtern People, a name given by the Iriſh Antiquaries to the ancient inhabitants of the county of Fermanagh near Lough Ern, they were the Erdinii of Ptolemy *.

EUGENIANS, or the maritime people; the ancient inhabitants of the S. W. of Ireland on the coaſts of the counties of Cork and Kerry; and ſometimes taken in an enlarged ſenſe to ſignify the inhabitants of all Deſmond or ſouth Munſter.

EVOLENI, derived from *Aobh leaneigh*, or the diſtrict of the waters of the ſea, an ancient diſtrict mentioned by Probus, ſituated on the eaſtern coaſt of the county of Wicklow; the Coulan of the Iriſh, which ſee.

EURRUS, a people mentioned by Iriſh antiquaries to inhabit the weſtern parts of Conaught. The word is evidently a corruption from *Eïr-uïs*, or the weſtern diſtrict on the water, and was probably the weſtern parts of the county of Mayo.

* O'Conor's Diſſert.

F.

FANE, Fene, Feine, Fion, Fin, or Vai
it is differently written in the ſeveral dialects
Celtic tongue, ſignified originally moſt exc
eminent and diſtinguiſhed. Figuratively a
boundary, end, or any thing conſpicuous
vated. When joined to matters of religion,
nified ſacred, as Ollavain, the ſacred high
and as white was univerſally, throughout the
world, appropriated to the divinity, Fin,
and Feine frequently ſignifies in the Iriſh lan
that colour; When joined to perſons, it ſi
either that they were of the ſacred or druidic
or eminent for their learning and abilities i
whence Feineigh or Fenius, a wiſe or learn
ſon, and Mileadh-feine, a learned nobl
When applied to places, it either ſignified th
were places of worſhip, or appertained
Druids, as Fanus a temple or place of w
among the Romans, and Magh Feine or the
plain, in Ireland; When applied to waters, i
ſignified that they were on eminences, clear
or dedicated to religion. Theſe words freq
occurring in the ancient Iriſh poems and chro
have given riſe to the opinion, relative to th
bliſhment of a colony of Phœnicians in this i
in an early period. But where ever thoſe
Fene, Feine, &c. are found in the Iriſh lang
they muſt be conſidered under ſome of the
deſcriptions.

FEARMUIGHE, corrupted from Fear-n
now the barony of Fermoy in the county of
This diſtrict was formerly the country of the

Gibbons, Condons and Roches. It was alſo in ancient times, denominated *Glean na Mbain* or *Magh na Feine*, that is the ſacred plain, or plain of the learned. About the year 254, Fiach Muillethan provincial king of Munſter, beſtowed the greateſt part of this country on the Druid Mogruth, from whom it obtained the name of Dal-Mogruith. The Druid on coming into the poſſeſſion of the country, converted it into a kind of ſanctuary, and on the high land which bounds it, erected a number of altars and places of worſhip; ſeveral of which are remaining to this day. From this circumſtance, Dal-Mogruith obtained the name of Magh Feine, or the ſacred plain, which before bore that of Magh Neirce. In the latter ages the inhabitants of Magh Feine were called Fear Magh Feine, or the men of the ſacred plain, or Fear Magh, and by corruption Fer-moy*. See Magh Neirce

FEINE, ſee Fane.

FENABORE, ſee Kilfenoragh.

FENE, ſee Fane.

FENIUSA FARSA, or Pheniuſa Farſa, a Perſon mentioned in the old Iriſh poems and Chronicles, and ſuppoſed to be the firſt who introduced letters into Ireland. From the ſimilarity of the word Pheniuſa to Phæni, it has been frequently aſſerted, that Feniuſa Farſa was either a Phœnician or Carthaginian who arrived in this country in a very early period. But as the real ſignification of Feniuſa Farſa, is the moſt wiſe or learned perſon, it is moſt probable that he was the ſame with Forchern, who is ſaid to have written the firſt Iriſh uraiceact

* Harris's Ware, v. 1. p. 53. Collect. No. 5. p. 69, 70, & No. 4.

or primer, ſome few years before the birth of Chriſt. Feniuſa Farſa or Forchern therefore, ſeems to have been a Britiſh Druid, who had obtained the uſe of letters from the Punic or Iberian traders, about the beginning of the laſt century preceding the Chriſtian æra. According to the Iriſh annals, Eochadh Aireamh firſt introduced burying in this country, inſtead of burning or incloſing the body in urns; over the grave, a flat or inclined ſtone was to be placed with the name of the perſon written thereon. This tranſaction is generally placed in the year of the world 3952, or according to the computation of Joſephus, before Chriſt 240; and according to the preſent only 46 years; but according to the computation of St. Hierom, which was generally followed during the middle ages by the ancient Iriſh Clergy, A. D. 11; about which time a number of the Britiſh Druids fled into Ireland from the terror of the Roman arms. A number of theſe tombs are yet remaining in different parts of Ireland; ſeveral of which are inſcribed with Druidic characters, and at this day are called by the natives, *Leaba na Feine*, that is the bed or grave of the learned or noble people. From theſe circumſtances there is the greateſt probability, that the celebrated Fenuiſa Farſa or Forchern was a Britiſh Druid who retired into this country about the time of the arrival of the Romans in Britain under Cæſar. In fifty years from which time, or about the beginning of the firſt century, the knowledge of letters had become univerſal among the Hibernian heathen prieſts, and the celebrated convention of Tara was in conſequence

thereof inſtituted towards the middle of the firſt age.*

FEOR NA FLOINN, ſee Ciariudhe.

FEORUS, the ancient name of the river Nore, which riſes near the Devil's Bit, in the county of Tipperary, and falls into the Barrow. Feorus is evidently derived from *Abhan nFeor uis*, or the river of the rapid ſtream, whence it was frequently called Abhan nFeor, and by the Engliſh the Nore; this river in time of floods being exceedingly rapid.†

FERMANAGH, or the people of the diſtrict on the water, a people inhabiting the country round Lough Ern, the Erdinii of Ptolemy; this country called alſo Magh Guhuir, or the plain of the water, was made a county in the reign of Queen Elizabeth; the ancient chiefs of which were called Magh Guhuir or Mac Guire, who remained in the intire poſſeſſion of their country until the beginning of the laſt century.‡

FERMOY, ſee Fearmuighe.

FERNUS, or Ferna, evidently derived from *Fear na uis*, or men of the diſtrict on the water; as the ancient inhabitants of Hy Morragh, the preſent county of Wexford, frequently were called; Ferna was the principal reſidence of the ancient chiefs of this diſtrict, and is mentioned by Ptolemy. A monaſtery and biſhoprick were founded here by St. Edan, about 598, and united to that of Leighlin in 1600. The church of Ferns was in the middle ages frequently eſteemed the metropolitan church of Leinſter. §

* Collect. No. 5. O'Conor's Diſſert. M'Curtin. Keating. Tighernac. † O'Conor's Diſſert. ‡ O'Conor's Diſſert. § Harris's Ware, vol. 1. p. 435.

Patrick pitched his tent the night before i
at the court of Taragh; at which, earl
morning he lighted up that fire, which
much aſtoniſhment to the Druids and aſſe
the ſtates. A monaſtery and biſhoprick w
wards founded in this place by St. Erc*.

FIODH AONGUSA, or the wood or co
Aongus, a diſtrict in the county of We
and barony of Rathconrath. It was in
ages called *Coen druim*, or the diſtrict of t
dome, from containing the hill of Uſneacl
for being the place where the ancient ſyn
publick aſſemblies were frequently held;
that in 1112, or 1111, under Celſus archb
Ardmagh†. See Uſneach.

FIODHA RHEHE, pronounced fairy,
Sylvan divinities, from *Fiodha* woods, a
divinities. The *Fiodha Rhebe*, in the anci
mythology were ſubordinate genii who
over the vegetable productions of nature,
animals of the foreſt. They were the f
elves of the Greeks and Romans; the
whom was Pan or Pallas, called by th

FIODH-INIS, ſee Eirion.

FIRBOLGÆ, ſee Bolgæ.

FIRCRABII, or Fir-na-crabii, that is the men or inhabitants of the diſtrict, called alſo Hy Maghneigh, now the county of Monaghan and part of the ancient Oirgaël, the chiefs of which were the Mac Mahons*. See Hy Maghneigh and Oirgaël.

FIRTHUATHAL, or Fortuatha, that is the men of the dark or gloomy region; an ancient diſtrict comprehending the mountainous tract of country on the weſt of the county of Wicklow, called Hy Tuathal, or the gloomy region; being compoſed of barren mountains and dark vallies. The ancient chiefs were called Hy Tuathal, and Mac Mhthuil, by corruption O'Tool, they were alſo hereditary chiefs of Cuolan, during the middle ages, and often brought under their ſubjection the chiefs of Caëlan or Galen. This rocky diſtrict was likewiſe denominated Ciarmen or Ciermen, that is the place or country of rocks, corruptly written Carmen, whence the mountains next the bay of Dublin, are frequently in the Iriſh writings called Sliebh Ciermen, or the rocky mountains. As the O'Tools were either by deſcent or marriage of the ſame family with the Mac Moroghs, O'Moras and O'Kellys of Caëlan, they were frequently denominated kings of Leinſter, according to their ſeniority†.

FOCHMUINE-ABHAN, or the river of the low country; a river riſing in the barony of Tirekerin, and county of Derry; from whence taking a N. N. W. courſe, it falls into Lough Foyle. Saint

* O'Conor's Diſſert. † Harris's Ware.

miſſion to Ireland. †

FOMHORAICC, or *Formoragh*, that is or pyrates. A people mentioned in the Iriſh poems, and ſaid to have infeſted the coaſts of Ireland during the time that the iſ in poſſeſſion of the *Nemethæ*. They were u edly the Punic traders, who firſt arrived coaſts of the Britiſh iſles about 440 or 5 before the Chriſtian æra, under the co Midacritus, and diſcovered the valuable t of Cornwall, and which they kept for ſeve a ſecret from the reſt of the world. Du voyages frequently made to that part of we may reaſonably conclude thoſe ancie gators, occaſionally viſited the coaſts of and traded with the barbarous natives, and ſuch other commodities as the coun produced; but it doth not appear that th any ſettlement therein, indeed the country early periods, producing little, except woo and fiſh, could never be an object of colon whilſt Britain, on account of its tin min probably was the place of general rendezv

Phœnicians and Carthaginians, they belong to a much later period. For it is by no means evident, that the Phœnicians during their commerce with the Britiſh iſles, either eſtabliſhed colonies or introduced their learning among the natives; theſe things being reſerved for the Iberian and Gallic merchants, about one hundred years before Chriſt. Beſides, if the Phœnicians or Carthaginians had made ſettlements in Ireland, the old Iriſh bards could not have diſtinguiſhed them by the name of Pœni; it is true theſe people were generally called by the Greeks Φοινικες, and by the Latins *Pœnos* and *Punicos*, yet they always denominated themſelves *Canaim* or merchants, the Iriſh therefore in their own language, muſt either have called them *Canuitbe* merchants, or *Fomboraicc* ſeamen, and we find them actually called Fomhoraicc, in all the old Iriſh poems. Their arrival, however, as mentioned by the ancient hiſtorians, and compared with the traditions in the Iriſh poems, ſerve in a great meaſure to aſcertain the time in which Ireland received her firſt people; for allowing the *Nemetbæ* to have been in poſſeſſion of this iſland 200 years before the arrival of the Fomhoraicc, we ſhall obtain 640 or 700 years prior to the Chriſtian æra, for the firſt colonization of Ireland by the Aborigines of Britain. An event which agrees perfectly with ancient foreign hiſtory, and the natural circumſtances of things.*

The firſt arrival of the aboriginal Britons on the Hibernian coaſts being about 350 years after the eſtabliſhment of the Celtic tribes in that iſland,

* Keating. O'Conor's Diſſert. Plin. l. 7. c. 56. Herodot. p. 254. Strabo, p. 265. Collect. No. 8. Hiſt. of Mancheſter.

of the poets,
Heberii, or Britiſh Silures, —
Britons who fled from the terror } after
of the Roman arms, }
Britons who fled from the Saxons,

Wherefore in the ſpace of 1140 years t
nization from Britain was compleated.
See Nemethæ, Momonii, Fomorii, Bolgæ,
Heremonii, Phœnicians and Scotii.

FOMORII, or Fomorians, that is the ſe
or mariners; a people mentioned in t
ancient Iriſh poems to have arrived in th
in a very early period; even before the e
ment of the ſecond colony of the Bolgæ.
undoubtedly were foreign merchants, and
the Punic or Iberian traders who frequentl
the coaſts of Ireland, during their comme
the Britons for tin, &c. It is remarkable,
the foreigners who traded to Ireland from
century before to the ſixth after the Chriſt
are frequently mentioned in the poems of
ancient bards, under the names of For
Learmonii, Lathmonii, Lochmanii, &c. yet

n whence they obtained them. Circumſtances ich prove in a great meaſure, that though the :thaginians, Iberians, Gauls and Romans car- d on a conſiderable commerce with Ireland du- ıg the period before ſpecified, yet not any of em eſtabliſhed factories or colonies in the coun- y, but only viſited occaſionally the ports, and artered with the natives for ſuch commodities as hey had occaſion for *. See Phœnicians, Loch- nanii, Fomhoraice, &c.

RTUATHA, ſee Firthuathal.

G.

GA, GAES, CAS, and Gha, Gaes or Ghae, ſignify the ſea, or a large extended piece of water; whence Morghai, corruptly Fearghe, the ocean.

GABHRAN, from *Gabhre an*, the high habitation of the king, the capital and royal reſidence of the kings of Oſſory. The rath of this ancient palace is yet remaining ſituated in upper Oſſory and the Queen's County †.

GADALIANS, *Gadelii* or *Gaoidhal*, a people mentioned in ſeveral of the ancient Iriſh poems and chronicles, and by the writers of the latter ages and ſuppoſed to be the anceſtors of the Mileſians who are aſſerted to have travelled into different parts of the world, prior to their eſtabliſhment in Ireland. The names *Gadelij* and *Gaoidhel*, though taken for the ſame, are probably of different ſignifica-

* O'Conor's Diſſert. p. 163. Leabhar Lecan. † Collect. No. 3.

none other than the Britifh, Gaelic and
druids who arrived in this country in diffe
rods, either with the feveral colonies, or b
of commerce. But *Gadelii* moſt probabl
of Celtic origin, this word in the old I
Median Language ſignifies a tower, whenc
fene ſliogbt Gadelagb, ſignifies the learned
the tower race, and are aſſerted by the
bards to have introduced into Ireland tl
building with lime and ſtone, and other
ments not before known to the ancient in
of this iſland. There is the greateſt proba
theſe people were the Gaurs or Perſia
amongſt thoſe who received them they
ſchools or academies, in which they ta
tenets of their faith, and the ſeveral ſubli
ces at that time cultivated by the orienta
greater part of the ſouthern and weſtern
having in this period received the chriſt
the Gaurs found little encouragement in th
of the continent. But in Ireland, where tl
religion remained almoſt in its original p
its tenets not being widely different from
the ancient Perſians. theſe itinerant phi

pathiëa of the middle ages, called by the Phœnicians *Chammia*, and by the magi *Gudeke*, or temples of God, but by the ancient Iriſh *Tlachgo* or temples of the univerſe, whence their preſent name in the Iriſh language *Clogbadh**. (See Cloghadh.)

GALEN, ſee Coalan.

GALENG, or the woody diſtrict, the ancient name of the preſent county of Galway; called alſo, Hy Caëllagh and Conmacne Dubhain, which ſee †.

GALENI, ſee Caelani.

GALIAN, from Caëlian, or the woody country, an ancient diſtrict in Leinſter, comprehending the greater part of the counties of Kildare, Carlow and Queen's county, containing the ancient diſtricts of Eli ui Mordha and Caolan. In the early ages this diſtrict was almoſt one continued foreſt ‡. (See Eli ui Mordha and Caëlan.)

GAMANRADII, or the government of the diſtrict on the ſea, comprehending the northern part of the county of Mayo, between the river Moy and the ſea. See Tirmalgaid.

GANGANII, ſee Canganii.

GARMEN, or Gaermen, that is, the place or habitation on the ſea; it was the principal place of Hy Morragh, (which ſee) the Coriondii of Ptolemy. It has frequently been confounded with Carmen in Caelan, though ſeveral miles diſtant. It was either the preſent town of Wexford or Enniſcorthy, though probably the former.

* Jurieu's Crit. Hiſtory of the Church, vol. 2. Vallancey's Eſſay on the Celtic Tongue. Keating. M'Curtin's Ant.

† O'Conor's Diſſert. ‡ O'Conor's Diſſert.

county of Cork. See Fe

GLENDALOCH, or t
lakes. A valley ſituate
parts of the antient terri
county of Wicklow; it
containing two lakes. I
by high and almoſt inacc
van, called alſo St. Coem
the ſixth century, found
a ſhort time from the far
much reſorted to, and
ſhoprick and a religious c
ages, the city of Glenda
Epiſcopatus Biſtagnienſis
and received ſeveral valua
ledges; its epiſcopal juriſ
walls of Dublin. About
century, on ſome accour
was much neglected by th
ſtead of a holy city a de
cardinal Papiro in 1214,
Dublin, which union was
The O'Tools, chiefs of

Dennis White, the laſt titular biſhop, ſurrendered his right in the cathedral church of St. Patrick's Dublin. From the ruins of this ancient city, ſtill remaining, it appears to have been a place of conſequence; and to have contained ſeven churches and religious Houſes, ſmall indeed, but built in a neat elegant ſtile in imitation of the Greek architecture. The cathedral, the walls of which are yet ſtanding, was dedicated to the ſaints Peter and Paul. South from the cathedral, ſtands a ſmall church roofed with ſtone, nearly entire, and in ſeveral parts of the valley are a number of ſtone croſſes, ſome of which are curiouſly carved but without any inſcriptions. In the N. W. corner of the cemetery belonging to the cathedral, ſtands a round tower, 95 feet high, and 15 in diameter; and in the cemetery of a ſmall church, on the ſouth ſide of the river near the great lake, called the Rhefeart church, are ſome tombs, inſcribed with Iriſh inſcriptions, belonging to the O'Tools ancient chiefs of this diſtrict. In a perpendicular projecting rock on the ſouth ſide of the great lake, thirty yards above the ſurface of the water, is the celebrated bed of St. Coemgene, hewn out of the rock, capable of containing three perſons: exceeding difficult of acceſs and terrible in proſpect. Amongſt the ruins have been diſcovered a number of ſtones, curiouſly carved, and containing inſcriptions in the Latin, Greek and Iriſh languages. As this city was in a valley ſurrounded on all ſides, except the eaſt, by high, barren and inacceſſible mountains, the artificial roads leading thereto are by no means the leaſt curious part of the remains; the principal is that leading from the market place into the county of Kildare, through Glendaſon.

and in several places the
but the execution, from
neglected. From the ſt
vered in the ruins of Gl
have been erected about
century, and were deſig
on the Greek and Roma
tion falls ſhort of the d

GRENARD, from Grian
the Sun; a town in the c
formerly the reſidence of

H

HARDINII, ſee Erdinii.

HEBERII, or Hiberians,
tern people, the ancient i
of Kerry and part of th
poets have fabled that thi
peopled by Heber, elder
ſons of Meleſius, in whi
the Heberii with the *Mbu*

and who, according to Keating, landed at *Inbher Sceine* now the mouth of the Shannon, from whence advancing into the country were oppoſed by the Mhumhams, the original inhabitants under the conduct of their queen Eire, but that heroine being defeated at the battle of Magh Greine near Tralee bay, the Heberii eſtabliſhed themſelves in the country, and probably were the firſt who opened the mines of Ireland; as Eadhna Deatg a king of *this* diſtrict is ſaid to have coined the firſt money at Airgiod Roſs, about thirty years before the chriſtian æra*.

HEREMONII, an ancient people inhabiting the eaſtern and middle parts of Ireland, comprehending the preſent province of Leinſter; they are ſaid by the fabuliſts to have deſcended from Heremon, a ſon of Mileſius the Spaniard. *Heremon* ſignifies the weſtern country, and *Heremonii*, the inhabitants of the weſtern country. They appear to have been Belgians, who arrived from Britain under the conduct of Hugony, about the middle of the fourth century before the Chriſtian æra; and were afterwards diſtinguiſhed by the name of Scots, from dwelling in woods. The Heremonii comprehended the ancient tribes of the Falgii, Elii, Caëlenii and Morii. See Hy Falgia, Scotii, Coitii and Coigedugarian.

HIBERNIA, or the moſt weſtern iſland; the name given to Ireland by the Greeks and Romans.

HY, UI, or O, in the ancient Iriſh and Celtic tongues, ſignified a country, diſtrict and tribe.

* Keating. Richard of Cirenceſter.

in the county of Kildare, in which ſtands
of Allin, the mount Cromla of the anci
The chiefs of this diſtrict were denom
Allain.

HY ANLAN, ſee Oirthir.

HY ARA, ſee Dalnaruidhe.

HY BHEALGEIGH, ſee Coiteagh.

HY BREDAGH, ſee Breſine.

HY BREOGHAIN GABHRAIN, ſee C

HY CABHAN, ſee Breſine.

HY CABHANAGH, ſee Coriandii.

HY CAELLAGH, or the woody diſtr
taining the preſent county of Galway, ſ
and Conmacne dubhain.

HY CHEARBHUIL, ſee Eli ui Chearb

HY CONAR, ſee Hy Falgia.

HY COAREIGH, ſee Breſine.

HY DA LEIGH, } ſee Hy Falgia.
HY DAM SEIGH, }

HY DINGLE, ſee Vellabori.

HY DRISCUIL, ſee Corcaluighe.

HY DUNNABHAN, ſee Cairbre aobhd

The inhabitants appear to have been deſcended from the moſt ancient colony of the Belgians, whoſe hereditary chiefs were denominated Hy nFaillia, by corruption O'Neal; and in whoſe line, as deſcendants of Hugony the great, of the race of the Heremonii, the monarchs of Ireland were to be elected. Some few years before the chriſtian æra, on the arrival of ſeveral Caledonian colonies under the domination of Ullagh, a number of the ancient Fallgii, under the conduct of Eoghagh Bhealogh, or Eoghagh Failoch, retired acroſs the Shannon and eſtabliſhed a colony at Croighan; others with their chief retired ſouthward into the diſtrict of Coiteigh, now the King's county. From which period, Hy Falgia was confined principally to the King's county and part of the county of Kildare, diſtinguiſhed, during the latter ages, by the name of the kingdom of Offaly. About the beginning of the fifth century, a colony from this diſtrict ſettled in the north of Ireland, where for ſeveral ages, it was diſtinguiſhed by the name of Hy Failia, and Tir hy nFail, by corruption Tironel, and Tirone, that is, the land of the diſtrict of the Fail. A circumſtance that gave riſe to the north and ſouth Hy Failia ſo much ſpoken of by the Iriſh hiſtorians of the middle ages. South Hy Falia contained the ſubordinate diſtricts of Hy Magh-loneigh, Hy Da-Leigh, Hy Mul-loigh, Hy Con-ar, Hy Dam-ſeigh, Magh-coit-lan, Magh-coit-eoghan, Mach-all-leigh and Hy Faliegh, whoſe reſpective dynaſts during the latter ages were denominated O'Malone, O'Daly, O'Muloy, O'Connor, O'Demſy, Macoghlan, Mageoghagan, Macawley and O'Faley; all of whom were in poſſeſſion of their ancient patrimonies at the commence-

in conſequence of the f
others of the Belgian race
HY-FALLIA, ſee Hy-Fa
HY-FERTE, ſee Ardfert
HY-FIACRIA AIDNE,
the county of Galway, aft
HY-FIACRIJ, or Hy-Fia
trict in the county of Tyr
HY-FLATH-EAN-EOG
HY-GAIRA, ſee Luighne
HY-HANLAN, ſee Oirth
HY-HUANAN, ſee Dala
HY-JARTAGH, ſee Con
HY-KINSELAGH, or the
tribe, a large ancient di
greater part of ſouth Lei
the Septs of Hy-Moragh,
Hy-Breoghan Gabhran, I
times Oſſory, containing
Wexford, Wicklow, Kilke
of the Queen's County; the
was generally O'Morragh,

appears, that the chiefs of Eli-ui-Mora, Coulan and Tuathal according to their ſeniority were elected chiefs of Kinſelagh, and kings of Leinſter.

HY-LAOIGHIS, or Hy-Leagh, that is, the diſtrict of the level country; a large ancient territory comprehending the ancient Hy-Fallia, the preſent King's County, Eli-ui-Moradh or Leix in the Queen's County, and Eli-ui-Chearbhuil with part of the counties of Dublin and Kildare, containing the ancient Septs of ui-Moradh, ui-Chearbhuil, ui-Dal-leaneigh, ui-Mul-Laoigh, ui-Don, ui-Deamſeigh, magh-Coitlan, magh-Coiteoghan, magh-Caëllagh and ui-magh-Louinie. The ſovereignity of which generally was inveſted in the chief of the eldeſt Sept of ui-Moradh, who on this occaſion aſſumed the title of Hy-Laoighſeach, or Hy-Laighſeach, whoſe principal place of reſidence was at the fortreſs of Dun-na-mais, in the Queen's County, and capital of Eli-ui-Moradh. The inhabitants of this diſtrict were frequently denominated Laoighaneigh, Loinſeach or Leagenians, that is the inhabitants of the level country, and make a conſiderable figure in the ancient Iriſh hiſtory, from whom the preſent name of Leinſter is derived. The ſouthern parts of this diſtrict, during the latter part of the middle ages, became tributary to the chieftain of Hy Morragh, who took upon him the title of chief of Kinſelagh and king of Leinſter. However from the Iriſh annals it appears, that the chiefs of the other Septs, according to their ſeniority, were elected to the regal dignity of Leinſter, that is, Mac Coghlan chieftain of Mac Coitlan, Mac Kellagh chieftain of Mac Caëllagh, O'Tool chieftain of Ui-Tuathal and O'Guar chieftain of Dal

Weſtmeath, ſee Medio

HY-MAGH-LONEIGH

HY-MAHONEIGH, ſe

HY-MALIA, or Umal
near the great watery pl
the weſt of the county
the preſent barony of M
of Roſs in the county
ſouth part of the ancie
of Ptolemy. The here
were denominated Hy-M
whom were in poſſeſſic
the beginning of the laſ
Saint Patrick founded th
afterwards a biſhoprick
and Achad Fobhair.

HY-MORAGH, or the
ancient diſtrict comprehe
of Wexford, the Corion
ondij.

HY-MULLOIGH, ſee I

ERUIDON, ſee Breſine.
IOL, ſee Dalnaruidhe.
IOL-ABHAN, ſee Iberia.
IRMALGAID, or the diſtrict of the land
the great ſea; the preſent barony of Tirawley
the county of Mayo; in this diſtrict the wood
oclut ſtood, celebrated for being the ſcene of the
ſion of Saint Patrick before he undertook the miſ-
on of Ireland. Hy-Tirmalgaid contained the
rth part of the ancient Hy-Moruiſg, the Auteri
Ptolemy *.
IUATH, ſee Inis-oen.
IUATHAL, ſee Firthuathal.

I.

BH, or IVE, ſignifies a diſtrict or territory
the water, and frequently water only, being
e ſame as Aobh or Abh the old Celtic word for
ny fluid ſubſtance; we alſo find that Aobh fre-
uently in the old Iriſh ſignifies fire.
-CONAUGHT, ſee Conmacne-mara.
-MUMHAN or weſt Munſter, comprehend-
ng the preſent county of Kerry.
RI, or the weſtern people of the water, they
are mentioned by Ptolemy and were inhabitants of
Iberia, and the ſouth coaſts of the county of Kerry,
(ſee Ibh-eochach.) There were other Iberi menti-
oned by the Iriſh writers who inhabited the north of
Ireland, in the county of Derry, between Lough
Foyle and the river Ban †.

* Harris's Ware, v. 1. p. 9. † O'Conor's Diſſert.

IBERIA, or the weſtern country on the water; an ancient diſtrict mentioned by Richard of Cirenceſter, ſituated round Bear-Haven, and was denominated by the ancient Iriſh *Hy-Siol-Aban*, or the diſtrict of the race on the river, the chiefs of which were called Hy-Sulabhan, by corruption O'Sullivan.

IBERNII, ſee Uternii.

IBH, ſee I.

IBH EACH, ſee Dalaradia.

IBH EOCHACH, or the diſtrict on the water in the S. W. part of the county of Cork, the Iber of Ptolemy.

IBH-GAISAN, ſee Ive-Caiſin.

IBH-LAOISHEACH, now Leix, ſee Eile-ui-Mordha.

IBH-TORNA-EIGEAS, or the diſtrict of the mountains near the ſea; the barony of Clan-morris in the county of Kerry, it was in the early ages diſtinguiſhed by the name of Conal Eachluath, or the Captain-ſhip of the country on the lake.

IMLEACH-JOBHUIR, or Imelaca Ibair, derived from *Bim lach a Ib er*, that is the land of the lake of the weſtern diſtrict; an ancient eccleſiaſtical city ſituated about fourteen miles weſt of Caſhel on the borders of a lake, formerly containing upwards of two hundred acres, though now dry cultivated ground. Here a church and biſhoprick was founded by St. Ailbe towards the cloſe of the fourth century, ſome years before the arrival of St. Patrick. On the arrival of St. Patrick and the converſion of Ængus Mac Nafrick, king of Caſhel, the church of Imelaca Ibair was declared the metropolitan church of Munſter, in which dignity it continued ſeveral centuries, until tranſlated to Caſhel where it

now remains. The city of Imelaca Ibair, now Emly, was plundered by robbers in 1125, and the mitre of St. Ailbe burned. It was alſo deſtroyed by fire in 1192, but was afterwards re-built and continued a conſiderable town for ſeveral ages, even to the time of Henry the eighth, in whoſe reign Thomas Hurly, biſhop of Emly, erected a college for ſecular prieſts, but the only remains, at preſent, of this ancient and perhaps firſt eccleſiaſtical city in Ireland, are the ruins of a church, ſome walls, a large unhewn ſtone croſs, and an holy well. The ſee of Emly was united to that of Caſhel in 1568 *.

INCHINEMEO, ſee Moin-na-inſeigh.

INIS BANBA, ſee Eiroin.

INIS BHEAL, ſee Eiroin.

INIS BOFIN, or the iſland of the white Oxen; an iſland on the weſtern coaſt of the county of Mayo, where St. Colman, biſhop of Lindisfern, with a number of Scots, and thirty Saxons founded a monaſtery in 676, and reſided there nine years §.

INIS CATHAY, ſee Cathaigh Inis.

INIS CLIARE, ſee Inis Turk.

INIS CLOGHRAN, or the ſtony iſland; an iſland in Lough Ree, in the Shannon; where, about the beginning of the ſixth century, a monaſtery was founded by St. Dermod.

INIS CORTHY, ſee Corthæ.

INIS EGHEN, ſee Inis Oen.

INIS ELGA, ſee Eiroin.

INIS ENDAIMB, or the iſland of the habitation in the water, an iſland in Lough Ree.

* Harris's Ware, v. 1. p. 490. § Ware.

times taken for Fate or Providence.

INIS GATHAY, ſee Cathaig Inis.

INIS OEN, or Inis Eoghen, that is the
the iſle, comprehending the peninſula
Lough Swilly and Lough Foyle. It was
Hy Tuath ar teagh, or the diſtrict of the
the northern habitation; the dynaſt of
denominated *Hy Tuath ar teagh*, or *Hy Du*
by corruption O'Dogherty; ſome of wh
in poſſeſſion at the commencement of the
ry †.

INIS SCATTERY, ſee Cathaigh Inis.

INIS TORRE, or high iſland, an iſla
miles from the N. W. coaſt of the county
gall.

INIS TURK and INIS CLIARE, two i
the entrance of Clew bay, on the coaſt of
ty of Mayo, where ſtood a cell of the
Knockmoy.

IRELOND, ſee Eiroin.

INSOVENACH, or the habitation on th
of the bay or harbour, an ancient port in

SAMNUM Promontory, Portaferry cape at the entrance of the bay of Strangford, mentioned by Richard of Cirenceſter.

IVEAGH, a barony in the county of Down, ſee Dalaradia.

IVE BLOID, the ſame as Ara and Ormond, which ſee.

IVE CAISIN, or IBH GAIS AN, that is the diſtrict of the maritime country; an ancient diſtrict in Thomond, and the eaſtern part of the county of Clare *.

IVE FIOINTE, the ſame as Cairbre Aodhbhe, which ſee.

IVERNIS, or the habitation on the weſtern water; an ancient city and capital of the Scots, as mentioned by Richard of Cirenceſter; who aſſerts, that it was ſituated on the eaſtern banks of the Shannon, but where is not very certain; though moſt probably it was the preſent town of Banagher in the King's county; as Banagher ſignifies alſo, the weſtern habitation on the water, and is ſituated in the ancient *Coitidugarian*, the *Scotii* of Richard.

K,

KENANUS, from *Cean an uis*, that is the principal country of the water, an ancient diſtrict in the county of Weſtmeath, ſituated near the lakes.

* Collect. No. 4. p. 569.

heathen ſuperſtition,
Curragh of Kildare. A
about the commencem
Brigid, one of the heath
to the Chriſtian faith, f
St. Conlæth, a church a
after the manner of the
ſacred fire in a cell, th
viſible. The church of
erected into a cathedral,
which dignity it retains
however, has been for ſe
at preſent lies in ruins,
walls and a round tower.

KILALOE, ſee Loania.

KILMACDUAGH, ſee C

KILMANTAN, from *Chi*
wood of the narrow count
the diſtrict of Cuolan, in
ſtood the Menapia of Ptol

KILMORE, or the great c
mer ages Clunes or Cluain
place

ſite of that founded by St. Fedlimid to whoſe memory it was dedicated, and denominated Kilmore. At preſent there are neither cathedral, chapter, nor canons belonging to this ſee; the ſmall pariſh church of Kilmore, contiguous to the epiſcopal houſe, ſerving for the purpoſe of a cathedral.*

INEL-EOGHAIN, or the principal diſtrict; an ancient territory, comprehending the preſent county of Tyrone.

NOCK-AINE, ſee Carran-fearaidhe.

L.

LABERUS, or *Laberos*, an ancient city mentioned by Ptolemy, and placed by him near the river Boyne. Richard of Cirenceſter makes it the capital of the Voluntii. Laberus is evidently derived from the ancient Britiſh *Llavar*, whence *Labbereigh*, a ſpeaking place in the ancient Iriſh language, figuratively, a place of parliament where the ſtates aſſembled. The Laberus of Ptolemy was the hill of Taragh, celebrated in the Iriſh annals for being the place where ſat the convention of Taragh, during the pagan times. This celebrated convention appears to have been originally inſtituted by the Heremonian Belgians, on their firſt ſettlement in Ireland, about 350 years before the Chriſtian æra. During the conteſts between the ſeveral Belgian and Caledonian ſettlers, the ſtates ſeldom had the opportunity of aſſembling at ſtated periods, until about the beginning of the firſt century, when Connar mor, called by ſeveral of the Iriſh antiqua-

* Harris's Ware, vol. 1. p. 225.

until the reign of Der
when the Chriſtian clerg
From that time the ſtat
the palace of Taragh, t
that fortreſs by Brien Bo
teighan and Labhereigh,
are ſtill viſible on the hill

LABIUS, from *abh uis*, or
A river mentioned by Ri
preſent denominated the
from Labheigh, the wate

LACHMANII, ſee Luchn

LAGEAN, or the level
Hy Laoighis, which ſee.

LAMBAY, ſee Lumni.

LAVATH, from *Labh ath*
a river which iſſues from
Mount Crommal, and fa
See Cromla.

LEA, or the plain; a diſtr
in the county of Antrim.

LEABA-FEINE, that is t
the nobles. A

either upright, or laid flat, the covering ſtone being placed ſome horizontal, others inclined, and often circumſcribed by a wall of looſe ſtones. On ſeveral of theſe tombs, eſpecially on thoſe belonging to the Druids or Bards, are found inſcriptions in ſymbolic and alphabetic characters, ſpecifying the name and quality of the perſon interred. According to the Iriſh antiquaries, this ſpecies of tombs were introduced about the beginning of the third century, burning the dead having then been univerſally diſcontinued throughout the iſland. *

LEACHT-MHAGHTHAMHNA, ſee Muſgruidhe.

LEANA, or Lena, a lake in the north of Ireland; Leana or Lena ſignifies the place of the waters, and was moſt probably Lough Foyle.

LEAN CLIATH, or the Fiſhing Harbour; The preſent harbour of Dublin. Lean Cliath, or Leam Cliath, is derived from Lean or Leam, a harbour, and *Cliath* or *Cliabh*, which literally ſignifies a hurdle, or any thing made of wicker work; it alſo ſignified certain wiers made of hurdles and placed in rivers and bays by the ancient Iriſh, for the purpoſe of taking fiſh. Whence any river or bay having theſe wiers placed in them, generally had the name of Cliath or Cliabh, added to them to ſignify the eſtabliſhment of a fiſhery. Dublin, therefore, being originally built on, or near one of theſe harbours, was anciently called *Bally lean Cliath*, that is the town on the fiſhing harbour, and not as frequently tranſlated, the town built on hurdles †.

* Mc. Curtin's Antiquities. Collectanea, No. 5.

† Baxter's Gloſſ. Harris's Ware, vol. 1.

ſurnamed Mogh Nuaga
Con, ſurnamed Ceadcha
dividing the iſland into t
from Atchliath na Mear
rin's bridge, near Galway
tains denominated Eiſgir
macnois and Cluainirard
thence to Dublin. The ſ
ed *Leagh Mogh*, or Mogh'
Leagh Cuin or Conn's pa
by this diviſion was dividec
which by the continual cc
chiefs ſubſiſted only fifteen
were retained for ſeveral a
part of Ireland being fi
Mogh and the northern Le
fourteenth century.

LEGO, or the lake, ſitu
county of Roſcommon or
alſo to ſignify a country
of the ancient names of the
common.

LEIM CON. or the ha

Head or Cape Lean, at the mouth of the Shannon *.

LEIX, ſee Eile ui Mordha.

LENA, ſee Moi Lena.

LESSMORE, or Lios-mor, that is the great incloſure or habitation; an ancient city and univerſity ſituated on the banks of the Black water in the barony of the Decies, and county of Waterford. St. Carthagh, or Mochudu, in the beginning of the ſeventh century, founded an abbey and ſchool in this place, which in a ſhort time was much reſorted to, not only by the natives, but alſo by the Britons and Saxons during the middle ages. According to an ancient writer of the life of St. Carthagh, Leſſmor was in general inhabited by monks, half of it being an aſylum into which no woman dare enter; conſiſting intirely of cells and monaſteries, the ruins of which with ſeven churches are yet viſible; a caſtle was built here by king John. The ſite of Leſſmor was in the early ages denominated *Magh Sgiath*, or the choſen field; being the ſituation of a dun or fort of the ancient chieftains of the Decies, one of whom granted it to St. Carthagh on his expulſion from the abbey of Ratheny in Weſtmeath. On becoming a univerſity, Magh Sgiath obtained the name of Dunſginne, or the fort of the Saxons, from the number of Saxons which reſorted thereto, but ſoon after that of Lios-mor, or Leſſmore. The biſhoprick of Leſſmore was united to that of Waterford in 1363, ſeven hundred and thirty years after its foundation †.

* Collect. No. 4.

† Harris's Ware, v. 1. p. 589.

...ed by Ptolemy, and t
Sligo river, called by
Cambrenſis *Slichney*. Bu
makes it to be Clew Bay
LIMNUS, ſee Lumni.
LIOSMORE, ſee Leſſmo
LOANIA, or the habitat
preſent Kilaloe, or as it
Kill da Lua, that is the c
or *Molua*, who about the
century founded an abbey
appears to have derived
the place of his reſidence
mongſt the ancient Iriſh.
Molua, St. Flannan, his
chieftain of the diſtrict, w
Kill da Lua at Rome abo
the church endowed with
his father Theodorick. T
twelfth century, the ancie
united to that of Kilaloe.
theſe united

nify a lake or a large piece of water, and ſometimes the ſea.

LOCH CUAN, or the lake of the harbour; the preſent bay of Strangford.

LOCH EACHA, or *Loch Neach*, ſo called from *Loch* a lake, and *Neach* wonderful, divine, eminent or heavenly, is by far the largeſt, undivided piece of water in Ireland, and ſituated in the county of Antrim. Its petrifying powers are not inſtantaneous, as ſeveral of the ancients have ſuppoſed, but require a long ſeries of ages to bring them to perfection, and appear to be occaſioned by a fine mud or ſand which inſinuates itſelf into the pores of the wood, and which in proceſs of time, becomes hard like ſtone. *Neach* has been aſſerted by ſeveral modern antiquaries to ſignify a horſe, whence Loch Neach has been elegantly tranſlated a horſe-pond; but Neach in the old Iriſh tongue never ſignified a horſe; it has been frequently indeed uſed in that ſenſe by ſeveral of the latter bards, as a metaphor, though the original ſignification was *any thing noble, excellent or eminent.*

LOCH ERE, or the weſtern lake; an ancient lake, where the city of Cork now ſtands.

LOCH FEBHAIL, derived from *Loch Bheal*, that is the lake of Beal; being ſacred in the times of Heatheniſm to pagan ſuperſtition; it is at preſent called Lough Foyle, being a corruption from Febhail or Bheal, and is ſituated in the county of Derry.

LOCHLANIC, ſee Luchmanii.

LOCH LEAN, or the encloſed lake, from being ſurrounded by high mountains; the preſent lakes

not as yet been diſcov
are ſaid by the Iriſh ant
in the early ages, but
eſpecially in any con
ſome ſilver probably w
ore, and ſmall quantiti
obtained from the yell
However in the neighbo
found in the early ages
bles of ſeveral colours,
liſh, the ancient Iriſh
and in other articles of t

LOCH NAIR, a lake
Turgeſius was drowned

LOCH NEACH, ſee Lo

LOGIA, from the anci
lake of the flowing wa
ver, bay, or harbour
ancient river in the nort
Ptolemy; thought by E
but by Ptolemy's and
dently the bay of Carrig

LUBAR

LUCANIJ, or the people of the maritime country, from *Luch*, a lake or the ſea, and *aneigh*, the inhabitants of a country; an ancient people of Ireland, mentioned by Richard of Cirenceſter, and placed by him in the county of Kerry near Dingle bay. But Ptolemy calls them *Luceni*, and they appear to be the Lugadii of the Iriſh writers; which in a general ſenſe comprehended all the inhabitants on the ſouthern coaſts, from the harbour of Waterford to the mouth of the Shannon; though ſometimes confined to thoſe of the county of Waterford. See Breoghain and Lugadii.

LUCENI, ſee Breoghain.

LUCHMANII, Lochlanicé, Loch-lannach, Lachmanii, and Leth-mannicc, names that frequently occur in the Iriſh hiſtories during the middle ages, as a foreign people who arrived in different periods in this iſland. Who they were, and from what country they came, have, for ſome time, been a ſubject of enquiry among the learned in antiquities. But, without involving ourſelves in a cloud of uſeleſs erudition, it will be ſufficient to obſerve, that *Luchmanii*, *Lachmanii*, *Lethmannicc*, *Lochlannicc*, and *Lochlannach* ſignify, in the old Iriſh and Celtic tongues, ſeamen or mariners; and are of the ſame import as the *Formorians* and *Ferloich* mentioned in the old Iriſh Poems. They derived their origin in reality from no particular country, but were the merchants and ſeamen who viſited the coaſts of Ireland from the ſecond century to the cloſe of the ninth after the chriſtian æra, and whom the ſeveral Iriſh chiefs frequently engaged to aſſiſt them againſt their enemies during their ſtay in the

is evidently from *Lue dunum*, *din*, a caſtle or for *Luendum*, the habita called *Lhannis*, or the Caér Keſtylh or Caſtle ſouth Wales †.

LUGADII, or Sliocht L the maritime race deſcei the water; the ancient county of Waterford, ca and by the Iriſh writers, Breoghain.)

LUG BHEATHAIL, ſe

LUIGHNE, or the cou ancient diſtrict in the ſou part of which is ſtill reta of *Leyney*. It was alſc or the diſtrict of the land ing ſeveral lakes. The called Hy Yara, or O'G dynaſts were O'Donogh a remained in poſſeſſion of the beginning of the laſt c

from *Luam* or *Liem*, a ſtrand or port, and *Neach* eminent, whence Lumneach, by corruption Limerick, the eminent port. Ptolemy calls it *Macolicum*, which in the Cambric dialect of the Celtic tongue has nearly the ſame ſignification as Lumneach. Lumneach during the firſt ages of chriſtianity was much frequented by foreign merchants, and after the arrival of the Danes was a place of conſiderable commerce until the twelfth century. It was plundered by Mahon, brother of Brien Boromh, after the battle of Sulchoid in 970; and Brien, in a future period, is ſaid to have exacted from the Danes of this city three hundred and ſixty-five tuns of wine, as a tribute: which, if true, ſhews the extenſive traffic carried on by thoſe people in that article. About the middle of the ſixth century, St. Munchin erected a church and founded a biſhoprick at Lumneach, which however was deſtroyed by the Danes on their taking poſſeſſion of this port in 853, and remained in ruins until their converſion to the chriſtian faith in the tenth century; at which period the church of St. Munchin was rebuilt and the biſhoprick reſtabliſhed. Donald O'Brien, about the time of the arrival of the Engliſh, founded and endowed the cathedral; and Donat O'Brien biſhop of Limerick in the thirteenth century contributed much to the opulence of the ſee. About the cloſe of the twelfth century, the biſhoprick of Inis-cathay was united to that of Limerick *

LUMNI, an iſland on the eaſtern coaſt of Ireland; mentioned by Ptolemy, and called by Pliny *Limnus*; *Lumni* or *Limnus* is evidently a cor-

* Collect. No. 4. Harris's Ware, v. 1. p. 501.

MACOLICUM, an
tioned by Ptolemy, an
chard of Cirenceſter on
The word appears to be
Ol i cand, that is the pla
or port, and was evide
Limerick, the ancient
endeavours to derive it fr
place of the principal wo
may be the preſent city
was intirely ignorant of
iſland, and none of our
Kilkenny before the tentl
nomination whatever.

MAGH, Moy, Moi, Ma
Iriſh, ſignified a plain in
a field or open place free
ſenſe it was of the ſame
lawn; and was by no me
oighis and *Moan*, the firſt
country, and the latter a
MAGH ADHAIR

AGH-BREG, or the field of the caſtles, or fortreſs; a plain round Taragh, in which was ſituated the raths or palaces of the monarchs of Ireland, and of ſeveral of the princes and chiefs. See Bregia.

MAGH-CAELLAGH, ſee Hy-Leagh.

MAGH-CIERNAN, ſee Brefine.

MAGH-COITEOGHAN, ſee Hy-Falgia.

MAGH-COITLAN, ſee Hy-Falgia and Hy-Leag.

MAGH-CRU, or the *field of murder*, a place in Conaught. Towards the cloſe of the early ages, the ancient Iriſh nobility diſtinguiſhed under the name of Mileſians, by the flattery of the bards and other circumſtances carried themſelves with great haughtineſs towards the plebeians, not conſidering them of the ſame race, violating the chaſtity of their wives and daughters with impunity, and triumphing over their lives and properties according to their wills. The people had long groaned under this tyranny of their chiefs without the power of redreſs, as the arms were entirely lodged in the hands of the Mileſians, the lower orders not being allowed to bear any other weapons than ſlings and ſtaves. However about the beginning of the firſt century, Caibre called by hiſtorians *Cin Cait* or chief of the Scots, a herdſman in Conaught, having attained ſome authority among his brethern from the quantity of his poſſeſſions, was determined to attempt the deliverance of the people; but as force could not be employed, recourſe was had to ſtratagem. For this purpoſe Caibre invited the principal chiefs to a grand entertainment at Magh-Cru on condition that they came

unarmed, this term being aſſented to, the plebeians during the feſtival, fell upon the defenceleſs nobles and put them to death, ſparing neither age or ſex. Such a maſſacre ſpread univerſal conſternation throughout the iſland, and numbers of the Mileſians fled to Britain and Gaul, whilſt others took refuge in unfrequented woods, leaving their raths or caſtles to the inſurgents who uſurped the government of the ſeveral diſtricts for near fifty years, but at length by the mediation of the Druids, who were in the intereſt of the Mileſian race, an accommodation took place, on condition of the plebeian order receiving ſeveral privileges, and a ſecurity being given for their lives and poſſeſſions, and thoſe who had obtained any conſiderable property in herds were entitled in ſome meaſure to the rank of Mileſians. So that from this period we may date the commencement of the emancipation of the old Iriſh plebeian race *.

MAGH-CUILAN, ſee Dalnaruidhe.

MAGH-DUINE, or the field or plain of the people, celebrated from a battle fought there, between Lachtna the brother of Brien Borumh againſt O'Floinn, about the year 953 †.

MAGH-DUNEL, ſee Dalnaruidhe.

MAGH-EAN, or the plain on the water; a plain between the river Erne and the bay of Donegall. See alſo Deaſſii.

MAGH-FEMIN, derived from Magh-Bhomoin, or the plain or field of the wet plain for cattle; comprehending all the boggy country round Caſhel, wherein the herds belonging to the kings of Caſhel were generally kept.

* Keating. Leabhuir Lecan.
† Collect. No. 4. p. 468.

MAGH-GAUROLL, ſee Brefine.

MAGH-GENUISGE, ſee Dalaradia and Damnii.

MAGH-GUIUR, ſee Fermanagh.

MAGH-INIS, ſee Dal-dichu.

MAGH-LABHIA, or the plain of the watery diſtrict; being all the level country in the county of Dublin circumſcribed by the river Liffey.

MAGH-LEANA, or the plain of the level country; an ancient diſtrict comprehending the greater part of the King's County, particularly that part denominated Hy-Allain, Hy-Fallia and Hy-Damſeigh. See Hy-Fallia, Hy-Allain and Cromla.

MAGH-NA-FEINE, ſee Fearmuighe.

MAGH-NAY, or Magh-Neo, derived from *Magh-Noadh*, that is, the inhabited plain or country, comprehending the preſent county of Roſcommon, being the firſt ſettlement of the Belgic tribes in Conaught, and in which the royal city of Croghan ſtood. See Atha.

MAGH-RA-NALL. ſee Conmacne.

MAGH-NEIRCE, ſee Fearmuighe.

MAGH-RIADA, or the tribe of the plain or Savannah, or rather the inhabited plain, from *Magh* a plain or open in a wood, and *Riada* a tribe or vaſſals of a king or chief, figuratively the demeſne of a chief; The preſent heath of Maryborough in the Queen's County, the original demeſne of the O'Mores, chiefs of Laoighois or Léix; in which was fought a memorable battle between the people of Munſter and thoſe of Leinſter, under the command of Laoighois Cean Mordha about the middle of the third century; the bones of the ſlain being found at this day a few inches below the

ſurface of the ground on the borders of the heath. See Maiſtean *.

MAGH-SGIATH, ſee Liſmore.

MAGH-SLANE, Slane on the river Boyne county of Meath †. See Ferta fir feic.

MAGH-SLEUGHT, or Moy-Sleucht, that is the plain of the hoſt or ſacrifice; a place ſituated near Fenagh in the barony of Mohil, and county of Leitrim, celebrated in the ancient Iriſh poems for being the place where Tigernmas firſt introduced the worſhip of *Crom* or Fate, the principal deity of the Cambric Britons, which, ſome few years before the birth of Chriſt, was by their Druids introduced into Ireland. This circumſtance however ſo diſpleaſed the ancient Hibernian Druids, the worſhippers of Beal, that Tigernmas and his followers are ſaid to have been deſtroyed by lightning ‡.

MAGH-TUREY, or Moy-Turey, derived from *Magh-Tora*, or the high plain. There were two places under this name, the northern and ſouthern. The ſouthern Magh-Turey was in the county of Galway, not far from Lough-Maſk, and is celebrated in the Iriſh poems for being the ſcene of action between the Belgian and Danan or Caledonian Septs, about eighty or one hundred years before the chriſtian æra, in which the former were intirely defeated.

The northern Magh-Turey was ſituated near Lough Arrow in the county of Roſcommon, ſo denominated from Tura an high hill or rock, being ſurrounded on all ſides by mountains. It is celebrated for being the ſcene of action between the Belgians and Fomorians on one ſide, and the Danans on

* Keatiug. † Annales Annon. 149.
‡ O'Conor's Diſſert. p. 92. M'Curtin.

the other, ſome few years before the birth of Chriſt; in which the Belgians were again defeated *.

MAISTEAN, from *Naaſteaghan*, pronounced *Naiſtean*, that is the place of the aſſembly of the elders, the place where the ſtates of ſouth Leinſter met, it is the ſame as Carmen, which ſee. Here a battle was fought about the middle of the third century between the people of Munſter and thoſe of Leinſter under the command of *Laoigheis Caen More*, chief of Leix in the Queen's County. *Laoigheis* according to Keating defeated the Munſter army from the top of Maiſtean to *Athtrodain* now Athy in the county of Kildare; and purſued them into Leix, when the battle was renewed on the plains of *Magh-Riada* now the heath of Maryborough, where *Laoigheis* obtained a ſecond victory and drove the fugitives into their native country †.

MAYO, corrupted from *Magh itï*, or the place or field on the water; an ancient city and univerſity founded about the ſixth century for the education of ſuch of the Saxon youths as were converted to the chriſtian faith. It was ſituated a little to the ſouth of Lough Con, in the county of Mayo, and is to this day frequently called Mayo of the Saxons ‡, being celebrated for giving education to Alfred the great, king of England §.

MEDINO, ſee Miadhanagh.

MEDIOLANUM, an ancient city or diſtrict in the county of Meath, thought to be either Trim or Kells. The word appears to be derived from *Madh by lanioü*, or the diſtrict of the great plain of

* O'Conor's Diſſert. p. 166. 167. † Keating's Hiſt.
‡ Bedæ, lib. 4. cap. 4. § O'Conor's Diſſert.

eleventh centuries; ſome of the Macliag in poſſeſſion of their ancient patrimony a mencement of the laſt century. This in the early ages was denominated *Co Coilleman*, or the woody country, whe habitants obtained the name of *Clan-Co* children of the woody country.

MENAPIA, an ancient city ment Ptolemy, and was the capital of the Me Wicklow, the Euolenum of Probus.

MENAPII, an ancient diſtrict on th coaſts of Ireland, mentioned by Ptolem *pii* is evidently derived from the old I *ui poii*, that is, the narrow diſtrict o comprehending that part of the preſent Wicklow between the mountains and th ed by the Iriſh writers *Coulan*, or the na ſed country. See Coulan.

MIADHANAGH, written ſometime and *Meteno*, that is the principal or country, the preſent county of Meath. T was the moſt ancient ſettlement of the Ireland, in conſequence of which, the

ıor chieftain of theſe people, obtained or rather ſurped the monarchial throne, obliging *Eogbach Bealach*, or *Eochy Failloch*, with ſeveral of his peo-le to croſs the Shannon and eſtabliſh themſelves a the preſent county of Roſcommon, where Crothar ɔunded the palace of Atha or Croghan. A cir-umſtance which brought on a long and bloody war between the Belgian and Caledonian races, which was not finally terminated until the cloſe of he fourth century, when the Belgian line was reſtored in the perſon of O'Niall the great, and continued until Brian Boromh uſurped the monarchial dignity by depoſing Malachy O'Malachlin, about the year 1001.

LEDH, a people mentioned frequently in the ancient Iriſh poems and aſſerted by the more modern antiquaries to have been Mileſians, a ſuppoſed people from Spain, deſcended from the ancient Carthaginians, who under the conduct of Heber and Heremon, ſons of Mileſius, a prince of that country, about the fourteenth century before Chriſt, arrived in ſixty ſhips on the coaſts of Ireland, and eſtabliſhed a numerous colony therein. Though Iriſh hiſtories and chronicles of the latter ages are very circumſtantial on this ſubject, yet the more ancient ſpeak but imperfectly concerning it. The truth is, the whole ſtory appears to have originated from ſome aſſertions in the ancient druidic hiſtoric poems, about the beginning of the eighth century. In theſe works, part of which is preſerved, in the Leabhuir Leacan, frequent mention is made of *Miledh ſliocht Fene* and *Miledh Eſpaine*, as ancient inhabitants of Ireland. The old pagan Iriſh language, had in a great meaſure become obſolete in the eighth century, and a num-

ber of expreſſions in the ancient poems were
period not underſtood. *Miledh* or *mBealed*
therefore by the chriſtian clergy of the middl
were interpreted Mileſius the Phœnician, a
ſome reſemblance to Mileſius the Phœnicia
ſettled on the weſtern coaſt of Spain ab
fourteenth century before the chriſtia
The word *Miledh* is evidently derived
mBealedh, that is, the worſhipper or deſcen
Beal, figuratively a nobleman or Druid; I
we have obſerved under that word, is a le
wiſe perſon, whence *Miledh Fene* ſignifies a
nobleman or Druid; and *Miledh Sloghe Fe*
learned noble race. In the ſame manner,
Eaſpainne, the ſon of Golam, under whoſe
the Iberians ſettled in the ſouth of Ireland,
poſed to ſignify Mileſius the Spaniar
Eaſpainne, *Eſpaine* or *Heſpin* in the old Celti
ſignified any naked, barren or dry place;
quently a barren rocky or mountainous
Whence *Miledh Eſpainne Mac Golam*, ſigi
nobleman from the barren mountainous co
the Caël. From this conſideration it is evid
the Mileſians who have made ſo conſid
figure in the Iriſh annals during the lat
were Britiſh coloniſts, who under the co
their druids and chiefs, fled from the terr
Roman arms, at the commencement of
century. As to the three ſons of Mileſius,
ſpoken of, they were no other than the
colonies of the Caël inhabiting the ſevera
the iſland, ſo denominated from their ſitu
Heremon the weſtern country, Heber or
weſtern country, &c. From the word
being annexed to ſome of the emigrants it

ble they came from the mountains of Wales, in the weſtern coaſt of Britain *. See Bolgæ, Heremonii, Fene, Scoiteigh and Hy-Failgia.

MILVIGR, of the ſame ſignification as Miledh.

MIS-SLIABH, or mountains of the Moon, from *Mi*, *Mios* or *Mis* the moon, and Sliabh a mountain. There are two mountains under this denomination, one in the county of Antrim where St. Patrick kept the ſwine of his maſter Milco; the other in the county of Kerry near Tralee bay, where according to Keating *Eadbna Dearg*, a king of munſter, lies buried who died of the plague a ſhort time after he had erected the firſt mint for the coinage of money at Airgiod Roſs. Theſe mountains are called *Mis*, probably from an adoration paid to the moon thereon, by the pagan inhabitants †.

MOAN, ſignifiies a bog or wet plain.

MODONUS, derived from *Mogh Dun uiſe*, or the river of the mountainous country, an ancient river mentioned by Ptolemy and thought by Camden to be the river Slany, in the county of Wicklow, as it riſes in the mountains; though Baxter endeavours to derive it from the old Britiſh *Modon uiſc*, or the deep river, a quality which certainly does not belong to the Slany unleſs it be in conſequence of its courſe lying through deep and dark vallies.

MOGH, Magh, Mabh or Moghum, from *mOgh* or *mOghum*, that is wiſdom or fruitfulneſs, whence Magh a plain or place capable of producing the

* O'Conor's Diſſert. Baxter's Gloſſ. Keating. McCurtin.

† Keating. Life of St. Patrick, and Vallancey's Eſſay on the Celtic language.

the animal and veg
This divinity receiv
the different departm
when conſidered as t
was denominated *M*
as the Greek Minerv
mother of nature, it
Tlacht and *Eadhna*, b
Greeks *Ceres*, *Cybel*
Aſtarte, by the Egypt
by the Samothracian
Eoſtar. When preſid
of the *Fiodh Rhebe*, it
Mabh, by the Greeks
Pan. When conſider
was called by the Iri
the Saturn of the Gre
taken for the influence
nominated by the Iriſh
good fire, being the M
Romans. See Tlac
Saturn, Eadhna and M

MOGH-ADAIR, or M

either on plains or hills, but moſt generally on fruitful places in the centre of woods, and were differently conſtructed. Some conſiſted of circular areas ſurrounded with upright anomalous ſtones; in the centre of which was placed an altar, whereon ſacrifices were offered, as is evident from the remains of ſeveral ſtill viſible in different parts of Ireland, particularly near Bruff in the county of Limerick, New Grange in the county of Meath, and Slidery Ford in the county of Down. In other places they conſiſted of circular rows of upright ſtones incloſing an altar and accompanied by a conical mound of earth or ſtone, the whole circumſcribed by a rampart and ditch, as is ſeen at this day at Skirk in the Queen's County. All theſe ſanctuaries were cemeteries and ſepulchres, the dead being interred under the mound, altar and upright ſtones; as is evident by human bones or urns being conſtantly found under ſuch as have been opened.

The ſacrifices performed in theſe ſanctuaries were at the time of the Bealtinnes, on the eve of war and return from victory. The victims were in general deer, oxen and captives taken in war; the ceremonies uſed here being the ſame as thoſe obſerved at the feſtivals of Uſneach, Tailtean and Tlachgo in honour of the ſun, moon and univerſal nature. It was here as on the top of the Cairns and Tumuli that thoſe ſlept who conſulted the manes of their anceſtors who were ſuppoſed to inform them either by dreams or viſions of circumſtances relative to the future events of their life. Here alſo reſorted the Druids whoſe buſineſs was to divine by dreams and viſions of the night, the ghoſts of the departed being ſuppoſed to viſit the

the bay of Gulph of
trict of Inis Owen
MOIN-NA-INSEIGI
called by Cambrenſis
ſituated about three
county of Tipperary.
the boſom of a large
dei, was founded in
of which conſiſting of
other churches are ſt
MOIN-MOR, or the
ground near the preſer
of the ancient Corca
being the field of batt
king of Thomond a
king of Deſmond in
ſlain with the principal
MOMA, ſee Muma.
MOMONII, the ancien
ſent province of Munſt
be derived from the old
a region and *Mam* ma
Momon a maternal or ab

of Ireland being principally inhabited by the *Nemethæ* who retired from the Bolgæ on their ſettlement in *Heremonia*, the preſent Leinſter, about three hundred and fifty years before Chriſt; we find in all the ancient Iriſh hiſtories the ſouthern parts of the iſland denominated *Mumhan* or the country of the Aborigines, and the inhabitants in conſequence thereof called Mumhanii or Momonii, that is the Inhabitants of the country of the Aborigines *. See Nemethæ, Bolgæ and Iberii.

MOR, the ſea, or any large extenſive piece of water. See Virgivium mare.

MOR-BHERGUS, ſee Virgivium mare.

MOR-WERIDH, or *Mor Güerydh*, in the old Britiſh ſignifies the weſtern or Iriſh ſea; at preſent denominated St. George's channel †.

MOY, ſee Magh.

MUDHORN, or high land, the preſent barony of Mourne in the ſouth of the county of Down; Here St. Jarlath the ſecond biſhop of Ardmagh was born.

MULLABHOGHAGH, or the promontory on the water, or river of iſlands; the preſent Miſſen Head; the Auſtrinum of Ptolemy, which ſee.

MUMA, or Moma, from the old Celtic, *Mam moii*, or the place or ſanctuary of the great mother; a cave celebrated for Druidic myſtic rites, ſacred to mother Ops, or Aonach, in which the chiefs of the Bolgæ met on any emergency, to conſult the manes of their heroes. It was moſt probably the Drum-

* Baxter's Gloſſ. Brit. Keating.

† Baxter's Gloſſ.

Druid of the Iriſh writers; ſituated at Croghan, between Elphin and Abby Boyle.

MUMHAN, the moſt ancient name of the province of Munſter; derived from the old Celtic *Mamman*, or the country of the great mother. All the Celtic tribes, in general, denominated themſelves not from their chieftains, as commonly ſuppoſed, but either from their ſituation, or object of religion. The principal objects of adoration amongſt them, were firſt, Fate, or Providence, under the names of *Crom*, *Crim*, or *Crum*. Secondly, the ſun or elementary fire, conſidered as the active principle of nature, under the names *Baal*, *Beal* and *Bol*, or *Heul*, *Ull* and *Oll*. Thirdly, The earth or univerſal nature, conſidered as the paſſive principle, or great mother; under the ſeveral names of *Mamman*, *Ama*, *Anum*, *Anagh*, *Aonagh*, *Ops* and *Sibbol*. Thoſe who conſidered Fate as their object of adoration, denominated themſelves *Cromhrii*, or *Crimbrii*, as thoſe who inhabited the weſtern coaſts of Belgium. And thoſe, as the aboriginal Britons, who conſidered the ſun as the principle, denominated themſelves Bolgæ, Bealadh and Ulladh; whilſt thoſe who thought the earth moſt worthy of eſteem, denominated themſelves Mamanagh, or Mamonii, that is, children of the earth, or great mother. The moſt ancient inhabitants of the ſouth of Ireland, derived their origin from the ancient Silures, who inhabited the ſouthern coaſts of Britain, and tho of the Belgian faith, principally adored *Maman*, o the great mother; whence they in particula diſtinguiſhed themſelves by the name of Momoni and on their arrival in Ireland gave their diviſ the name of Moma, or Mumhan, a name whi ch

is ſtill retained in the preſent name of Munſter, comprehending the counties of Waterford, Cork, Limerick, Tipperary, Kerry and Clare; divided, during the latter ages, into *Deſmond*, or ſouth Munſter; *Ormond* or eaſt Munſter; and *Thomond*, or north Munſter *. See Bolgæ, Miledh, Deſmond and Thomond.

MURI, a celebrated Druidic academy in the north of Ireland, at or near Ardmagh.

MUR-OLLAVAIN, or the ſchool of the learned high prieſt; a celebrated academy of the arch-druid held at Taragh; erected about the time of the eſtabliſhment of the convention, and which gave riſe to thoſe of Eamania, Cruachain and Carmen.

MUSGRUIDHE, now the barony of Muſgry in the county of Cork, in which is ſituated the Muſſiry mountains, near Macroomp, on which Mahon, the brother of Brien Boromh, was ſlain, at the place called *Leacht Mbaghthambna*, or Mahon's Grave, about the year 976.

N.

NASS, or the place of the elders; now Naas in the county of Kildare, where the ſtates of Leinſter aſſembled during the ſixth, ſeventh and eighth centuries after the Naaſteighan of Carmen had been anathematized by the chriſtian clergy.

* Baxter's Gloſſ. O'Conor's Diſſert. Whitaker's Manchester.

NEM, divine or excellent ; the poetic
the river Blackwater.

NEMETHÆ, pronounced *Momæ* o
from the old Celtic *Mou* or *Nou* a co
Mum or *Mæ* maternal, whence Momæ
original people ; the aboriginal inhabit
land according to the moſt ancient
hiſtories. They appear to be the ſame
tholanii and are ſaid to be antecedent to
being ſome of the aboriginal clans of E
tranſmigrated to this iſland before the a
life had made any conſiderable progreſs i
tern parts of Europe ; for according t
bards they ſubſiſted entirely by the cha
the ſpontaneous productions of the earth
time the *Fomboraice* or Punic traders arr
coaſt of this iſland about five hundred y
the chriſtian æra under the conduct of
a circumſtance which in ſome meaſur
the period in which Ireland firſt obtaine
bitants. For allowing two hundred yea
arrival of the *Nemethæ* to that of the
ſeven hundred years before Chriſt will be

ſter *. See Bolgæ, Momonii, Partholanii and Fomhoraicc.

NOTIUM PROMONTORIUM, the ancient name of a promontory in the ſouth of Ireland, mentioned by Ptolemy, and thought by Camden to be Beer Head; but moſt probably it was Miſſen Head, at the entrance of Dunmanus Bay. Notium is derived from *Nodui*, or the fortreſs on the water; being a rath or caſtle of ſome of the Iriſh chiefs erected for the greater convenience of traffic with foreign merchants; it is the *Auſtrinum* of Richard.

O.

O ſee Hy.

OBOCA, the ancient name of a river or bay in the eaſt of Ireland, mentioned by Ptolemy, thought by Camden and Richard of Cirenceſter to be Arklow river. Oboca is evidently derived from the old Britiſh *Aviïch*, or the opening of the water; it moſt probably therefore was the bay of Dublin; as the foreign merchants, from whom Ptolemy received his account of theſe iſlands, ſeldom viſited ſuch obſcure rivers, as that of Arklow.

OFFALLY, ſee Hy Falgia.

OGH-MAGH, that is the plain or reſidence of the champion or chief; now Omagh in the county of Tyrone, one of the ancient raths or caſtles of the old chiefs of that country.

* Keating, O'Flaherty, Baxter's Gloſſ. Brit. Plin. l. 7. c. 56. Herodt. p. 254.

OILEACH, a rath or palace of the O'Neals, three miles from Derry, the ſame as *Aileach*; which ſee.

ORGIEL, Oriel and Uriel, derived from *Oir Caël*, or the eaſtern Caël; an ancient extenſive diſtrict comprehending the preſent counties of Louth, Monaghan and Ardmagh, governed by its proper king, ſubject in ſome reſpects to the ſupreme monarch. The ſovereignty of this diſtrict was generally inveſted in the family of the O'Carrols, hereditary chieftains of Hy Cairol.

OIRTHER, or the eaſtern country; a diſtrict in the ſouth of the county of Ardmagh, it was alſo denominated *Hy An-lan*, or the diſtrict on the river, the hereditary chiefs of which were the Hy Anlan corruptly O'Hanlon; ſome of whom were in poſſeſſion of their ancient patrimony at the commencement of the laſt century.

OLNEGMACHT, or Alnecmacht, that is, the habitation of the chief tribe of the *Belgæ* or *Bolgæ*, the ancient name of Conaught; comprehending the preſent counties of Roſcommon, Galway, Sligo and Mayo. This province probably obtained this Denomination on the retreat of the Bolgæ from the Tuath de Danans, or Caledonian tribes, on their arrival in Ulſter, about the commencement of the firſt century prior to the Chriſtian æra. It was alſo called Conmachne or Conmacne cuilt olla, that is the chief race, from a Sept of that name inhabiting the preſent county of Roſcommon; the hereditary chiefs of which were, for ſeveral ages, kings of Conaught, to whom were tributary the ancient tribes of *Sliogbt Gae*, *Gaemanda*, *Morisk*, *Galeng*, *Conmacne cuilt ola* with their ſubordinate

diſtricts. The government of the Olnegmachts was founded by Eoghy Fealogh or Crothar, on his ſettlement at Croghan, about the time of Auguſtus Cæſar. See Conmacne Cuilt ola, Atha and Croghan.

RMOND, ſee Ara.

SRAIGII, derived from *Uys raigagh*, or the kingdom between the water, the preſent Oſſory, called alſo *Hy Pau drüig*, or the diſtrict of the country between the rivers; this diſtrict originally extending through the whole country between the rivers Nore and Suire; being bounded on the north and eaſt by the Nore, and on the weſt and ſouth by the Suire. The hereditary chiefs of which were denominated *Giolla-Padruic*, or the chief of the country between the rivers; called alſo Mac Gilla Padruic, theſe princes make a conſiderable figure in the ancient Iriſh hiſtory; and one in particular diſtinguiſhed himſelf in the ſervice of his country againſt the Engliſh on their firſt invaſion. In an early period they were diſpoſſeſſed of part of their patrimony by the kings of Caſhel; and the ſouthern parts were occupied by the Butlers and other Engliſh adventurers; but the northern remained to the original proprietors; who on their connection with the Engliſh took or changed their name to Fitz Patrick, whoſe deſcendants, to this day, enjoy a large landed property in the dominions of their anceſtors, with the title of Earl of Upper Oſſory. Oſſory is at preſent part in Leinſter and part in Munſter, being ſituated in the counties of Kilkenny, Tipperary and the Queen's county. During the middle ages it ſometimes was tributary to the king's of Munſter and Leinſter alternately, as circumſtances admitted, but the chieftains con-

PARTHOLANI, the ancient inhab
Ireland, mentioned by the bards, and f
been colonies prior to the arrival of the I
knowledge of theſe people are loſt, as
of the Nemethæ. They probably wer
the aboriginal Britons, and arrived in
about the time of the Nemethæ, that
beginning of the ſixth century, prior to th
æra. Partholani ſeem to be derived fro
lan-ui, or herdſmen from beyond the g
they being perhaps, the firſt colony w
duced cattle into this country.

PHENEACHUS, or the learned code;
of laws enacted by the convention of T
written on tables of wood, much cel
Iriſh poems.

PHÆNICIANS, the inhabitants of Pha
ancient Canaan; who in an early period
colonies on the eaſtern coaſts of Spain, (t
Iberia) and at Carthage; and about
before the Chriſtian æra, obtained poſſeſ
weſtern coaſts of Spain. The later writ

opinion, is the word *Phene* or *Fene*, being frequently found in the compoſitions of the ancient bards, and which have been ſuppoſed to ſignify the Phœnicians. Phene, we have ſhewn under that word, imports a learned or noble perſon, and can have no relation to either the Phœnicians or Carthaginians. Theſe people, were indeed, frequently denominated *Pæni* and *Phœnices*, by the Greeks and Romans, though they conſtantly diſtinguiſhed themſelves by the name of *Canaich*, or merchants; the ancient Iriſh therefore muſt either have ſpoken of them under the denomination of Canaith, merchants, or *Fomhoraicc* ſeamen or rovers; and Fomhoraicc they are actually called in the old traditions. Though there is the greateſt probability that the Punic traders during their commerce with Britain, frequently viſited this iſland, yet we are intirely ignorant in reſpect of the colonies eſtabliſhed, or the improvements introduced into the country by ſuch an intercourſe. At the period the Carthaginians diſcovered the iſlands of Britain, the arts of civil life had made conſiderable progreſs among the Phœnicians and their colonies, on the coaſts of Spain and Africa; eſpecially in architecture, aſtronomy and letters; if therefore any colonies had been eſtabliſhed in Ireland, we may ſuppoſe ſome remains of their buildings would have been viſible at this day; but in the counties of Clare and Kerry, where, according to the ancient poems, the Fomhoraicc moſtly frequented, no veſtiges of any monument of antiquity that can with any degree of propriety be attributed to the Phœnicians, are to be diſcovered; whence we may reaſonably ſuppoſe, theſe ancient merchants only occaſionally viſited the coaſts of

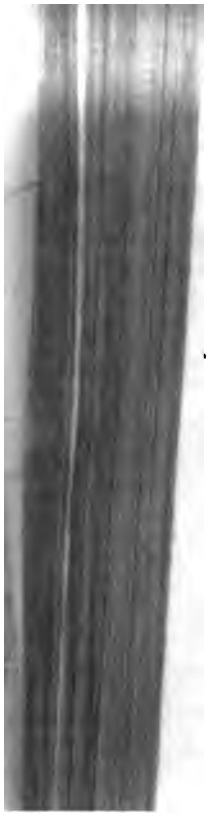
trade. This trade, hc
the close of the secon
tion of Carthage, and
Romans, but was at l
lians, who carried on a
the British isles, until tl
the conduct of Divitiac
the Christian æra, when
wall by those people, t
foreign merchants estal
obliged to quit their nati
the Severn into South
refuge in the southern ar
and were distinguished
names of Heberii, Der
Fomhoraicc, Breoghan a

PHENU, or the learne
tioned by the ancient ba
be the people who introdu
try. They were eviden
grossed all knowledge am
ants of these islands, ar
numbers into Ireland, fro

R.

BIUS, ſee Rhebius.
'HLIN, ſee Riccina.
'HREA, ſee Riccina.
TH, ſee Rath.
'HOE, ſee Rath-both.
'H, Raith and Rha, a caſtle or fortreſs of he ancient Iriſh chiefs; conſiſting of an area, ſurounded by a ditch and a rampart of earth, in which rere erected palaces and other buildings; it ſignies alſo, any habitation.
'H-ASCULL, ſee Coalan.
'H-BOTH, or the Rath or village of cotages, from *Rath*, a fortreſs, fenced place, or village, nd Both or Boith a cottage; ſituated near Lough willy, in the county of Donegall, and is the preſent own of Raphoe. Here a biſhoprick was founded y St. Eunan, about the middle of the ſixth century, and a cathedral was erected on the ruins of he church of St. Eunan, in the eleventh. Patrick Magonail, biſhop of Raphoe, built three epiſcopal ouſes in 1360; and biſhop Pooley, by will, beueathed £.200, for repairing the cathedral; which oney was applied by his ſucceſſor. They ſhew ill the bed of St. Eunan, and within theſe few ears, a round tower was ſtanding on a hill in hich the biſhops of Raphoe kept their ſtudies. celebrated croſs, famous for the performance of iracles, ſtood in the cathedral, but was about e year 1438, removed to Ardmagh, by biſhop 'Galchor *.

* Harris's Ware, vol. 1.



RATH-KELTAIR, the fortreſs of the caſtle and principal Ulleigh or Ulidii, a patrick, in the baro Down, in the ancien ditches and ramparts maining to this day, ground. It was prol the Ulleigh on their fi try, ſome few years On the arrival of St. P ted by Keltair mac Du who granted a place fo a hill called Dun, anc tained its preſent nam was made a biſhoprick See Dunum, Dal Dicl nij †.

RATH-LEAN, or the the caſtle and reſidence of Ibhe-Eachach ‡.

RATH-LURE, ſee Ard

I-MOR-MUIGHE-LINE, or the great
ı or fortreſs near the water ; the royal ſeat of
kings of Dalnaruidhe, in the county of An-
ı, ſituated on the river Ban, and was probably
Rhoboghdiu of Richard of Cirenceſter, and the
ſent Coleraine ||.

I-NA NURLAN, or the fortreſs of the
r or boggy country ; a caſtle of a dynaſt on
plains of Caſhel, where Lorcan halted on his
t to Cormac, king and archbiſhop of Caſh-

A, or the royal reſidence ; an ancient city
the north of Ireland, mentioned by Ptolemy ;
as evidently the preſent Clogher, the rath or pa-
of the ancient kings of Ergall, before which,
Patrick directed Macartin to build a monaſtery,
ch afterwards became a biſhoprick.

A ALTERA, or the high habitation of
king ; an ancient city in the ſouth of Ireland,
ıtioned by Ptolemy, and ſeems to be the ſame
Brughrigh, capital of Cairbre-Aobhdha ; ſee
ghrigh.

G NA RIOGH, or the reſting place of the
gs. The ſepulchre of the ancient kings of
ımacne Cuilt Ola, near Croghan. It conſiſts
a circular area of about two hundred feet in dia-
ter, ſurrounded with a ſtone ditch greatly defa-
. Several tranſverſe ditches are within the area ;
ı heaps of coarſe ſtones piled upon each other,
cifying the graves of the interred perſons.
ɔm the conſtruction of this cemetery, it appears

‡ Collect. No. 4. p. 527. ‡ Ibid No. 4. p. 453.

to have been erected in the latter [illegible] about the cloſe of the firſt century *.

RHEBA, or the royal habitation; an city mentioned by Ptolemy; ſituated acc Richard of Cirenceſter, ſouth of Lough E was the rath of the Magh Guires, ancient c of the county of Fermanagh, the Erdinii lemy.

RHEBAN, from *Righ ban*, or the habit the king. A rath or caſtle belonging O'Mordhas, chieftains of *Eli ui Mordha*; on the river Barrow near Athy. The ru rath are ſtill viſible, though much defac which are alſo remaining the ruins of a ca in the reign of King John, by Richard d chael, created Baron of Rheban by Marſh Pembroke, lord palatine of Leinſter †.

RHEBIUS, a lake mentioned by Ric Cirenceſter, and called by Ptolemy Rabiu bios; derived evidently from *Ro abh iu*, th great water of the river; the preſent Erne.

RHOBOGDÆ PROMONTORIUM, promontory of the race on the water, men Ptolemy; now Fair Head in the county of

RHOBOGDIJ, a people who inhabi north of Ireland, in the county of Antrin tioned by Ptolemy; Rhobogdij is evidently from the old Britiſh *Rhobh uog diui*, or th the water of the ſea, the *Dalnaruidhe* of writers ‡.

* O'Conor's Diſſert. p. 129. † Ware
‡ Baxter's Gloſſ.

)GDIU, an ancient city, mentioned by ırd; the capital of the Rhobogdij, ſituated on ıver Ban, the ſame as Rathmormuighe line, Culraithen, which ſee.

IA, an iſland on the northern coaſts of :ounty of Antrim, mentioned by Ptolemy, alled by Antoninus Riduna, and by others na; the Rachrea and Rachlin of the Latin rs; all which words are derived from *Rich*, *Ridh*, *Rudh*, *Riada*, and *Reuda*, a tribe or ıtion; and *ean* or *lean*, water; whence the ıtion in the water; the preſent iſle of Rach-

A, ſee Riccina.

ıILITHRI, that is, the place of pilgri-, of the water or ſea; ſituated on the ſea of the county of Cork, celebrated in ancient for a monaſtery, biſhoprick, and a famous l, founded by St. Fachnan in the beginning : ſixth century. This ſchool was much reſort- during the middle ages. The biſhoprick of was united to that of Cork in 1586*.

OGHER, from *Ar oſciou clogher*, that e ſtone building on the water; ſituated in the y of Leitrim on Lough-melve†.

REA, derived from *Roſs*, a place on or the water, and *crea*, earth, clay, or mud; ıce *Roſſcrea*, a place on the muddy water; atively any place near a ſtagnated pool or lake. is place, ſituated in the county of Tipperary, urch and biſhoprick were founded by St. an, about the year 620. But in the twelfth

* Harris's Ware, vol. 1, p. 583. † Harris's Ware.

century united to Killaloe. Some remains of the ancient cathedral of Roſſcrea may ſtill be ſeen in the preſent pariſh church, particularly the weſtern door, executed in the beautiful antique ſtile of the ninth century; alſo a round tower of nearly the ſame date.

RUDHBHEITHEACH, or the diſtrict for cattle; a place eminent for breeding cattle in Conaught, deſtroyed in 1133, by Conor O'Brien †.

RUDRICCII, from *Reuda*, a tribe, and *Riccii*, or *Ricol*, royal or noble, whence *Reudaricol* or *Rudriccii*, the noble or royal tribe; the ancient inhabitants of the preſent county of Monaghan, and the ſame as *Mneghin*; which ſee.

RUFINA, derived from *Ruadh eanagh*, or the habitation of the race on the water; an ancient city mentioned by Richard of Cirenceſter, and capital of Ibernia; the *Inſovenach* of the Iriſh, and Uverni of Ptolemy. It is not certain where this port or city was ſituated; but it appears either to have been the preſent town of Bantry or Kinmare.

S.

SACRUM PROMONTORIUM, a cape in the ſouth of Ireland, mentioned by Ptolemy; at preſent denominated Carnſore Point, in the county of Wexford.

SAMOR ABHAN, or the river on the great ſea; the river Erne, which falls into the bay of Donegal.

† Collect. No. 4. p. 566.

SATARN, from *ſat*, fullneſs, and *aran*, bread corn; in the old Celtic mythology the genius who preſided over the productions of nature, being the genial influence of the ſolar rays and the univerſal ſpirit who enlightens the ſeveral parts of the univerſe. This ſpirit was ſuppoſed to be conſtantly moving through the earth, fructifying the vegetable and animal productions, and enlightening the minds of men; for which reaſon, the ancient Gauls, Britons and Iriſh aroſe during the night to offer prayers and ſupplications to this active divinity, whom they frequently denominated *Mar-tinne*, or the great or good fire, and *Mogh Rhebe*, or the divinity of wiſdom, being the Mercury and Saturn of the Romans, and Minerva of the Greeks. The time at which theſe nocturnal devotions were performed, was at the crowing of the cock, that bird being ſuppoſed to be the harbinger of day or Aurora, as Aurora was ſuppoſed to be that of the ſun, or Jupiter among the Romans, and by them denominated Mercury. The cock being thus conſecrated to Saturn, or the generative principle of nature, was ſacrificed to him at the time of the vernal and autumnal equinox; a cuſtom retained in ſome meaſure by the country people in ſeveral parts of Ireland to this day, who on St. Martin's eve kill a cock in honour of that ſaint, he being the patron ſaint of the huſbandmen and millers, as Satarn was of bread corn and plenty, amongſt the old pagans. The other ſacrifices offered to Satarn were made in conjunction with the ſun and earth, or Beal and Tlacht, on the Tlachgo and Bealtinnes, which ſee. There are ſome drudic fables relative to this divinity ſtill remaining; particularly that menrion-

ed by Demetrius in Plutarch, who ſays, being ſent by the emperor to ſurvey the weſtern coaſts of Britain, the people told him that in a certain iſland *the giant Briareus held Saturn bound in the chains of ſleep, attended by a number of genii.* The iſland here ſpoken of is undoubtedly the Iſle of Man, where the ſtory is told by the inhabitants at this day with little variation, and the part of the iſland where Saturn is ſuppoſed to be confined, is denominated Sodor. The fable has a threefold ſignification, viz. divine, moral and hiſtorical. Briareus ſignifies peace, calmneſs, and gentle and ſalubrious air, Satarn or Sodor ſignifies plenty; whence the moral ſenſe of the fable is, that plenty is produced by peace and a ſalubrious air; or that the god of plenty will reſide among thoſe people who induſtriouſly cultivate the arts of peace. The hiſtorical interpretation relates to Noah's cultivating the earth after the univerſal deluge, *Briareus* in the ancient Celtic tongue is of the ſame ſignification as *Noah* in Hebrew, both importing peace and calmneſs; and the genii are the various productions of nature, which were produced in great plenty in the days of Noah, when the world was quiet and undiſturbed by the jarring paſſions of the human race *.

SCOITEIGH, ſee Coiteigh.

SCOTII, or Scotts, the general name of the ancient Iriſh amongſt foreigners during the middle ages. The words Scot or Scotii, Scyt, and Cithæ, by which the ancient inhabitants of Ireland were diſtinguiſhed by foreign writers from the beginning of the ſecond, to the cloſe of the eighth century,

* Cæſar. Com. Plutarch. Jurieu's Critical Hiſtory of the Church, vol. II.

ſeem to have originated from two ſources; the one external and the other internal. The internal was derived from *Coit*, a woody country, whence Scoiteigh, a race of woodlanders, or thoſe who inhabit a woody country, called by the ancient Britons *Yſgwydbwyr* or *Scoitiür*, whence the *Scotia* of the Latins. The external originated from the piratical depredations committed by the Iriſh on the coaſts of Britain during the third, fourth, fifth and ſixth centuries, in ſmall boats, conſtructed of the trunks of trees and denominated *Coiti*, or *Cots*, a name yet retained for thoſe ſmall flat-bottomed boats uſed on the rivers in ſeveral parts of Ireland, whence *Scoiteigh*, the navigators of ſuch veſſels. From this circumſtance, all ſmall boats during the middle ages among the Latins obtained the name of *Scutariæ*, and their navigators *Scutarii* and *Scotii*; even ſoldiers raiſed in Britain to oppoſe the inroads of the Scots or Iriſh were frequently denominated *Scutarii*, whence *Scutarii*, a general name for eſquires and officers of the army during the tenth and eleventh centuries. From the unſettled mode of life which theſe *Scoiteigh* led, they were alſo called Scuitagh or Scythæ, that is, wanderers; whence Scoiteigh or Scotii, and Scuitagh or Scythæ were by the Latin writers of the middle ages uſed as ſynonimous terms, and frequently confounded one with the other. Thus the Hibernian Scots have been aſſerted to derive their origin from the ancient inhabitants of Scandinavia, who obtained the name of Scythæ from their pyratical and maritime expeditions*.

* Dufreſne's Gloſſ. tom 3, Baxter's Gloſſ.

THÆ, ſee Scotii.

NNON, ſee Sena.

IN CULBIN, or the bay in the corner; the bay in which the Fir Bolgæ landed under the conduct of Larthon; it is not certain where this bay is, though probably on the ſouthern coaſts.

ENA, or the bay; a bay or river mentioned by Ptolemy, thought to be the river Shannon called by the Iriſh *Seinnon*, or the place of bays.

SENA DESERTA, Deſert iſlands at the mouth of the Sena, or Shannon, mentioned by Richard of Cirenceſter; but as no ſuch iſlands exiſt, it is moſt probable they were the preſent Blaſques iſles off Dingle.

SINUS AUSOBA, the bay of Galway; ſo called by Richard, it is the *Auſoba* of Ptolemy, which ſee.

SINUS MAGNUS, or the great bay; the bay of Donegal, ſo called by Richard of Cirenceſter.

SIOL MUIRIDH, or the race near the river, comprehending the eaſtern part of Connaght the Shannon, deſtroyed in 1095 by Mortogh O'Brien *.

SLAING, or *Slain*, from *Iſc lân*, the open water; the ancient name of the bay of Dundrum.

SLAING, from *Slioght aen*, that is, the race inhabitants on the water, now Slain on the Boyne in the county of Eaſt Meath. This was the original ſettlement of the Fir Bolgagians, who tranſmigrated from Britain all years before Chriſt, under the conduct of or *Slaing*; they are aſſerted by the ancien

* Collect. No. 4, p. 551.

have tranſmigrated from the bay of *Cluba* in Inis Ona, now the bay of Cardigan in Wales, called by Ptolemy *Canganii Sinus*; and to have landed at Inbher Colpa, or the bay of Culbin, now the bay of Drogheda in the county of Meath, from whence they in proceſs of time eſtabliſhed colonies throughout the preſent province of Leinſter, denominated by them *Heremon*, or weſtern country. In this diſtrict are ſtill remaining the tombs of the original chiefs of this race, at preſent known by the mounts or tumuli of New Grange, and which, in after ages became places of Druidic ſacrifice in honour of *Tlacht*, or the earth. See Ferta fir feic, Heremonii, Bolgæ, Tlachgo, & Scotii *.)

SLANY, ſee Modonus.

SLEGACH, ſee Sligo.

SLEIBHTE CARMEN, the Wicklow mountains. See Firthuathal.

SLEIBHTE-COULAN, or the mountains of the diſtrict of Coulan; the preſent Wicklow mountains.

SLEIBHTE MISS, There was two mountains in Ireland under this name. One three or four miles ſouth of Tralee in the county of Kerry, and the other in the diſtrict of Dalaradia, and the county of Antrim, on which Saint Patrick kept the ſwine of his maſter Milco.

SLEIBTEAGH, or the houſe near the mountains. An ancient church and biſhoprick founded by St. Fiech in the fifth century, and afterwards tranſlated to Leighlin. The only remains of this ancient biſhoprick are the ruins of a ſmall church

* Keating. M'Curtin's Ant.

and two ſtone croſſes, apparently of the ninth century; it is now called Sletty and is ſituated in the barony of Sleibhmarraghagh in the Queen's county, on the river Barrow, about a mile north of Carlow.

SLIABH CAOIN, or principal mountain, now called Sliabh Riach, between the barony of Fermoy and County of Limerick, ſaid by the annals of Innisfall to be the place where Maolmuadh and his brothers waited for Mahon, king of Munſter, and brother of Brien Boromh, to put him to death. See Muſgruidhe *.

SLICHNEY, ſee Sligo.

SLIOCHT-EUGACH-MAC-ITHAY, ſee Lugadii.

SLIOGHT-BREOGHAIN, ſee Breoghain and Lugadii.

SLIOGHT-GAE, ſee Naguatæ.

SULCHOID, from *Sulchath*, or the place of battle; ſituated not far from Limerick, being a plain nearly ſurrounded by mountains, and frequently mentioned in different periods of Iriſh hiſtory, as a noted poſt for the encampment of armies; in particular, celebrated for the victory obtained over the Danes by Mahon, king of Munſter in 968 †.

T.

TAILTEAN, derived from *Tille* a return or revolution, and *Teaghan* an aſſembly or place of worſhip, whence *Filleteaghan* pronounced Tailtean

* Collect. No. 4. † Ibid. p. 479.

a place in the county of Meath, where the Druids ſacrificed in honour of the marriage of the ſun and moon and heaven and earth, on the firſt of Auguſt, being the fifth revolution of the moon from the vernal equinox. At this time the ſtates aſſembled, and young people were given in marriage according to the cuſtom of the eaſtern nations; Games were alſo inſtituted reſembling the olympic games of the Greeks, and held fifteen days before and fifteen days after the firſt of Auguſt. The poets have fabled theſe games were inſtituted in honour of *Tailte* daughter of *Magh mor* by *Lughaid lam fadha*, a king of Ireland; but *Tille Magh mor* is the revolution of the great divinity, and *Lughaid lam fadha Rè* ſignifies the time of puberty of the good planet the moon, whence this feſtival was frequently denominated *Lughaid naoiſteən* or the matrimonial aſſembly *.

TARAGH, ſee Teamor and Bruighen da Darg.

TEABHTHA, or the habitation of the tribe, an ancient name of Weſtmeath †.

TEACH NAOI DROMA RAITHE, or the houſe of the elder at the rath of the cave or hollow mount; the regal houſe of the kings of Meath deſtroyed by Brien Boromh in 995, the ſame as Bruighen da Darg which ſee ‡.

TEACHTUATHAIL, ſee Eiroin.

TEAMOR, from *Teagh-mor*, or the great houſe, and *Teagh-mor-ragh*, or the great houſe of the king. The palace of the kings of Meath, and monarchs of Ireland, much celebrated in the ancient Iriſh

* Keating. Vallancey's eſſay on the Celtic language, p. 19. 18, 136 & 142.

† Collect. No 4. p. 542. ‡ Collect. No. 4. p. 518.

hiſtory, the place where it was erected is now called Taragh, and was the ſame as *Bruighen da darg*. In its neighbourhood is the hill or Naaſteighan, whereon the ſtates aſſembled for ſeveral ages, that is from the beginning of the firſt to the middle of the ſixth century. From which period we hear no more of the general convention of the ſtates, but each province was governed by their own local ordinances. See Bruighen da darg, and Laberus.

TEFFIA, ſee Angalia.

THOMOND, ſee Mumhan.

THYHAN, ſee Conalla.

TIPRAIC, ſee Clonemacnoiſe.

TIR-CONAL, that is, the land or country of Connal. The word litterally ſignifies the country of the chief tribe, and comprehended the preſent county of Donegal.

TIRHYN FAIL,
TIRONE,
TIRONELD,
} ſee Hy-Failge,

TIR-MALGAID, or the land on the great ſea, an ancient diſtrict, comprehending the barony of Tirawley in the county of Mayo, the ſame as Gamanradii which ſee, as alſo Auterij.

TLACHGO, to go round, whence in the ancient Iriſh *Tlacht* ſignifies the earth, by reaſon of its revolution round its axis; the word alſo was applied to ſignify the univerſe or nature in general. Alſo a place in the county of Eaſtmeath where the Druids, in time of Paganiſm, ſacrificed on the tombs of their ancient heroes to the earth or univerſal nature on the eve of the firſt of November, called in commemoration of this feſtival, *Oidche*

Shamhna. According to Keating this ſacrifice was inſtituted by *Thuathal Teachtmor*, and taken from the province of Munſter; But this is evidently a fiction of the poets; *Mhumhan* ſignifies, as we have obſerved under that word, a paternal country, and here imports *magna parens*, that is the great mother or univerſal nature, being the ſame as the Egyptian *Iſis*, the Italian *Ops*, the Greek *Cybele* and *Veſta*, the Syrian *Aſtarte*, and the Britiſh *Andate*. This feſtival, on which were ſacrificed deer and ſwine, was called *Tlachgo*, to go round, by reaſon of the rotundity of the earth*; whence the dances uſed at this ſolemnity by the votaries encircling the ſanctuary with lighted torches were called *Tlachtga*, yet retained in ſome meaſure by the country people, which dances were the origin of the modern French cotillons, the word *Cotillon* in the old Gallic dialect of the Celtic tongue is of the ſame ſignification as *Tlachgo* in Iriſh. The ſanctuary here ſpoken of, in the county of Eaſtmeath, is ſtill remaining, being the Tumulus at New Grange near Drogheda, as is evident from a number of inſcriptions found therein and explained in a former number of this work. The ſtates being aſſembled on the eve of the firſt of November, all criminals were tried by the Druids on the firſt of May at Uſneach, and ſuch as were found guilty of crimes worthy of death were ſacrificed and burnt between two fires of Beal, lighted in honour of the object of adoration on the ſummit of the mount *.

* Keating. Collectanea, No. 5 and 7. Vallancey's eſſay on the Celtic language. Baxter's gloſſ. Brit. Jurieu's critical hiſtory of the church, vol. 2d.

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nian colonies under the conduct of *Olioll Aron*, the captain of the great worſhippers of Ull, out 110 years before Chriſt, the ancient Belgian abitants retired acroſs the Shannon, and laid : firſt foundation of the Conaught government, ich was fully eſtabliſhed by Eochy Failloch, in : time of Auguſtus Cæſar.

THAL, ſee Firtuathal and Glendaloch.

U.

CAONNUIL GABHRA, ſee Conal Gab-a.

V.

N, ſee Fane.

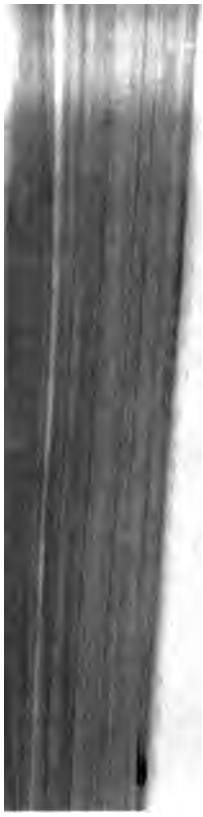
ENTIA INSULA, derived from *Bel ins ili*, or e iſland of the cape in the water; the preſent and of Valentia, at the entrance of Dingle Bay.

LIS SCYTHICA, ſee Vergivium mare.

LABORI, derived from *Bell abh eri*, that is e inhabitants of the cape on the weſtern water; a ancient people mentioned by Ptolemy, who in-abited the peninſula between the bays of Dingle nd Tralee, in the county of Kerry, called by the iſh *Hy Dingle*, or the diſtrict of the peninſula.

NDERIUS, derived from the old Britiſh Jind e Riü, or head of the river; a river or bay entioned by Ptolemy, and thought by Camden be the bay of Carrickfergus; but Richard calls Viderius, and thinks it to be the bay of Strangford.

NISNIA INSULA; derived from *Ven itis nii*, r the country in the water off the cape; an iſland



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at the entrance of
Ptolemy. *Vennicniu*
the old Britiſh *Ven*
Œſtuary or bay.
UI, ſee Hy.
VIDUA, from the
the deep river, a ri
lemy, and thought
Lough Swilly.
VERGIVIUM-MAR
giübbüi, or the moſt
the Atlantic Ocean or
land, called by the I
of the moſt weſtern
Scythica.
ULLAD, the ancient
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the name of *Ulſter* or the northern country, hence we find in the ancient poems and chroniles, the inhabitants of this diſtrict denominated *uath de Danans* or northern people *. See under ne words Bolgæ, and Tuath de Doinans.

ALIA, derived from *Hy mal gaë* or the diſtrict on the great ſea, comprehending the preſent arony of Moriſk in the county of Mayo, and half he barony of Roſs in the county of Galway, the hieſs of which were the O'Maly's †, ſome of hom are in poſſeſſion of part of their ancient trimony this day.

IE, from the ancient Britiſh *Uydhieu üi*, or e woodlanders on the water; an ancient diſtrict entioned by Ptolemy, and called by the Iriſh riters *Dergtenii* and Corcaluighe, which ſee.

UNTII, derived from *Ull an teigh* or the habitants of the county of *Ull*; an ancient peoe mentioned by Ptolemy, and called by the Iriſh riters *Ullagh*, being the preſent county of Down. ee Ullad.

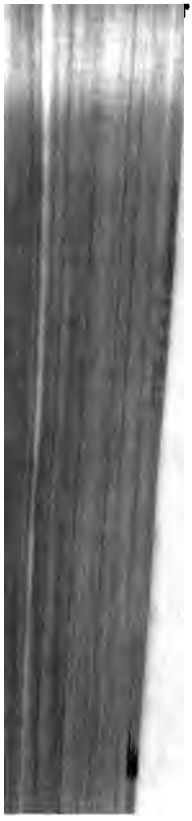
ER-CONELLO, ſee Conal Gabhra.

EL, ſee Orgiel,

EACH, from *aïs* fire, and *neach* divine or onderful, whence the divine fire. A mountain n the county of Weſt Meath, on which fires were indled by the Druids on the firſt of May in honour of Beal or the ſun. This was the grand Bealinne of the northern parts of Leinſter, where the ſtates aſſembled and held judgment on all crimi-

* Keating. O'Conor's Diſſert. Collectanea, No. 8. Introd.

† Harris Ware, v. 1. p. 17. O'Conor's Ortelius.



...ited the ſouth part
weſtern parts of the
of Richard of Ciren
UVERNI, an ancien
by Ptolemy; the ca
finæ of Richard, wh

YDHERDAN, ſee E

* Keating. Vallancey's E
Jurieu's critical hiſtory

SOME

)BSERVATIONS

ON

ISH ANTIQUITIES;

WITH A

RTICULAR APPLICATION OF THEM

TO THE

P TEMPLE NEAR DUNDALK.

ADDRESSED

HOMAS POWNAL, Esq; F.S.A. Lond.

BY

DWARD LEDWICH, L. L. B.
R OF AGHABOE IN THE QUEEN'S COUNTY,
SOCIET. ANTIQ. HIB. & SCOT. SOC.

SOME

OBSERVATIONS

ADDRESSED TO

THOMAS POWNAL, Esq;

SIR,

THE trouble you have taken, in illuſtrating ſome obſcure parts of our antiquities, in the Archæologia; and your * late addreſs to our ſociety (communicated through a reſpectable member) containing ingenious conjectures on our *Ship Temple*, are marks of polite attention to the objects of our inſtitution, and meet, as they juſtly deſerve, our reſpect and gratitude.

It is from ſuch a friendly intercourſe and communication of ſentiments, that light will be derived on the darkeſt ſubjects: the bounds of ſcience extended, and the ends of literary aſſociations fully anſwered.

* Collectanea de Reb. Hiber. No. X. page 199.

of deducing a few ob
to the *Ship Temple* .c

In the examinatior
have pointed out two
referring to the comm
thaginians here; the
Victs, who in early ti
northern Europe and t
candour and a deferen
induce you to ſtate th
you clearly ſaw which
judgment decided in
" conſonant to your c
nion, in a great meaſu
you have omitted the
I ſhall beg leave, in ſo
ency, and offer, with
ments as occur to me.

I. When antiquity b
mong nations, it natura
lar to thoſe recorded of
† Arcadians: when
ſought for in nobility c

d it in their beloved Æneas and his heroic Tro-
the French in their Francus, the Britons in their
e, and the Northerns in their Odin and his Aſæ.
rom Virgil we learn how faſhionable it was in the
uſtan age to advance and embelliſh ſuch ficti-
origins: even proſe-writers caught the conta-
, and the grave Strabo (though perhaps it has not
adverted to) indulged his * fancy in ſuch pleaſ-
deluſions; particularly in his account of Tarteſ-
and Liſbon. The works of thoſe elegant claſ-
writers, at all times very popular books, tinc-
the ſtudies of national hiſtorians, and produc-
hoſe figments, which, in moſt countries, have
ſhed before the ſunſhine of reaſon, hiſtory and
iſm, but are ſtill pertinaciouſly ſupported by
e of our antiquaries.

lad any people adopted thoſe mythological tales,
out reſerve, as true hiſtory, it had been ſome
ogy for our conduct: But the contrary is true:
/ and Saluſt ſpeak of the Roman traditions with
bt, and † Dionyſius Hal. poſitively finds inhabi-
s in Italy prior to the Trojans. Neither has Stra-
aſſed without ‡ cenſure. Even John Major and
tor Boece, fabulous as they are, have explicitly
lared, that the ſtory of Gadelus, and his pere-

In the fourth book of his Geography, and other places. tus alſo ſhould not be omitted. His ——— habitus cor-m varii: rufilæ comæ, magni artus, colorati vultus, &c. more philoſophic, but uncertain and fallacious. Vit. Agri-

Antiq. Rom. initio.
By Lipſius; Brodæi Miſcell. apud J. Grut. tom. 2. Sann. Geograph. Homer, pag. 266.

grinations in Egypt and Greece were formed according to the cuſtom of other nations, and that the Scots might not yield to them the palm of antiquity.

II. Very different has been the conduct of our hiſtorians and antiquaries: inſtead of viewing the tales of bards and ſenachies as the ſports of imagination, and hiſtoric romances, they have ſtrained every nerve to reduce them to * chronological order and certainty; or render them † coincident with acknowledged hiſtoric events. Both ſchemes, proving ‡ too much, have diſappointed the expectations of the public, and at the ſame time demonſtrated, that every attempt of this kind is hopeleſs.

Still we are § preſſed with the Hiſpanian origination of the Iriſh, as the ſource from whence ſprung our letters, learning and religion. The Spaniards muſt be very inſenſible not to feel the infinite obligations they are under to the Iriſh, ‖ who have made "their anceſtors, of all the Scythian or Celtic na-"tions, the moſt martial and free, the moſt huma-"nized by letters, and the moſt converſant with the "Egyptians, Phœnicians and Grecians." The fabulous ¶ chronicles of Spain indeed vouch theſe things, and we may perhaps be allowed to doubt their authority; but where is the learned infidel hardy enough to withſtand the evidence of the Le-

* As O'Flaherty in his Ogygia.

† As Mr. O'Conor in his Diſſertations.

‡ Stillingfleet's Britiſh Churches, Preface.

§ Mr. O'Conor's Letter in Collectanea, No. X. p. 211. and ſeq.

‖ Mr. O'Conor's Diſſ. p. 10.

¶ Univerſal Hiſtory, vol. 17. book 4. ſec. 3. edit. 8vo.

Gabhala, the Pſalter of Caſhel, and the books
ılimote and Glendaloch * confirming thoſe
icles? Yet ſuch is the lamentable perverſeneſs
man nature, or the unpardonable inattention
ſtorians, that after all the treaſures of eaſtern
m thus liberally poured upon thoſe Hiberians
› many nations, the Roman writers repreſent
as not ſuperiour to their neighbours in govern-
, laws, learning or religion; they mention no
ɜ of long civility, or oriental refinement among

. Sinking under their own imbecility and the
incumbent arguments of Mr. Whitaker and
Macpherſon, our traditions were about to be
gned to eternal oblivion, when they were un-
ſtedly releaſed from impending fate, by a diſ-
ʏ of the affinity between the Hebrew and Cel-
ınguages. This was eagerly caught at by the
ıders of the old ſyſtem and brought as an irre-
ble proof of eaſtern deſcent. The connection
een the Celtic, Hebrew and Phœnician was no
idea: to omit many others who have ſpoken of
Mr. Ralph has declared:—" that the Phœni-
ın and Britiſh were radically the ſame, being no
her than dialects of the Celtic, many words as
ell as cuſtoms being common to both: there
e ſo many proofs of this fact, that it would be
ridiculous to deny it, as it would be to believe,
at thoſe words were coined by the Britons, or
ır them, after the Roman invaſion."

* Mr. O'Conor's Letter, ſupra.
† Hiſtory of England, vol. 3. p. 1373, & ſeq.

Our

identity among them.
poſing an appearance,
ſay :—" that the Fom
" rates ſo often mentic
" this country, were n
" and Carthaginians."

What motive, it ma
mercantile people to atte
iſle, unfurniſhed with na
out mines, manufactur
ſeldom enters the charac
ders. Colonel Vallancey
ter of this matter, an
Iriſh traditions were no
he had choſen, as he
edition of his grammar t
the *firſt*. I ſhall not inſiſt
probability of a few rude
caſionally viſiting this iſle
can be ſuppoſed.) Comm
religion, language and lea
this is ſuch a phenomen
occur.

If then th

ed in the Celtic, in our antient religion, cuſtoms and manners muſt be referred to another origin, for conſonantly with reaſon and hiſtory they never can be deduced from Spain or the Phœnicians. So that you, ſir, had juſt grounds for rejecting this line of inveſtigation in explaining and clearing up our antiquities; The one, which you approve of, has infinitely a more rational foundation, and under the diſcuſſion of your able pen ſeems to approach to certainty. This iſle was primævally colonized from Britain, and occaſionally admitted large bodies of Victs and other northern rovers. The teſtimony of Bede and Florilegus brought by * Colonel Vallancey, allowing it all the weight he could wiſh, will not ſupercede other authorities and arguments proving the irruption of theſe Northerns at other times, and the general ſpirit of enterprize which formed ſo eſſential a part of their character.

But we ſhall be aſked, whether, even granting this northern colonization, the eaſtern complexion of the Celtic and many of our uſages can thereby be ſatisfactorily reſolved? To this in general it may be anſwered, that we have not documents of thoſe people ſufficiently preciſe or numerous to determine the point. Beſides, I, for my part, muſt think, although in the Eaſt they lodge corn in † mattamores as the Iriſh did in the Souterreins; though the Orientals ſet up heaps of ſtones as memorials; uſed parti-coloured garments, and querns, and made cakes, ſpotted

* Remarks on Governor Pownal's Letter. Collectanea. No. X. ſupra.

† Harmer's Obſervations, vol. 1. p. 246.—253. vol. 2. p. 452.

with

with the ſeeds of poppy, coriander and ſaffron, like our baran breac; I ſay though the Eaſterns and Iriſh agree in theſe and many other cuſtoms, yet there appears no neceſſity from hence to make the one derivative from the other; for in both they aroſe from the ſameneſs and monotony of the human intellect, rouſed by ſimilar objects to ſenſation and reflection. In my humble opinion, it is exceedingly degrading to one part of mankind to ſay they could have no kind of knowledge without imitating that of another: it is no leſs than depriving the former of rationality, and making them perfect apes;

Simia quam ſimilis turpiſſima beſtia nobis.

How eaſily ſuch idle whimſies are formed, take the following extemporaneous inſtance. Some of the inhabitants of the new-diſcovered iſlands, mentioned by Captain Cooke, uſe crucifixes; the hunter after origins inſtantly concludes, that Chriſtianity muſt at ſome period have been planted among them, and to authenticate or make it probable he tumbles over his library; after a great deal of uſeleſs labour, he is ſaved the mortification of utter diſappointment by perhaps diſcovering, that the Croſs is a * Chineſe letter and, both with them and the Egyptians, the ſymbol of perfection and the note of the number ten. This gives a new turn to his inquiries. Theſe iſlands are then made to receive their inhabitants from the Eaſt of Aſia, and with them a ſymbolic religion: their languages are compared, and all the tortures of etymology applied to make them harmonize.

* Sæpiſſime inter characteres Sinicos ſignum crucis, quod non ſecus apud Ægyptios, numerum denarium ſignificat, eſt perfectionis ſymbolum. Spizel. de Literat. Chinen. p. 78.

You

Your extenſive reading will furniſh numerous exples of ſuch learned trifling, ſuch catching at ds and diſtant reſemblances.

As the frame of our mental and corporeal faculties admit but of certain determinate perceptions and rgies, how diſguiſed ſoever by various modificati-, ſo the cuſtoms and manners of men will be the e in all countries, ſubject to ſimilar ſhades of difence, from local circumſtances and degrees of ility. If then this reaſoning be juſt, we are not to ive one people from another, becauſe both have ſame uſages; ſuch uſages, I think, are to be ributed to a common principle. However where country is known to have colonized another, it ms fair to illuſtrate the practices of both by each er: this, Sir, you have happily done in your ter to our ſociety. What I ſhall now take the erty to obſerve in addition to what you have livered on our *Ship Temple*, will, if I miſtake not, engthen and confirm what has been advanced. I uſt previouſly remark, that I have not ſeen, nor do now what the Abbé de Tontenu has written on paſſage of Tacitus to which you allude.

That excellent and accompliſhed ſcholar, Lord ims *, has well remarked, that the mind, agitated certain paſſions, is prone to beſtow ſenſibility upon gs inanimate: and that the perſonification is often complete as to afford an actual conviction of life intelligence. This is the genuine ſource of the ſſer idolatry, and of that adoration of wood and ne which was ſo general antecedent to chriſtianity. e men, who firſt truſted themſelves to the watery

* Elements of Criticiſm, vol. 2. p. 146—150. edit. 8vo.

element

their gods into their bo
the moſt conſpicuous
length came to be con
deity, and the object
us now ſee whether fact

The Paraſemon, the
every ſhip ſailed is notec
and in many antient au
carried Ovid to Pontus,
cauſe on its head or pr
ſtern or poop, the ſtatue

Eſt mihi ſitque precor,
Navis; & a picta caſſi

Here the tutela or ſtatue
from the nomen or helme

The * Patæcus of th
pigmy divinity, placed or
† Neoman, and the St. A
But as it was thought inc
to every viciſſitude of we
ſuperſtition, ſuggeſted the
chapel, and one was erect

In the downward proor

bject of religious worſhip. Thus, in an antient ndar preſerved in * Gruter, among the feſtivals ıe *ſhip* of *Iſis*, the *ſhip* of † *Hercules*, and the *Triëris* *Ammon* were alſo ſacred.

ıs ſhips were now believed to be the temples of e gods, and partaking of their eſſence, they were ged to be no unſuitable cemeteries for the deceaſed, accordingly the dead were laid in them. Antinous, ppears by a paſſage of § Epiphanius, was interred boat. One of the laws of the Daniſh prince, tho, is, || that each general and officer ſhould be ned in a pile made of his ſhip. The Icelanders ied in a boat. Aſmund would not ſuffer his hful ſervant to lie in the ſame ſkiff with him,

** The room within the boat is too narrow,
A warrior ſhould have a better place;
For I can govern a boat myſelf."

length the Northerns erected royal tombs or uli, of the ſize and figure of a †† great ſhip. Theſe bs were afterwards temples, whither the people nnually aſſembled, to offer ſacrifice for the proſ- ty of the nation. Ship-temples were then a part the northern ſuperſtition, and this ſuperſtition, ng from diſordered paſſions, was not confined to country or climate.

Inſcript. pag. 138. † Arrian. lib. 2.
Harpocrat. in Αμμωνίς. § Cuperi Harpoc. pag. 14.
Centurionis vero vel Satrapæ corpus rogo, propria nave ructo, funerandum conſtituit. Sax. Gram. pag. 44.
Iſland's Landnamabock, ſive Origin. Iſland.
Regios vero tumulos ad magnitudinem & figuram carinæ mæ navis. Step. Step. ad Sax. Gram. pag. 91.
Quotannis ſacra peragerent pro totius gentis incolumitate. n. Mon. Dan.

From

From what has now been produced, the paſſage of Tacitus, which he himſelf was unable to explain, and which has puzzled his commentators, receives elucidation. "Part of the † Suevi, ſays he, ſacrifice to Iſis, I have not been able to diſcover the origin of this foreign worſhip, unleſs it is, that the image itſelf, which reſembles a Liburnian boat, ſhews that the religion was introduced from a diſtant part." Tacitus was certainly informed that the Suevi worſhipped a boat; ſuch idolatry exiſted in the north in the earlieſt ages: but he knew of no other people doing ſo but the Egyptians, who adored Iſis under that form. Unable to account for the worſhip of Iſis in the wilds of Germany, he hazards a conjecture: this conjecture, is neither received or interpreted, with the caution and diffidence with which he delivers it, by his commentators: they aſſume it as a fact, and ſet themſelves to account for it. How was this religion introduced, ‡ ſays one? Why from Egypt, by the Pontus Euxinus, near which Seſoſtris planted colonies. Another § critic finds Tacitus contradicting himſelf, having before declared, that the Germans adored no images; this boat he makes a military trophy ſuſpended in a ſanctuary. Tacitus did not recollect the ſacred and wonderful ſhip of Æneas,

† Pars Suevorum & Iſidi ſacrificat. Unde cauſa & origo peregrino ſacro *parum comperi*, niſi quod ſignum ipſum, in modum Liburnæ figuratum, docet advectam religionem. Germ. cap. 9.

‡ Unde vero advectam? Nempe ex Ægypto, ubi Iſis colebatur, per Euxinum Pontum. Huet. Demonſ. Evang. pag. 146.

§ Pelloutier Hiſt. des Celtes, pag. 296, 297.

which

ch Procopius * aſſures us, was preſerved to his
s without decay: this muſt have been the effect
ome inherent divine quality, and conſequently
t have been an object of religious reſpect: ſo
h the account implies.

always relinquiſh traditions, eſpecially when they
y marks of genuine antiquity, with great reluc-
ce. The Faghas na heun Naoi, or work of one
it, the name of the Dundalk Ship-temple, has a
erable obſcurity, ſimilar to the || Fairy rocks in
nce, the Giants'-beds of theſe kingdoms, and the
ta Gigantium of the Northerns. It is extremely
eable to the notions of former times to aſcribe
l works to unknown ſupernatural beings. In
l caſes, the name and the thing ſeldom illuſtrate
h other.

have detained you too long with this haſty, and I
r, incorrect epiſtle. You have ſtarted freſh game for
antiquaries, whoſe inquiries will be directed after
er Ship-temples, which, no doubt are to be found
different parts of this kingdom.

I have the honour to be,

SIR,

Your moſt obedient and humble Servant,

haboe,
3d, 1783.

EDWARD LEDWICH.

Ad hoc lignorum quæ dixi nullum aut putruit aut cariem
idit, ſed quaſi modo fabricata eſſet navis ad noſtram ætatem,
h cent.) quod & ipſum miraculi ſpeciem habet, manet
rupta. Lib. 4. pag. 476. Edit. Grotii.
Caylus, Facueil. tom. 6. pag. 363.

ADVERTISEMENT.

SOON will be publiſhed in a Number of this COLLECTANEA, An IRISH HISTORICAL LIBRARY, containing an Alphabetical Catalogue of all the Manuſcripts and printed Books, that have been written or publiſhed on the Affairs of IRELAND, relating to the State, Church, Law, Hiſtory, Antiquities, &c. &c, as could be collected from publick and private Information, to the Year 1782——

By the AUTHOR of this Number.

N. B. To the BINDER.

The plate of TARA-HALL, *to be inſerted between p.* 542 and 543.

And the NUMERAL-TABLES, *and* PLATE II. *between p.* 576 *and* 577.

TO THE

SOCIETY OF ANTIQUARIES

OF

LONDON,

THIS NUMBER OF THE

COLLECTANEA DE REBUS HIBERNICIS

IS OFFERED,

WITH GREAT DEFERENCE,

BY

THEIR MOST HUMBLE,

MOST OBEDIENT SERVANT,

CHARLES VALLANCEY.

DUBLIN,
1783.

QUI LEGIT HUMANITER
VIVAT VALEAT
FELICITER

PREFACE.

this trifling performance, ſhall fall into the hands an Hebræiſt, the author expects cenſure, for refer- g the Hiberno-Scythic or Magogian Iriſh ſo often to Arabian and Perſian || languages, when the Hebrew Chaldee, lay ſo open, and with more affinity to Iriſh in both letter and ſenſe. The cenſure will juſt; and in reply, the author begs leave to ob- ve, that the Iriſh language not being allowed, or eemed, by many, to be ſo pure and ancient, as been aſſerted by the author, it was collated with Arabian, which is allowed to be a jargon of the œnician, corrupted by Mahommed and his follow- s, (in order to cenſure, both the *Jewiſh and Chriſtian ligion*,) and had then received many words from ancient Northern dialects. And this is a principal ſon that the modern Arabian is ſo improper to be llated with the ſacred ſcriptures, and was probably e cauſe of the Introduction of the Hebrew points, al- ough Buxtorf places their uſe ſome centuries ear- r.

The Greek ſcholar may think, I have made free th his favourite language; but he muſt be told that,

|| Ita tamen, ut facillime poſſit oſtendi, illud ex orientali, eſt, ex *Ebræo Veteri* derivatum eſte; poſſent hic ſufficere cumenta, quæ ſtatim ex Perſica Lingua exhibuimus, quia & rſas *Scythas* fuiſſe oſtendimus. (Campeg. Vitring. Obſ. cr. p. 84.)

the ſource of the old Greek and of the old Iriſh, ſpring from the ſame fountain head, viz. the Phœnician, mixt with the Pelaſgian or Scythian, for Scuthæ was the Greek name of the Pelaſgi, ſignifying *Northern Wanderers*, as will be explained in the concluſion from Campegius Vitringa. The Pelaſgi divided into two bodies under Magog and Gomer; the former ſeated themſelves early in Aſſyria, at Bethſan *, from thence called Scytho-polis by the Greeks, of which we ſhall treat fully in the latter part of this work. From the vicinity of the Pelaſgians to the Phœnicians and Ægyptians, they were ſoon noticed by theſe idolatrous nations, confederated with them, and joined with them in their attacks on the iſlands of Eliſha, and from theſe, the Greek language was formed. Hence it is that the learned Duret when he treats of the origin of the Greek language, begins thus, *Des Grecs* ou *Pelaſges* †.

" The Pelaſgi, ſay the authors of the univerſal " hiſtory ‡, muſt be allowed to have been one of the " moſt ancient nations in the world, and as appears " from their colonies, in the earlieſt times, very nu- " merous and powerful. With regard to their origin,

* Pelaſgi pop. Græciæ in genere per varias regiones diſperſi, qui *Pelaſgi*, quaſi vagabundi teſte Strab. dicuntur a *Pelaſgo* Jovis & Lariſſæ filio dicti. qui primi in Latium litteras docuiſſe feruntur. Ovid. l. 2. de arte. (Ferrarii Lex.)

Hac tibi non hominem, ſed quercus crede Pelaſgas.

See *iocam*, & *bile-ioc* the oak and miſletoe in the concluſion.

Scythopolis olim *Methora* teſte Zon. to. 1. Ann. dicta, quæ & *Nyſæ* teſte Plin. dicta eſt à Scythis condita. nunc *Bethſan* teſte *Breitenbachio.* (Ferarii Lex.)

† Hiſtoire de l'origine des langues de ceſt Univerſ.

‡ Tom. 16.

" the

ned are not agreed, ſome make them the
lants of Peleg, who have very probable ar-
ts on their ſide; others deduce them from
aanites and Phœnicians, and others ſuppoſe
) have been of a Celtic original §. The E-
s or Tyrſenians were a branch of the Pelaſgi,
grated into Europe and the Lydian Pelaſgi or
ns, conducted by Tyrſenus to Italy, and the
laſgi that inhabited Greece, were the ſame
"

hence it would follow (if I am right in the de-
f the Iriſh) that the ancient Iriſh and the an-
ican ſhould have a great affinity. To this I an-
: no two languages have a greater, and that
rned Swinton, Maffeus, Gorius, &c. had
ıe Magonian Iriſh language, they would
ıd leſs difficulty in explaining the old Etruſ-
hall be ſhewn in ſome future number of
ſtanea.

ıpon the authority of Ephorus, who, he ſays
rom Heſiod, derives the origin and name
m one Pelaſgus, founder of the kingdom of
nd ſo does Macrobius, which is the more ap-
; the former tells us in the ſame place, that
ı Heſiod's authority, that Ephorus had deri-
igin of the Pelaſgi from Arcadia, as being
ts of Pelaſgus, for Strabo had a few lines be-
Ephorus, in the following words, " Eos
ıs) originem ab Arcadibus ducentes, *vitam mi-*

plies a fixed people, it was a name the *Scythians* or
: thoſe colonies that had reſided long in a place.
ı the Celtic language.

and *aſcuh* is a ſoldier, (in Arab. *aſker*, *plaſgam*, is to conquer, and *plaſca* or *pa* leader of an army; thus we ſay, *pal-mair* nor of a ſhip, i. e. the rudder of a ſhip.

Now Pelaſgus being only a title given t er, by themſelves, has ſtill involved the c hero in greater obſcurity. Sir I. Newto one of the ſubjects of the *paſtor kings* of E fugitives by Miſphragmuthoſis; but Fourmont (the elder) is poſitive, the Philliſtines, and in the following pages, w they were Magogian Scythians, long ſettled having produced many authorities of t that they flouriſhed at Bethſan, afterward the Greeks Scythopolis, from their dw City. Potter in his Grecian antiquitie Pelaſgi were Tyrhenians born, and (ſpe building of Athens) taught the Greeks the ing houſes of lime and ſtone, and from and caſtles were called Τύρσεις. Is it poſſib could be ignorant that the Hebrew and G Tur, was a circular building, a tower, fro of languages? Obſerve the ancient hiſtor

of lime and ſtone, for many centuries after-
: but theſe conquering Pelaſgi, theſe ingenious
;, who routed the Greeks from Eliſha and built
ty of Athens, were called Pelargi, ſays Straho,
after him Potter) from πελαργοι, Pelargi, ſtorks,
πλάνη for their wandering: and they built ſhips
πελαργο χρῶτις νῆις, (apud Lycoph.) *naves ciconia-*
ſimili colore tinctæ. What a jumble of nonſenſe!
Pelaſgi named Athens, Pelargi, for the ſame rea-
hat the ancient Iriſh named the city of Water-
Bel-lairge, and the harbour *Port-lairge*, meaning
by a town built at the (*lairge* or) forks of the ri-
this city having been firſt conſtructed at the
of the rivers Suire and Barrow, as Athens was
: forks of the Iſys and ſome other river the name
not learn. The Iriſh built veſſels of *bark* and
them *leabar-naoi* and *coirteas-naoi*, and hence the
Liburnicæ naves or light ſhips and the Greek
νῆις. The Greeks dedicated this famous city to
rva goddeſs of wiſdomand named it Ἀθῆναι Athenæ
ſe in the Pelaſgian tongue, as in the Iriſh, Aithne
wledge, wiſdom, &c. and every ignorant pea-
n Ireland, at this day, looks up to his miſtreſs
Ἀθήνη i. e. a woman of ſuperior knowledge. Ce-
(a Pelaſgian) having compleated this city called
, becauſe in his language (and in Iriſh, *aſti*) is a
ling, and ſo conceited were the Greeks of being
:o live *above-ground*, they called themſelves ἀστοί
ers in houſes, hence Terence *an in aſtu venit?* We
no other word at this day in Ireland to enquire
:h a one is in his houſe or at home, but *b'fhuil an*
aſti (aſtee) is the man at home? This calls to my
l, ar obſervation of the ingenious Mr. Holwell,
ys, " the annals of the Gentoos, give teſtimony

" of

" of the Gentoo language either ancient c
(Hiſt. of Indoſtan V. 2, p. 2. 3.) We ſhal
when we collate the Iriſh and Hindoſtan l

Let us now purſue the univerſal hiſtory. '
Tuſci given to the Etruſcans, ſeems to l
date and to have been given them by the C
uſe of *frankincence*, that prevailed amongſt
in after ages, probably ſuggeſted this a
that people." (Univerſ. Hiſt.)

Now frankincence in the *Greek* languag
and λίβανωτὸν.* The Latin *Thus* is from the G
τὰ θύειν, i. e. *odorem faciendo*; but the Gre
the Iriſh, *Tùſca*, the name of camphire,
and is the word now uſed for that perfum
the office of the Maſs. It is therefore
bable, that the Greeks gave this name to t
from ſo trifling a cauſe; but that the Etruſ
themſelves Tuſac, which in the Iriſh imp
warrior, noble†. *Tuſci*, a thure nomen
non videri, quod *thuris* uſus non ſit anti
an *Thuſci* a Rege vox tracta: (J. Dempſt
ria Reg. Ch. 2.) but I take *Tuſci* to mea
as well as *Tages*.

In the derivation of the names of nations and ɔple, it ſhould be conſidered, by whom ſuch name .s given, by themſelves or by foreigners, there is .ſon to think Tuſci was the indigenous name.

Etruria was divided into twelve tribes, called in the ıſcan language *lucumones*, and each was governed by own *lucumo* or prince, and over the whole was a ſiding *lucumo* or king. As the Etruſcans were a *like* nation, and ſpoke at firſt a language not very erent from the Hebrew or Phœnician, the word *mo* might poſſibly have denoted a warrior or cap- ı. The Hebrew לחם *lochem* or *luchem* has un- ıbtedly ſuch a ſignification. (Univerſ. Hiſt.)

With great ſubmiſſion to theſe learned authors, re is much difference in the appellations given to *governors* and *governed*. Prince and people, king l ſubjects are very different words in all languages, t the Pelaſgian Iriſh can ſhew their miſtake.

לחם lachim in the Hebrew, does ſignify *war*, and *luals* : but לח *lach* is a ſtrong youth (fit for war.) In aldee *lacheda* valdè; in Samaritan fortè, and *lechi* fœtæ vis, *lechem* eſca, panis.

In Arabic, *lekab* familiæ princeps. *m. lachab* percuſſit adio. *Lekab* a certain tribe of Arabia which in pagan nes had never known captivity, nor a dependance ı kings. (Richardſon.)

From theſe oriental roots proceed the following ſh words, viz. *lucht*, *luchd* a tribe, *ſolucht ſo-luchd* proſperous tribe, *ſliocht* poſterity or deſcent, *chd* a free tribe; *luchd* anſwers the French *gens* and *chd* gens des armes.

Luchd and *liachd* a multitude, the people *, *laoch* an

* In the Hindoſtan language *look*, in the Gentoo *logue*.

active

active youth, a ſoldier, a champion: hence *laochra* militia, *laoch-mor* a general, a great warrior, *laoch-cels* a princeſs, a general's wife.

† *Laighn* or *laichn* a ſword, ſpear, javelin, *lagbinlann* a blade, *lannſgine* the blade of a knife, *laighin-tir* the country of (broad) ſwords: hence *laighnſtir* i. e. Leinſter, a province in Ireland, from the arms they uſed in combat, undè λαμὰω & λιχμὰω incidit gladiò, vel dentibus, qui inſtar gladii (Caſtellus).

Laga, praiſe, fame, renown; an appellative common to the Iriſh princes, as, *Lugbaidh-laigha Mac mogha nuadbat.*

Laocais, power, ſway.

Ligmbi, an appetite.

Langh, meat, veal, a calf.

Lo-ligheach, a new milched cow, becauſe of the great quantity of milk ſhe affords.

Luchmaire, abundance of food.

Luchairt, a chief's houſe, a palace.

Lugh, active, expert.

Luch, a priſoner taken in war.

Luighan, to cut, to hack, to rend to pieces.

Loghm-fiubhal, a Viaticum.

But ſeeing the Pelaſgi or Tuſci were remarkable for their ſkill in augury, ſorcery, divination, &c. which

† The kind of ſword, peculiar (in the firſt uſe of it) to the province of Galian, introduced by the monarch Laura, the ſeaman, on his return from exile in Gaul, ſometime before the chriſtian æra. Of the Gauls who followed his fortune, and enabled him to mount the Iriſh throne, O'Flaherty ſays, *A lati-cuſpicium armorum, quæ noſtris inſueta, exteri illi intulerant, vocabulo* LANCEA *lagenia appellationem exinde ſortita eſt.* Ogyg. p. 262.

art

the Iriſh derived from them, I beg leave to ſubmit the reader another interpretation of *Lucomon*. ıave elſewhere ſhewed that the name ſignifying ıg, prince, chief, did alſo imply prophet, augur, :. ſo in the Pelaſgian Iriſh *laoc* is a chief, a poet, a cerer: it is written laoc, laoic, luich, and liag, ence *liagh*, a phyſician, one who has the power of ling by charms. Hence the *leug* or *leice*, the faıus chryſtal which the prieſts kept to work charms , and ſtill uſed in the Highlands of Scotland. Hence) the bird called *Luic* or *Luic fairge*, (the marine cerer) which Mr. Banks and Mr. Penant have deibed. The man who lives on Staffa, (as I am inmed, ſays Mr. Shaw in his Iriſh dictionary) ſays, ıt they hatch their eggs by ſitting on the ground at : diſtance of ſix inches from them, and turning their es towards them, continue to repeat *Gùr legug* day d night!!! *Gùr luighe*, is the falſe or lying proet; and this was the mariners name for this d, whoſe approach to a ſhip at ſea, is ſtill ſuppoſed oretell a ſtorm.

And as *oſce* in the Pelaſgian Iriſh implies ſkilled in ery, and *tua*, a lord or chief, it is more probable t *Tuſci* is derived from *Tuaoſce*, and that the Oſci ir neighbours, owe their name alſo to this deriva-ı. See hereafter what is ſaid of OSSIAN.

* The Phœnicians and neighbouring nations, were much addicted to augury and divination, as may be collected from ſcriptures. It is no wonder, therefore, that their deſcendants, the Etruſcans, ſhould ıave diſcovered the ſame diſpoſition. Their wriers pretend, that TAGES, (whom ſome have taken

" for

" for a god, others for a man, but Tully ſcarce knows " in what light to conſider him,) was the inventor of " every thing relating to augury and divination." (Univ. Hiſt.)

I have collected fifty words in the Iriſh language relating to *augury* and *divination**, every one of them are oriental, expreſſing the mode of producing theſe abominable arts: they are, in fact, the very identical *oriental* words written in Iriſh characters, and amongſt them is *tagh*, divination, *tagh-airm*, divination by numbers †, *tuag-cheird*, the art of divination, &c. &c. To return to the Greek.

Doctor

* Thus *Ainius* was one of the perſons under the Druids whoſe office it was to make celeſtial obſervations, ſo called, ſay the Iriſh gloſſaries, from *Ain*, the ſun's orbit, as before explained in *Bel-ain*, a year, and *ius* or *eos*, knowledge, but the word is evidently from the Hebrew עינין & ענן, cloud mongers, diviners by obſervations made on clouds. עננה ſorceress, the falſe church that conſulted the clouds. Bates. Hence *Ainius* in our modern dictionaries is explained by *ſorcerer*. But *Anius* in *Virgil* was king of *Delos* and prieſt of Apollo.

Rex Anius, *Rex idem hominum*, *Phœbique ſacerdos.*

† See *Airm* in the concluſion. The *Etruſcans* ſay that *Tages* was born of a clod of earth that a huſbandman turned up, by dipping the ploughſhare deeper into the ground than uſual. He immediately taught the art of divination to this huſbandman and the reſt of the Etruſcans. The moral of this fable is, that no profeſſion in life requires a better knowledge of the prognoſtications of the weather, or of the revolutions of the ſeaſons than huſbandry or farming. Now *Tages* or *Teageas* in Iriſh, is huſbandry. *Teaghaſam*, to manage a farm, to follow huſbandry. In the *Sclavonian*, *tègh*, agriculture. *Tegh*, labour, huſbandry. From *tagh*, divination, is derived the proper Iriſh name *tagus*, or *teag*, or *tadhg*, i. e. a diviner. And in the old Pelaſgian Iriſh *thoſaic* did certainly ſignify a ſorcerer as well as a prince, hence

ceard

ɔctor Parſons, fellow of the royal and antiquarian
ties of London, in his *Remains of Japhet*, printed
'67, has very maſterly collected the opinions of
ntient and modern authors on this ſubject. We
trace the learned author through his work.

Too much cannot be offered to the reader, of the
gi, becauſe they will become principal evidences,
he truth of what we imagine to be the ſtate of the
with reſpect to the origin of the languages of
pe: and by proving that both Celts and Scythians
firſt Pelaſgians, we ſhall be able to aſcertain what
ered in a future chapter, that the Gomerians and
ians or Magogians ſpoke the ſame language."

The Phœnicians and Egyptians began very early
tempt ſending colonies to neighbouring coun-
; and as they both ſprung from the ſame anceſ-
the ſons of Ham, they muſt have had much the
œconomical diſpoſitions to improve their com-
ial and other intereſts. Maritime countries ſeem
: the firſt object of their intentions; and where
l they find any place ſo likely to anſwer their ends
e iſles of Eliſha or Greece, now inhabited by Pe-
ans, the iſſue of Gomer, and many of the deſcen-
s of Magog."

We are informed, by Strabo and Dion. Halic. that
ſent colonies thither, and began to diſturb the

theſaighe, ſorcery, witchcraft; O'Brien's dictionary of the
from the Hebrew *Charthumim*, compounded of *Chart*
& *tuma* claudere, hence *ceirt* or *keirt* in Iriſh is the knave
ds, that is, the juggler or ſorcerer. All names ſignifying
rs, likewiſe ſignify chiefs, princes: thus in 2d ch. Daniel,
d the ſons of the kings of Iſrael only, called up to Babylon
inſtructed in the *Chaldea* art.
Remains of Japhet, p. 100.

Pelaſ-

Pelaſgians two generations or 60 years, before the wars of Troy: and from that time continued to intrude, by ſucceſſive numbers, till they had well nigh replaced the original inhabitants, and had ſubdued the maritime parts. It was then they became a mixed people, conſiſting of Pelaſgians, Phœnicians and Egyptians; and from that time the æra of the Greek tongue may be dated. All was Pelaſgian before the incurſions of Phœnicians and Egyptians, and the gradual combinations of the languages of theſe with the Pelaſgian begat the Greek, called afterwards the Helenian tongue, in complaiſance to Deucalion's ſon, who, at his arrival there, found this language forming; while the Pelaſgians enjoyed their own, unchanged, in the other parts of Greece, Aſia Minor, in the country of the Trojans, Scythia, and all the neighbouring iſlands in the Mediterranean ſea, and all over Thrace, "&c.

"It may from hence, be eaſily ſeen, that the people of all theſe countries were the ſame, deſcended from Japhet, through Gomer, Magog, and his other ſons, and ſpoke the ſame language whereſoever they dwelt, until the incurſion mentioned into Greece, which was in time, called Celtic, Gauliſh," &c.

I cannot agree with the Doctor that all was Pelaſgian before the incurſions of the Phœnicians and Egyptians, but that all was Pelaſgian after their incurſions. The Pelaſgians, Canaanites, Phœnicians, Magogian Scythians, and ſome who had dwelt in Egypt, formed this mixed body, called Pelaſgi, headed by Cadmus. They are diſtinguiſhed in the ſacred writings by the name of Cadmonites. Canaan contained eleven ſundry people, at leaſt 2200 years before Chriſt, (See Geneſ x. v. 16, 17, 18.) and therefore Willet in his Hexapla, obſerves, though the Canaanites did conſiſt of ſo many

ſundry

y people, they certainly ſpoke all but one lan-
e;—and he adds, " the Magogians were not the
tors of the Goths or Germans, but were Scythians."
ıe Jewiſh writers always eſteemed the Etruſcans
'elaſgians as a mixt people. *Rabbini communi*
ſu Etruriam מֶשֶׁךְ (meſk) *appellant* (De antiq.
iæ. Anonym.) *Meſk* in Hebrew, and *meaſc* in
implies a mixt people; this confirms the Doctor's
on of the junction of the Pelaſgians, Phœnicians
Egyptians, but he brings the Magogians there too

ıe Magogian-Scythians were early blended with
Canaanites, and there loſt all diſtinction of name;
they preſerved it in their route to Tartary and
a; it was this mixed body that deſcended to
a, Africa, Spain, Britain and Ireland, (and even
ıul and Germany, till driven away by the Gomer-
forming a language as different from that of
ıer, as Italian is from French.

hat Cadmus was the leader of this mixed body,
ry probable; for if we recollect, that Joſhua was
red to write the words of the Law, upon large
:s on Mount Ebal, as ſoon as he had paſſed over
an, which he accordingly did, (Deut. 23, 7. Joſh.
).) *literary writing*, muſt from thence be tolerably
known to the Canaanites, or Phœnicians, amongſt
n the Magogian-Scythians had ſettled.

ence it was that Cadmus, who was a Canaanite, or
erodotus aſſerts, a Tyrian, (which is the ſame thing)
ıt alſo learn the art of literary writing, ſince it
not till ſome years after the paſſage over Jordan
Joſhua was able to diſpoſſeſs the Canaanites, and
: them out of the land by a total overthrow of
their

their forces *at the waters of Merom, where the Lord delivered them into the hand of Iſrael, who ſmote them and chaſed them unto great Sidon.* (Joſh. 11, 7, 8.) From which place, or from Tyre, it probably was that Cadmus with the reſt of his defeated companions, took ſhipping and fled into Greece, and carried with them the art of literary writing. And hence it is, that the Phœnicians are ſaid by Lucan to have been the inventors of literary writing.

Phœnices primi, famæ ſi credimus, auſi
Manſuram rudibus vocem ſignare figuris.
Luc. l. 3.

But Phœnices was a name given to this mixt body by the Greeks; the ſacred writers knew no ſuch people; they denominated them all Canaanites, and as I have ſhewn before Canaan did conſiſt of eleven different families or nations. Cadmus may therefore have been a Magogian-Scythian, and ſtill very properly be called a Canaanite, or Phœnician. I am inclined to think Cadmus was a Scythian, becauſe his name is truly Pelaſgian-Iriſh, ſignifying head, firſt, chief, lord, ſee Kead or Cead, firſt; Cad holy; Keadmus or Ceadmus, firſt of all, imprimis, in all the Iriſh dictionaries. In Hebrew it implies an *Orientaliſt*, but that could not have been a diſtinct name in the Eaſt.

For that the Cadmonites were one of theſe colonies which were diſpoſſeſſed of their habitations by Joſhua, is plain from hence, becauſe they are particularly ſpecified in the promiſe made by God to Abraham, when he made a covenant with him to give him the land of Canaan for a poſſeſſion, ſaying, *Unto thy ſeed have I given this land, from the river of Egypt to the great river, the river Euphrates. The Kenites, and the Kenezzites, and*

and the CADMONITES, *and the Hittites.* (Gen. 15, 18, and 19.

Diodorus accordingly ſays, that Cadmus, who was the head of this tribe, brought the art of literary writing from Phœnicia into Greece; wherefore thoſe letters, ſays he, are called Phœnician. Juſt as the Iriſh ſay that Phœnius, the Scythian leader, who was a Fear-Saidh or Sidonian man, taught letters to their anceſtors in Paleſtine. And in another place Diodorus ſays, that Cadmus came to Rhodes, and brought with him the Phœnician letters: where was found an ancient vaſe with this inſcription, "*that* RHODES *was* "*about to be deſtroyed by Serpents:*" that is, by the Hevites, who were his countrymen, and accompanied Cadmus from Phœnicia into Greece; the word *Heva* in Hebrew ſignifying a *Serpent.* This circumſtance is alſo related in the Iriſh hiſtory of Gadelas. But, if we conſider the whole ſtory of Cadmus, (as related by the Grecian hiſtorians,) whoſe wife's name is ſaid to be Hermione, and that he raiſed ſoldiers by ſowing of *Serpent's* teeth, it will add a ſtrong confirmation to this opinion, that Cadmus was one of thoſe Phœnicians, who were driven out of Canaan by Joſhua, when he purſued them to great Sidon. For when Joſhua numbered the hoſts which came out againſt him to battle in the land of Canaan, he reckons up amongſt them the *Hevite under Hermon.* And now let us but ſuppoſe that Cadmus, the head of the Cadmonites, was married to the daughter of his unfortunate neighbour and ally the king of *Hermon*, whoſe ſubjects were called Hevites, and who being driven from their country by Joſhua, were forced to fly into Greece, and there is an eaſy ſolution of this mythological ſtory of the Grecian Cadmus

Cadmus. For as the denomination, or name, which was given to the daughter of the king of Hermon, might probably be Hermione, and as the word Hevite, which was the appellation of the ſubjects of the king of Hermon, denotes in Hebrew, *one ſprung from a Serpent*; ſo the Grecians made uſe of the double ſignification of this word to graft upon it their fable of Cadmus, (the huſband of Hermoine) having raiſed ſoldiers by ſowing of ſerpents teeth. See origin of hieroglyphics and mythology (p. 71.) by the late biſhop of Clogher, to whoſe writings I am indebted for this obſervation.

To this let us add, the obſervations of the authors of the univerſal hiſtory. "We come now to Magog, the ſecond ſon of Japhet, with regard to whoſe ſettlement, the learned have many different and confuſed notions. Joſephus, Jerom, and moſt of the fathers, held them to be Scythians about mount Caucaſus, which name Bochart ſuppoſes was made by the Greeks out of Gog-haſon, ſignifying Gog's-fort in Chaldee, of which he imagines the language of the Colchi and Armenians to have been a dialect. But perhaps it is rather a wrong pronunciation of Cuh-Kaf, which in Perſian ſignifies the mountain of Kaf, as the Arabs call it *. That this plantation adjoined upon thoſe of Meſhech and Tubal, appears from Ezekiel's making *Gog*, king of *Magog*, to reign over the other two. The Arabs, who have borrowed the beſt part of their religion from the Jews, are acquainted with *Gog* and *Magog*, whom they call *Yajuj* and *Majuj*, and make

* We ſhall hereafter find *Cuh-Kais* in Perſian and Iriſh, is the mountain of Iron oar, for which *Caucaſas* was remarkable. Pococke tells us that *Kaf* was a fabulous mountain of the Arabs. (See Notæ in Carmen Tograi, p. 71.)

them

not inhabitants of the mountain *Kaf* or *Caucaſus*, removed them at a great diſtance, to the farther of Tartary, towards the north or north-eaſt. D'Herbelot) *. We are inclined to think the s above mentioned between the *Euxine and Caſpian* are moſt likelely to be thoſe in which Magog ed. However, we can by no means omit this ſion of taking notice of an error, into which many ie modern writers have fallen, who place Magog yria. Bochart's great judgment would not ſuffer wholly to come into it: however, he ſuppoſes gog himſelf gave his name to a town there. Wells more cautiouſly ſuggeſts, that the name long after taken from the Scythians, when they le an excurſion into Syria, and took the city, as ıſan in Judea was alſo called after them Scytho- s. But, Mr. Shuckford fixes Magog himſelf e, with Gomer, Tubal, Togarmah and Meſhech ut him. What gave riſe to this opinion is a paſ- : in Pliny, where he obſerves that Bambyce, other- : Hierapolis, is by the Syrians called Magog; but proves to be a palpable miſtake of the tranſcriber, o has written Magog inſtead of Mabog, as has n obſerved by Dr. Hyde, who wonders nobody l corrected that error in Pliny."

New lights have been thrown on the hiſtory of yria ſince theſe authors compiled the univerſal hiſ- y: we muſt therefore inſiſt on the Magogian Scy- ns having been early maſters of that country.

This is confirmed by my collation of the Magonian-Iriſh the Kalmuc-Mogul, Tartar, Chineſe and Japoneſe langua— there cannot be a ſurer guide of the Magogian colonies, y where to be diſtinguiſhed from thoſe of Gomer.

Des eſpèces de Scythes errants, ſortis du mont Caucaſe, commencent à ſe rèpandre dans les plaines de l'Aſſyrie. (Ordre des Evenemens de l'Hiſtoire d'Aſſyria dont on ne peut fixer la Chronologie. Paris 1780, written by the learned Gibelin.)

We are obliged now, ſays the author of the Univerſal Hiſtory, to ſay ſomething with reference to the deſcendants of Joktan; who, if they were not concerned in the *firſt diſperſion*, ſeem to have begun their migration in Peleg's life-time; with regard to which patriarch, we ſhall only obſerve here, that it is not probable the Pelaſgians of Greece and Italy derive their original from him, as ſome imagine (See Cumberl. on Sanchon.) but it rather appears from ſcripture, that both he and his poſterity remained in Chaldæa, within the lot of their great anceſtor Arphaxed, till Terah the father of Abraham left Ur of the Chaldees, to remove into the land of Canaan." We find then, that this land of Canaan was the receptacle of every nation of the eaſt; and though theſe authors will not allow the Pelaſgians of Greece to have migrated in the life-time of Peleg, they ſtill confirm my conjecture, that the mixed body which did migrate at that period, were properly called *Meſk*, or mixed people, and that they denominated themſelves *Pleaſgi & Phaon-pleaſgi*, which in Iriſh ſignifies heroes, conquerors.

If we trace the hiſtories of the Phœnicians and Chaldæans to their origin, in the moſt ancient authors, there appears great reaſon to believe they were a mixed people of Scythians, Canaanites and Pelaſgians. The authors of the Univerſal Hiſtory, tell us, that it is not determined, whence Phœnice or Phœnicia borrowed

borrowed its name. Some deriving it from one Phœnix (probably the Iriſh Phænius) others from the Greek Phænix, ſignifying a palm or date, as if that tree remarkably abounded there. Bochart obſerves that Phœnicia was known to the Jews by the name of the land of Canaan, a name he would derive from Canaan, and that the Phœnicians aſhamed of their anceſtor, took other names on themſelves, but Canaan contained eleven different heads of houſes or nations: this appellation could not affect them all. Phœnicia was certainly known by the name of *Chna*, and as Bochart obſerves the Hebrew *Chananæi* implies merchants; ſo we muſt obſerve does the Iriſh *chanaidhe*, and this word is commonly uſed at this day to ſignify traffick. *Ceanaim*, to buy or ſell. *Ceanai-naoith*, marine merchants, traders by ſea, but *Ceann* or *Kann*, is a head, chief, lord. *Cann-oine*, great prophets or diviners; ſo alſo in the Iriſh language, *Painidh* or *Phaini*, is ſtrong, valiant, and *aice*, is a tribe or people. *Acadh*, *aca*, a country or region, and theſe compounded form *Phainaice* and *Phanaca*. Hence *Pheinne*, *Phanaidhe*, *Fianne* and *Feinne*, is the name given in the ancient writings, to the Iriſh troops. *Phaon* or *Faon*, is a conqueror. *Faonbhach*, a conquered people. *Fine-gal*, a hero. *Fuanadh*, a refiner of metals. *Pannaice*, marching, ſojourning. *Banaigham* or *Panaicam*, to lay waſte a country. *Buin-aire*, *puinire*, a foot ſoldier. *Pont*, proud, auſtere. *Banachadh*, *phanacha*, pillaging, plundering. *Ban*, *pan*, light, the ſun; hence *Phan*, a king; whence *Faunus* rex Etruriæ circiter CL (Euſebius) and Dion. Halicarn. ſays, contigit eo tempore quo venit Evander, eſſe regem *aborige-*

nem Faunum, pronepotem (ut aiunt) Martis, quem ut genium quendam ſive indigetem, & ſacrificiis atque carminibus colunt Romani. (Pronepos autem ad proavum refertur, quoniam relativa ſunt.)

But the ſtrongeſt argument to prove the Pelaſgi and Phœnices were of the ſame origin, is drawn from the Iriſh word *Phaoin-bleagan* or *Faoin-bleaſgan*, or *pleaſgan*, which in my ancient gloſſary is explained by *Kannſacht* or *Ceannſacht*, i. e. conqueſt. In this compound it appears, that *pleag* and *pleaſg* and *Ceannſacht* all imply heroes, conquerors, and comprehends all the derivation given to the Pelaſgi, by the authors of the Univerſal Hiſtory.

And that the Phœnicians were Scythians, or allied with the Scythopolians of Bethſan, I think is extremely probable, from the author of the Book of Maccabees, book 1, ch. 11, v. 39. Moreover there was one Tryphon (τρύφων that is, *Tar-upb-ain*, the great ſorcerer) that had been of Alexander's part before, who ſeeing that all the hoſt murmured againſt Demetrius, &c. &c. Ch. 12, v. 39. Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown on his own head; howbeit he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him, wherefore he ſought a way to take Jonathan, that he might kill him. So he removed and came to Bethſan, (i. e. Scythopolis.) Then Jonathan went out to meet him, with forty thouſand men, choſen for the battle, and came to Bethſan. Ch. 13. v. 31. Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him; and he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity

calamity upon the land. Ch. 15. v. 11. wherefore (Tryphon) being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide. v. 13. Then encamped Antiochus againſt Dora having with him 120,000 men and 8,000 horſemen, v. 37. In the mean time fled Tryphon by ſhip unto Orthoſias, v. 39. —but as for the king himſelf, he purſued Tryphon.

It is evident by this hiſtory that the Scythians did at this time poſſeſs all that country from Scythopolis or Bethſan, to Dor on the coaſt of the Mediterranean, near to Tyre, and by the retreat of Tryphon to Orthoſias, one of the moſt conſiderable cities of Phœnicia north of Tripolis on the coaſt of the Mediterranean, it is clear, that the Scythopolians and Phœnicians, were one and the ſame people.

This Tryphon ſome authors ſuppoſe to have been Diodotus, born in Apamea in Syria, whom Joſephus ſays was killed in that city in the third year of the captivity of Demetrius.

By this account of Macabeus, we ſee the Scythopolians took exactly the ſame route, as the Cadmonites in the time of Joſhua, and the laſt retreat of all theſe people, was to Tyre aud Sidon and from thence to Greece.

I might here fill twenty pages at leaſt from various authors, to prove that the Pelaſgi were of Phœnician or Hebrew original. Squire in his enquiry into the origin of the Greek language, concludes thus, "Upon the whole therefore, whether we conſult the "hiſtory of the Pelaſgi themſelves, or thoſe few authentic remains of their language ſtill preſerved in "the ſcattered monuments of antiquity; or whether, "in the laſt place, we examine the language ſpo-

"ken

Punica died at this day in Malta, with a plain the Etruſcan. *Ovvero nuovi docum*
poſſono ſervire di lume all' Antica lingua Etr
this author's ſmall dictionary of *Punica Ma*
ſhewn a perfect correſpondence with th
Iriſh, in a pamphlet containing alſo a col
Punic ſpeech in Plautus collated with t
guage: this pamphlet has been re-print
volume of this Collectanea. To re
Parſons.

Thucyd. ſays, that the Pelaſgians were
people, ſpread far and near before the a
the ſon of Deucalion, and Strabo ſays
Theſſaly was firſt called Palaſgia ſays *Steph*
Scholion Apollon, that the Pelaſgians were
nation, who inhabited Theſſaly and Ar
chius ſays, the Pelaſgians are Theſſalians
places this people in Theſſaly *."

" The teſtimonies are innumerable th
the univerſality and antiquity of the ancien
not only in Greece, but in every country
as well iſlands as on the continent: that

* Achaia Graeia magis quam Ptolemaeus III

ins were inhabitants in Greece, from the very beginning and the people which were called the Biſaltes, Creſtones, Edones, and particularly the Pelaſgians, were counted Tyrrhenians, ſome of whom dwelt in the iſle of Lemnos, and in the territory of Athens; and as the three firſt of theſe were Thracians, the Pelaſgians, who were forced away by the Phœnicians from the maritime places, retired to them as to their own friends and relations *."

" But the Pelaſgians returned in ſome time, and regained a part of their ancient country, ſettling themſelves in Peliponeſus, according to Herodotus, and were then called Dorians, and the moſt famous of the Lacedemonians, whom Pezron mentions as Celts. Strabo ſays that a great part of Greece, eſpecially Macedonia and Theſſaly, was inhabited by the Barbari, particularly Thracians, Illyrians and Epirotians; and Herodotus ſays, that the Macedonians were refuſed admittance in the Olympic games, becauſe they were of the Barbari." Gomer & Magog non ſunt idem populus: Veteribus Magog ſunt Scythæ

* The Pelaſgians were not forced away by the Phœnicians, but united with them; they were originally Scythians and ſo I believe were the Phœnicians. We have the teſtimony of Beroſius that the Scythians were very early diſtinguiſhed for a lettered people. We have in another place ſhewn, from the old Teſtament, that Nomades did not imply, as the Greeks would have it, Wanderers, Paſtors, &c. for Macabeus mentions them as fighting men. So alſo does Xenophon. Ἱππεῖς καὶ νομεῖς; (νομέας paſtores,) tametſi Xenophon dixerit τοὺς νομεῖς. Ne mireris ſi homo bellis aſſuetus, nec urbanus, aliquem e patriis vocibus adulterat: ideo non eſt quod quis illum Atticæ linguæ judicem ſumat.

Photii Bibl. Edit. Steph. p. 1590.

& Gomer

except we admit the change of Vau int
letters in Hebrew are ſcarcely to be diſtin
call him *Rodanim*, as the ſeptuagint ha
order to ſettle him in the iſland of Rhodes
haps is not a worſe ſhift than to extract
Doris and the *Dorians* in *Peloponeſus* from

Epirus was firſt peopled by Dodanim, ſ
ſon of Japhet, at leaſt by ſome of his
Joſephus informs us. Euſebius ſays th
firſt ſettled in the iſland of Rhodes, and
his deſcendants paſſed over to the contine
their abode in Epirus, where they built a
it *Dodona*, from their progenitor *Dod*
opinion of Euſebius be true, the Dodo
originally Greeks, and not Barbarians as
antient have ſtiled them. However, i
time ſeveral barbarous nations ſettled an
and hence they are ſaid by Strabo to have
miſcuouſly the language of the Greeks
ans. The various nations we find ment
moſt ancient writers, as inhabiting Epi
they became one people, under the comi
Epirots, are the Selli, Chaones, Moloſſi, I
raymi Oreſti Dryopes Hellopes C

When the Greeks became a nation of ſome pow-
though they firſt were but inconſiderable (which
be ſeen in Herodotus) they always were ſo ex-
ıely partial to themſelves, that they took every
in their power to diſtinguiſh themſelves as a ſupe-
people, and to diſgrace the neighbouring nations,
were all Pelaſgians, though under different de-
ıinations. This appears ſtrongly in Homer's ca-
gue of the allies of the Trojans, who were all
ıſgians of ſeveral denominations. Theſe were
danians, Theſſalians, Thracians, Peonians,
hlagonians, Eneſians, Myſians, Phrygians,
onians, Carians, &c. and fought for the Tro-
s, their ancient relations and fellow Pelaſgians;
l their enemies were the new inhabitants of Greece,
ıixed people, who made war with them, not more
account of the rape of Helen, than to get poſſeſſion
the territories of Troy (which was ſo well ſituated
commanding the paſſage from Europe into Aſia,
d claiming the dominion of the ſea) and to confine
e Trojan ſhips in the Pontus Euxinus."

"Theſe notices, from ſo many ancient authors of
eat credit with the learned, would perſuade us,
at the Greek tongue is a mixture of Pelaſgian,
œnician and Egyptian languages: but if theſe were
t ſufficient for our purpoſe, we do not want many
ers, as powerful anecdotes, to prove it in the ſe-
el. However, we are joined in this opinion by
loutier, an author of note and reſpect, who, in
firſt volume, p. 80, rejoices that the learned
urmont, the elder, a man well qualified for judg-
g of matters of this kind, is of the ſame opinion,
om whom he quotes the following paſſage, ſpeaking
of

of a Greek lexicon compoſed by him, "I ſeek, ſays "he, the origin of the Greek tongue in this work "that is, the Greek words, which are truly primi- "tive, by which I reduce this language to *leſs* than "300 words, ſome of which are of Thrace and other "neighbouring people, and others of the Phœnicians, "or, in general, of oriental tongues; all by an eaſy "derivation, and to be underſtood by the whole "world *.

Now, in order to prove that Homer could not be a ſtranger to the Pelaſgian tongue, let us pay due attention to that prince of authors upon ancient matters, Diodorus Siculus. "I will clearly declare, "(ſays he,) all that the Libyan and Greek writers "have delivered concerning him, particularly one "Dionyſius, the author of a very ancient hiſtory, "who has treated of the tranſactions of that perſonage, "as well as of the Amazons, Argonauts, wars of "Troy, with various other things, and alſo of all "that the ancient poets and hiſtorians delivered con- "cerning them: he writes, that Linus was the firſt "inventor of muſic in Greece: that Cadmus invented "the Greek tongue, having brought thither letters "from Phœnicia, which were therefore in general

* It is ſurprizing the Doctor ſhould have overlooked Duckel, who compoſed a *Lexicon Græco-Celtico*, quo Græcæ et Germanicæ linguæ ſimulque matris Scythicæ, vel Celticæ ejuſque filiarum, tum & plurimarum aliarum linguarum convenientia oſtenditur. A ſpecimen of this learned work may be ſeen in the Symbolæ Literariæ, pars I. Bremæ 1745, which contains 153 Greek words between B and ΒΑΦΗ of Pelaſgian, Magogian Scythian, or Phœnician original; for there is great probability theſe dialects, were one and the ſame, for the reaſons quoted from the ſacred writings.

"called

illed Phœnician letters, that he gave *names* to any things; but, becauſe the Pelaſgians uſed em firſt, they were called Pelaſgian letters." inus, therefore had deſcribed the acts of that firſt acchus (Dionyſius) in Pelaſgian letters, and left ther fables behind him: Orpheus uſed the ſame tters, as did alſo Pronapides, HOMER'S *MASTER*, moſt ingenious phyſician. Moreover, Thymætes, randſon of Laomedon, who was cotemporary ith Orpheus, having travelled through many arts of the world, came to the moſt weſtern parts f Libya, as far as the ocean, even to Nyſa; and inding that this Bacchus was brought up in that ity by the ancient inhabitants, and informing himelf of all the tranſactions of the Nyſeans, he comoſed his poem, which is called Phrygia, in the *ncient* language, and with the *old* letters."

From this paſſage, the reader will certainly ſuppoſe, leaſt, that Homer muſt have been verſed in the laſgian tongue and letters, ſince his maſter uſed m. It is confeſſed too, that Linus and Orpheus d the ſame, as well as Thymætes; and, if mer ſtudied under a maſter uſing the Pelaſgian ters and language, he knew no other himſelf, and t his works were alſo compoſed in the ſame; for e of the famous men, now mentioned, are ſaid, Diodorus, to have uſed any others; nor do I be- e any others were in uſe among the moſt ancient ts, muſicians, &c.

We muſt once more interrupt the Doctor, for the our of his country. Diodorus ſays, that " (Linus) omnium primus Græcorum Rhythmos & lodiam invenerit. In Iriſh *Laoi & Laoin* is rhyme.

a man and *uas* noble, well born; *Duine-uas* literally a head-man: hence *duine-uaſal* the name of a gentleman, Sir, &c. Arab. *a* noble family. *Aſil* root, archtype, prototy nour, &c. ΔΙΟΝΥΣΙΑ were ſolemnities in h Bacchus, ſome times called ὄργια, whic though ſometimes applied to the myſteries gods, does more probably belong to thoſe of At theſe Orgia the Greeks ran about the Athens, deſerts and other places, waggi heads, and filling the air with hideous n yelling, crying aloud Εὐοῖ Βάκχε Ἰὼ Βάκχε. *Orgha* and *Orghaon* is a poetical lamentatio *Caon* in the concluſion.) *Becc dechne Oſaigh* i. e. *Becc* was the laſt *Oſaigh* or ſorcerer of the File or orators, or hymn-compoſers. Ollom, &c.) *Airgea* is an an action don reſpect or regard, and *bac* is a breach, a v tack, *bach* drunkenneſs, *baccaire* a drunkar *trach* the name of an Iriſh druid, ſaid to ha vered to the monarch, from an eclipſe of the paſſion of our Saviour, the very time it h

Gorius in his muſeum Etruſcum has the following paſſage relating to Homer. "Jam ex adlatis a me in hoc muſeo Etruſco, illuſtribus monumentis, ſatis conſtare arbitor, Tuſcos perſpectam habuiſſe Trajani belli hiſtoriam. Et facile crediderim, Homerum, qui teſte Strabone, ut mox ſuo loco oſtendam, Etruriam peragravit, perluſtravitque multa, que narrat in Iliade & in Odyſſea, ab Etruſcis didiciſſe. S. Bochartus, vir cum paucis comparandus, l. 1. c. 33. Geogr. ſacræ, adfirmat Homerum Italicas fabulas, quaſcumque habet, non aliunde didiciſſe quam ex relatione Phœnicum, quorum nonnulli naufragum Ulyſſem circa Charybdim nave ſua exceptum, in Cretam deduxiſſe leguntur.—Sed quum alia multa præter fabulas, nobis offerant edita Tuſcanica monumenta, quæ Iliade & Odyſſeam exornant; haud negandum cenſeo, ex fide etiam Etruſcorum, multa Homerum in ſuis carminibus inſeruiſſe.

It is worthy of obſervation, that the ſiege of Troy has been written in Iriſh in a very ancient dialect, and is eſteemed by the Iriſh bards, as the greateſt performance of their Pelaſgian or Magogian anceſtors.

We now return to Dr. Parſons.

It is not improbable, alſo, that Homer's works never reached Greece, till Lycurgus, in his return from Aſia, whither he went from Crete, collected and brought them with him. Sir Iſaac Newton in his ſhort chronology, ſays, Troy was taken 904 years before CHRIST; but it is thought to be about 46 years earlier, and by ſome much longer; he alſo ſays, Lycurgus brought them out of Aſia 710 years before CHRIST, which was 246 years after its deſtruction.

" and wrote the laws
" victor in the Pythic
By which it may be ſu
never ſeen Homer's w
them into Greece, and
tate them himſelf; a
tranſlation, or perhaps

* Signor Carlo Denina
lettres in the univerſity of
revolutions of literature, nc
tions on the literature c
origin of literature is ſo
conſider and revere HOM
that divine poet borrowed
extraordinary it is, that
ages, there was no poet in
ſecond; and it is amazing, t
in which, beſides eſtabliſhir
ſeeds of univerſal knowledg
time ſhould elapſe before a
produced worthy of the li
nothing appeared for above
that *deſerved* the notice of p
Solon began to render Ath

"From this diſcovery of Diodorus concerning
mer's maſter, it is eaſy to ſee his reaſon for beſtow-
great applauſe upon the Pelaſgians. He ſaw his
ſter Pronopides, teaching him knowledge, proba-
in their language and letters, and his love of
rning inſpired him with an high veneration for a
ple, of whom he was *one*, and through whom the
ſt ſublime literature was conveyed to him, whoſe
e was ſo exquiſite, and the enjoyment of his re-
d knowledge ſo great, that he was tranſported to
preſs his gratitude to his glorious predeceſſors, in
work which immortalized himſelf."

"There is another argument, and not a trivial one,
ch induces me to think, that, if theſe old authors,
ntioned by Diodorus uſed the Pelaſgian letters,
y muſt have wrote in the language of the Pelaſ-
ns only; and that is, that as they had but 17
ers, which were always ſufficient, in every caſe,
their own language, they can hardly be ſaid to have
ote in Greek, which cannot be expreſſed without
itional letters, to the amount of 24; and it is
in, that 7 more were added to the 17 primary let-
s, as the alterations in the Pelaſgi were going on;
new powers were wanting, to expreſs the mutila-
s and additions that gradually were introduced in-
the old language, which, at length, grew into a
one. Diodorus very punctually diſtinguiſhes
ween the old and the new, where he mentions
poem Phrygia of the Pelaſgian poet Thymætes
Dionyſius."

Now, if theſe ſecondary letters be omitted in the
eek alphabet, the remaining 17 are the letters of
the

the Magogian, now the Iriſh or Scotiſh lang
which remain invariable at this day.

I cannot here omit one very ſtrong circumſtar
the Doctor's favour, concerning the alphabet.

There is not a language in the weſtern part
globe, the Iriſh excepted, wherein F when pr
(or printed with an hiatus, thus fh) loſes its four
it did with the Pelaſgian Greeks. Dion. Halica
the only author I have met with, that explain
digamma. I ſhall give the Latin tranſlation of Fr
Sylb.—" itaque cum Pelaſgis fædus feriunt, &
tem agrorum ſuorum eis aſſignant circa ſacrum l
quorum pleraque erant paluſtria, dicta nunc
linguæ more *Velia* (i. e. οὐελια.). Solebant enim
Græci nominibus a vocali incipientibus præ
ſyllabam ου ſcriptam uno charactere, is erat
Γ duplici (γαμμα διπλοῦς) ad rectam lineam duab
liquis additis, ut, Ϝιλιπη, Ϝάγαξ, Ϝοῖκος, Ϝαυίς, &
ta ſimilia.

Now the Iriſh ḟ or F pointed, reads lik
Greek ου, for example, ḟ ios or fhios is pro
ced *ου-is*; but if F is to be reſtored to the fou
V, then bh or ḃ is affixed; as *filim*, to be,
its inflexions is written *bhfhuilim*; ex. gr. *bhf*
(will ſhe) he is. But the moſt extraordinary ci
ſtance is, that the contracted Iriſh character f
particle *fa* is the ſame as that uſed by the a
Greeks for ου. (ſee plate 2d, fig. 2.) except a
perpendicular ſtroke over the top, which pr
was lengthened and became the Greek Φ p
which time, perhaps was laid aſide the Greek F
which we find after E in the 8th table of L

Bu

rnard, entitled alphabetum Græcum Cadmi, ſive
nicum, ante Chr. 1500, averſis literis Phœnicum,
nummis Siculis (Æginenſibus) Bœotis, Atticis,
iſque. I have added another Iriſh contracted cha-
ter after *Fa*, which ſtands for *Con*, as I find it in
ncient MSS under my eye. *Con*, ſignifies ſenſe,
on; *fa*, is a prepoſite article, implying *in*, *upon*,
under, whence *facon*, ſometimes written *facain*,
ifies motive, cauſe, the reaſon why: it is ſo uſed
e paſſage before me, *facon rug an fear*, *con-dibar-*
dilin; that is, "the reaſon or motive, that a
an beſtows this gratuity called *dilin*." I have ne-
met with this character in the middle of a word.
find it uſed before a conſonant, and if I miſtake
the Greeks did the ſame, though the Greek au-
r here quoted, ſays, it was only uſed before a
el.

Walſingham in his Hypodigma aſſerts, that,
gyptiis in Mari Rubro ſubmerſis, illi qui ſuperfue-
t expulerunt a ſe quendam nobilem Scythicum, qui
ebat apud eos, ne dominium ſuper eos invaderet;
ulſus ille cum familia, pervenit ad Hiſpaniam,
et habitavit annis multis, et progenies ipſius fa-
æ multæ multiplicata eſt nimis; & inde venerunt
HIBERNIAM."

That the Saxons had their letters and learning from
nd is well atteſted by good authority. Camden
, the Saxons in that age, flocked hither, as to
great mart of learning; and this is the reaſon,
we find this ſo often in our writers; *ſuch a one*
ſent over to IRELAND to be educated. And this

was ſo full of pious
&c. Now, he rela
king of the Northun
landed in Ireland an
way with fire and ſwo
to all learning and reli
rians of *that very time*,
landed in Eaſtmeath,
few days, till the force
lected; and that he an
board his ſhips, with a
attempt it afterwards
Ireland continued to b
Sanctorum, many centu
Inſula Sacra was a ve
land, as appears from
ed in the joint reigns
about the year 379, an
has theſe words, INSU
ere priſci; eamque late
By *priſci* he muſt mean
And with regard to
he profeſſes that he hin

Hæc nos ab imis Punicorum annalibus,
Prolato longo tempore edidimus tibi.

Theſe things of old on weſtern ſea
Himilco ſays, he tried and ſaw;
From hidden Punic annals, we
Relate, what we from thence did draw.

Mr. Ledwich a worthy member of our *triumvirate ſociety of Hibernian Antiquaries**, in his letter to gover-Pownal on the Ship-Temple worſhip, in Ireland, has obſerved (p. 434. No. 11.) "that an identity of lan-"guage carried ſo impoſing an appearance, as at one "time to make me ſay, that the *Fomoraigh Afraic*, or "African pirates ſo often mentioned in the antient "hiſtory of Ireland, were no other than the Phœnici-"ans and Carthaginians: but, that I muſt have con-

* Conſiſting at preſent of the Rev. Mr. Ledwich, vicar of Aghaboe in the Queen's County; Mr. Beauford, an ingenious private tutor of the ſame county; and the author of this number of the Collectanea. This ſociety was once compoſed of the moſt reſpectable men in Ireland, for learning and fortune; it continued but two years, and in the third, it was diſcovered, that three *Guineas* per *annum*, was too great a ſubſcription for gentlemen to beſtow on reſearches into Iriſh antiquities. The *Amanuenſis* continues to be paid by the author a ſalary of twenty guineas per annum, which he or ſome other ſhall enjoy, till he has finiſhed the antiquities of Ireland. From the above members, muſt be excepted, the right hon. W. B. Conyngham, who in the midſt of the real patriotic ſchemes, this gentleman ſteadily purſues for the good of his country, with equal ſteadineſs follows the elucidation of the antiquities of it. He has employed three eminent draughtſmen to take plans and views of whatever is remarkable in Ireland; a ſet are now engraving by the celebrated Sandby, which will ſoon convince the Antiquaries of Europe, that Ireland produces a rich mine in that line of ſtudy, as yet unexplored, and worthy of their attention.

" ſidered better of this matter, and been convinced, " that the Iriſh traditions were not defenſible on the " ground I had choſen, as I have omitted in the ſe- " cond edition of my grammar, the preceding quo- " tation in the firſt." Never was the worthy member more miſtaken: it is the line I have followed in all my reſearches ſince that publication; ſurely, our worthy member does not read all the labours of our learned ſociety that are offered to the public, or he might have ſeen, that in the tenth number I was obliged to have recourſe to the Oriental languages for the terms of the law, the ſtate and the church, that occurred in that publication, for want of ſufficient gloſſaries in the Iriſh language. The learned gentleman will call them African pirates, though I ſhewed the word *Fomorigh* implied marine chiefs, princes, &c. The proper word for a pirate is *Foghluidhe fairge* a ſea robber; the word pirate was not intended in that place, by the Iriſh hiſtorians, but was foiſted in by O'Connor, the vile tranſlator and interpolator of Keating's hiſtory *. When the ancient Iriſh fitted out

* The ancient Iriſh Seanchas ſay, that Gan, Geanan, Conuing and Faovar, were African generals who drove the Nemedians out of Ireland. That they firſt ſettled at Toirinis, which was called *Tor Conuing* or the tower of *Conuing*, from the tower he built there: this is the firſt round tower mentioned in Iriſh hiſtory. That on their firſt landing, finding themſelves too weak to cope with the Iriſh, More returned to Africa and ſtrengthened himſelf with ſixty ſail of ſhips, and a numerous army on board, and landed again at Tor Conuing. Now in Iriſh *Conuing* implies a foreign language. See the concluſion of the Preface. An army of Carthaginians on board ſixty ſail of ſhips, was not an army of pirates, as our worthy member will have it, and we ſhall

: a marine expedition, the commander was named
muir or *Arg* from *Aire* a chief and *go* the ſea. *Naoi*
ı ſhip plur. *Naoith*; hence *Naoithoir* ſailors, *Argnaoi-*
r royal ſailors on an expedition; but *Argnaothoir* is
w corrupted to *Argnoir* and implies a pirate or plun-
er, and *Argnaim* to rob or plunder; which was
ginally written *Aghnoir*, from *agh* a conflict; thus
the Arabic *Agharet*, laying waſte an enemies coun-
, in Perſic *Arghand*, bold, warlike, intrepid.—
ieſe references to the oriental tongues are certainly
edleſs, ſince our worthy member has diſcovered
m Ralph the hiſtorian, that *the language, manners,*
d cuſtoms of the ancient Britains, and of the Phœnicians
re exactly the ſame. (Letter to G. Pownal, p. 433.)
hus, the learned labours of Bochart, Vitringa, Rhe-
d, Selden, Leibnitz, &c. &c. may now be ſold for
ſte paper! Pity it is, ſo uſeful a diſcovery had not
en made when Dr. Davis was writing his Welſh
tionary: the doctor was a good orientaliſt, yet
uld not produce above 200 words that he thought
d an affinity with the Hebrew*, and in this liſt are

*ll hereafter ſhew that this iſland did produce much more
uable commodities than Great Britain at that period: it had
lead and gold. It was no Quixotiſm to conquer ſuch an
nd: but ſuppoſing it only had fur, was not the natu-
happy ſoil and ſcite of the iſland ſufficient to invite a conqueſt
a people parched up on the coaſt of Africa, who had reaſon
expect a good reception from their relations.

The Phœnicians, or mixed body of Canaanites, including
gogian Scythians, were in poſſeſſion of Britain as well as
land, till expelled by the Gomerian Celts, as Mr. Lhwyd has
erved; but our worthy Member and Ralph are wrong in cal-
g them Britains, meaning thereby the Cumerag or Gome-
n Welſh.

ſome

ſome, that reſemble the Otaheite dialect, as much as the Britiſh. Ex. gr.

WELSH.	LATIN.	HEBREW.	IRISH.
aros	manere	ſhera	ſioram
arwydd	ſignum	oth	athara, com'-[xhar
aſgen	noxa	nezek	nas, neaſg.
attuph	qd non germinat	ſopheach	miophas, (ſo-[phais quod germinat)§
bargen	contractus	macar (vendere)	racam † mar-[gam
beddrwd	ſepulchrum	keburah	cubhar, ka-[obhar
bwccled	clypeus	magen	mogan
celwydd	mendacium	candibutha	ceandibhir, (ceandachd veritas)
crevan	cranium	cadra	ceadros
cwymp	ruinæ	mappula	miadhmbal, [milleadh
cyſarwys	munus	arucha	rogha, ari-[oghnait
cyfrwy	ephippium	mercau	marc-ſadhall
cyntaf	primus	kadmai	Cadmus, Ca-[damus
cyſgod	umbra	ſacak	ſcath, ſcathac
&c.	&c.	&c.	&c.

To theſe I have added the Iriſh words, to convince our worthy member, that he and *Ralph* are quite right in their aſſertion, and that the Pelaſgian or Magogian Iriſh has not the leaſt reſemblance to the He-

§ And this is the meaning of the Hebrew *ſopheach*, ſee Holloway.

† The Hebrew *macar* read from right to left; this is not uncommon in the old Iriſh, occaſioned by their uſe of the *bouſtrophedon*, of which I have ſpoken in the grammar. We find the Etruſcans did the ſame.

brew

w: the Welſh words are not picked, but taken
eir alphabetical order.

hope the reader will not imagine that I mean to
ak with contempt of the Welſh language; on the
trary, I hold the old Welſh in the higheſt eſteem.
e Gomerian dialect was originally the ſame as the
gogian or Iriſh, and by the mixture of the Gome-
ıs with the Magogians in Britain, the firſt have
tainly retained ſome words of the Magogian dia-
t, now become obſelete in the latter. But the
merians by a ſeries of time, and by their long
rnies from the north of Aſia through Europe, to
itain, (not having mixt with the Aſſyrians, Phœni-
ns, &c. as the Magogians did,) had loſt much of
ir primitive language, and conſidering the many
olutions of Britain ſince the arrival of the Gome-
ns, it is wonderful that they have preſerved their
guage ſo well. It has undoubtedly ſuffered a great-
corruption in the laſt 500 years, than it had un-
gone before, as that learned Welſh antiquary, Mr.
wyd, has fully ſet forth, in his *Archæologia Britan-*
a. And when I ſpeak of the ancient Iriſh, I mean
include under that name, the Hibernians, the Erſe
Highlanders of Scotland, and the Manx of the Iſle
Man, together with the inhabitants of the Weſtern
ands of Scotland. They were originally Trifodi,
the ancient Iriſh poets ſtiled them, that is, three
ople of one ſtock, ſoil or origin: they were the
me colony of Magogian-Scythians, Phœnicians or
naanites, and Cadmonites, who came from Tyre and
don to Greece, Africa, Spain, Britain and Ireland.
ıd they poſſeſſed the two latter till driven from Britain
the Gomerian Celts from Gaul and Britain, and
now

now remain poſſeſſed of Ireland, Mann, and the Weſtern Iſlands and north of Scotland or Caledonia. It is of little moment to the learned world, if the Caledonians poſſeſſed their country, by the route of the main land, through Britain, as is very probable, or if they ſailed to it from the North of Ireland, or if ſome of the Iriſh took their route to Ireland from Caledonia. The two iſlands were their own, and poſſeſſed by them at the ſame time: the emigration from Britain, might have been by both channels, at different periods, in proportion as they loſt ground in Britain on the arrival of freſh bodies of Gomerian Celts from Gaul: and it is in vain to ſearch for this knowledge in ancient authors. Foreign men of letters will ſcarcely believe that a diſpute of this kind, ſhould make a breach between two people of the ſame original ſtock, ſpeaking at this day, the ſame language, and having the ſame manners and cuſtoms in common, and that this breach ſhould encreaſe in magnitude, in proportion as the world grows more enlighted.

It is evident that the Greeks knew little of Ireland or Caledonia, but as they had the accounts from ſailors; the old Pelaſgian writings being loſt. Diodorus Siculus who lived forty-five years before Chriſt, mentions Britains inhabiting the iſland called Iris (Eirinn) lib. 5. And Strabo who lived ſeventy years after him calls Ireland, Britiſh Ierna, (l. 1.) and his ancient abridger calls the Iriſh, the *Britains inhabiting Ierna.* Theſe authorities are ſufficient to ſhew that Britain and Ireland were comprehended by them, under one and the ſame people. Dion. Caſſius, who lived in the third century, knew leſs of the Caledonii;

donii; he ſays, "Cæterum Britannorum duo ſent "preſertim genera. Caledonii & Mæatæ, nam cæ- "terorum nomina ad hos ferè referuntur. Incolunt "Mæatæ juxta eum murum qui inſulam in duas "partes dividit. Caledonii poſt illos ſunt. Poſſidunt "utrique montes aſperrimos, & ſine aqua: itemque "campos deſertos, plenoſque paludibus: quodque "mænia non habent nec urbes, agros nullos colunt: "de præda & venatione, fructibuſque arborum vi- "vunt, nam piſces, quorum ibi maxima eſt, & in- "numerabilis copia, non guſtant. Degunt in tento- "riis nudi & ſine calceis: utuntur communibus ux- "oribus, liberoſque omnes alunt. (Epitom. Dioniſ. "Severi, 21.)

This account of the Caledonians is as far diſtant from truth, as that of all the modern Greek authors, who have made the Iriſh to be cannibals. Orpheus and Homer were much better acquainted with the ſituation of theſe iſlands, and the manners of the inhabitants. The claſſical ſcholar, whoſe learning does not extend beyond Greek, confines his knowledge of hiſtory to the modern authors, and from them draws a picture of the people; although the moſt impartial Greek writers have declared, that the Greeks received their fables, mythology and great part of their language from the Barbari, our modern writers will not be at the trouble of acquiring the language of thoſe *learned Barbarians*; yet that divine philoſopher Plato gives them this advice: "the "Greeks have borrowed many words from the Bar- "barians; therefore if any man would endeavour to "adjuſt the etymologies of thoſe words with the "Greek language, and not rather ſeek for them, in "that

" that to which they *originally belong*, he muſt needs be at a loſs."

When Beroſus the Chaldæan, who flouriſhed in the time of Ptolemy Philadelphus, declared from his peruſal of the Chaldæan and Scythian writings, that the *Scythians were a learned people, and the firſt in arts and ſciences after the flood*; he had no conception of theſe people being afterwards ſtiled *barbari* by the Greek and Roman writers: no more did Diodorus Siculus or Himerius think the Hyperboreans would have received the ſame character, when they were deſcribing Abaris the Hyperborean, and *Prieſt of Apollo*, as one of the wiſeſt men that ever had converſed with Pythagoras, of which hereafter.

May this addreſs to the Hibernians, Manx, and Caledonians, have the deſired effect, in uniting them in one ſociety for the recovery and illuſtration of their antiquities, and thereby open a new mine for the republic of letters.

Our worthy member next proceeds to an ironical joke, on *crucifixes* being diſcovered by captain Cooke amongſt ſome ſavage people, and the concluſions that may be drawn, by a fool, from ſuch a diſcovery; theſe obſervations do not merit a ſerious anſwer: a compliment was to be paid to governor Pownal, on his diſcovery of the Ship Temple in Ireland, and our worthy member was to eſtabliſh the fact; his readers muſt allow, he has done it in a very *maſterly* and *ſatisfactory* manner. But, a *blow* on *Etymology* we little expected from that quarter: it was unmanly in a man, who enjoys ſuch extraordinary abilities, as to be able, to explain the moſt remote antiquities of a very ancient people, without underſtanding a word

of

its language; it was unmanly, I ſay, in ſo learned an, to aim a blow on *Etymology*, at a weak mem- of the *ſociety*, who after dedicating many years to ſtudy of the Iriſh language, in order to explore antiquities of the country, finds himſelf ſuch a ce, as to be extremely unequal to the taſk, though comparing the language with the *oriental, all the tor- es of Etymology are applied to make them harmonize.* The ory of the antiquities of *Kilkenny*, by my very learned league, will ever bear record of his ſuperior abilities this art*: But, if our worthy member ſhould think proper

* It is a very common error, (ſays Lhwyd) to endeavour to ive the radical words of our weſtern European languages m the Latin or Greek, or indeed to derive conſtantly the mitive of any one language, from *any particular tongue.* hatever nations were of one common *origin* with the Greeks d Latins, muſt have preſerved their language much better n them, and conſequently a *great many* words of the lan- ge of the old Aborigines, the Oſci, the Læſtrigones, the ſonians, Œnotrians, Umbrians, Sabines, &c. out of which e Latin was formed, muſt have been better preſerved in the tic than in the Roman language. (Comp. Vocab. p. 35.) Lingua ruſca, Phrygica, and Celtica, (ſays the learned Stiernholm) nes ſunt omnes; ex une fonte derivatæ. Nec Græca longè at. Eandem linguæ Latinæ originem aſſerit etiam Cl. G. Voſſius, in præfatione ad tractatum, *de vitiis ſermonis*, cujus en aſſertionis immemor, in Lex. ſuo Etymolog. bene multa abula *infeliciter*, & invitâ Minervâ, trahit ex Græca, quæ modè & ſine violentiâ duci potuerunt ex CELTICA.

The Celtic (adds Lhwyd) has been beſt preſerved by ſuch of ir colonies as from ſituation, have been leaſt ſubject to foreign aſions. Such is Ireland.

I would aſk this queſtion, (ſays Dr. Parſons) Why do the eateſt part of our moſt modern writers, of all the academical ſeminaries

proper to proceed in *ironical controverſy*, it is to be wiſhed, he will find ſome other channel and ſome other title, to convey his works to the eye of the public, than COLLECTANEA DE REBUS HIBERNICIS. Controverſy muſt be extremely diſagreeable to our readers; as long as the public think proper to indulge my bookſeller in purchaſing the COLLECTANEA, I ſhall proceed with the *antiquities* of *Ireland*; my labours are beſtowed to him, and the plates engraved at my expence, yet he cries out with the poet:

Quis legit hæc? Nemo, hercule nemo, vel duo, vel nemo.

To conclude; before our worthy member can drive me from my reſearches into *oriental* literature, for the explanation of Iriſh antiquities, he muſt prove

1ſt. That the language and cuſtoms of the ancient Welſh and of the Iriſh were the ſame: that it was uſual with people to name their country from its poſition on the globe, with reſpect to one given ſpot: that the *Eaſt and Weſt Indies* were ſo named by the ancient inhabitants of them. That *Eirin* (the ancient name of Ireland) is derived from the Welſh *Yverdon*: that אירון *ieroun*, is not Hebrew for Weſtward, and עבר-נאה *Iber-nae*, is not Phœnician for *ultima habita-*

ſeminaries of Europe, when they are employed in ſuch reſearches as theſe, reſt contented with only what is delivered by the Greek authors? The anſwer is obvious. The education of the youth of all Europe conſiſts in the ſtudy of the Greek and Latin claſſics: and when they come to the higher links of this chain of learning, and are well verſed in thoſe two languages, the *ne plus* preſents itſelf, and their future reſearches and lucubrations ſoar no higher. *(Remains of Japhet*, p. 364.)

tio,

nd that the ancient inhabitants of Ireland had he vernacular names of *Innis-ealga*, *Innis-fodhla*, tc. for their own country.

That the names of the feſtivals, &c. &c. con- l in this number are all to be found in the Welſh age.

That the ancient names of the mountains and of Ireland and Britain are to be found in the h language; and that it was not uſual with co- s to name the features of new diſcovered coun- after thoſe they reſembled in their native coun- or where they had long reſided.

i. That a mixed colony of Phœnicians, Pelaſ- , &c. did not trade to the Britiſh iſlands: that they ot ſettle on the weſtern coaſt of Africa, and thence extend through the ſtraights of Gibraltar *herne*, חרנא, beyond which they had not one y, and that the Phœnician *Hherne*, the Hebrew n (Weſtward) and the Iriſh *Jarnae* are derived the Greek Ὲσπερια, and that Feſtus Avienus is an or of no reputation with learned men.

h. That the Hebrews and Phœnicians did not : the Eaſt קדים *kadim*, i. e. the fore part; be- you : the weſt אחור *abor*, i. e. the back part; id you: the ſouth ימין *jamin*, i. e. the right : the north שמאל *ſhemol*, i. e. the left hand; hat the IRISH do not name the eaſt *oirthar*, *kead- oir*, *oirſkeart*, i. e. before, in front: the weſt *jar*, i. e. the back part, behind: the ſouth *imbeadhoin*, *imheaoin*, *deas*, i. e. the right hand: orth *cleit*, *cleid*, *tuag*, *ſumhail*, *ſumhain*, *kite*, and r other word that can imply the left hand, and

ſo

ſo of the reſt: that the Gomerian Celts or Welſh did the ſame, and that thoſe words are to be found in the Welſh language, and that the Magogian Iriſh, have not technical terms alſo, for theſe points, that are only to be found in the Hebrew and Chaldee languages, ſuch as *daram*, the meridian ſun, compoſed of *dar*, over head, and *am*, time, whence the דרום *darom* quod *meridiem* ſonat Phœnicibus, from which word Drymos δρυμὸς in Bœotia, quia auſtrale erat oppidum. (See Bochart, &c. &c.)

6th. That it is not neceſſary for a man to underſtand the language of a people, before he writes of their hiſtory and antiquities.*

Amongſt many inſtances I can produce of an oriental colony arriving in Ireland, take the following: A catterpillar appears in Ireland in autumn, which the peaſants call the *codhna* worm: it is written *codhna*, *coghna*, and *connough*, the *d* and *g* being eclipſed.

* The ſtudy of antiquities is divided into various branches; the firſt object which ſtrikes us, as the firſt in order and natural pre-eminence, is the LANGUAGE of a people; in tracing which, through the many changes, frequent opportunities occur of diſcovering the origin of important cuſtoms and inſtitutions, and the cauſes of their denomination, in the ſimple occupations and amuſements of rude uncultivated nature. *(Burgeſs on the ſtudy of antiquities.)* The extenſive influence of opinions and manners on language, and even of language on opinions has reached the moſt civilized and poliſhed ages. *(Harris's Hermes.)* —L'hiſtoire des colonies & de leur parcours ſur la ſurface de la terre tient de fort près a l'hiſtoire des langues. Le meilleur moyen de dècouvrir *l'origine d'une nation* eſt de ſuivre en remontant *les traces de ſa langue* comparée à celles des peuples avec qui la tradition des faits nous apprend que ce peuple a eu quelque rapport. *(Preſid. de Broſſes.)*

This

is catterpillar is ſaid to be the only poiſonous ani-
l in Ireland, and to effect cows and ſwine only.
edartius in his book of inſects calls it the elephant
terpillar, from its ugly form and dark reddiſh brown
our. It is as big as a man's thumb and above three
hes long. The old Iriſh, thought, the only reme-
s for cattle poiſoned by this animal, was, to bore
ole in a tree, ſhut up the worm therein to ſtarve
d die, and to make an infuſion of the leaves and
k, wherewith to drench the cattle; or, if a man
ſh the animal, and let the expreſſed juice thereof dry
on his hands, the water he firſt waſhes in, ever af-
, given to the beaſt to drink, cures it. This is the
y cure the ſuperſtitious Arabs uſe for the bite of a
iſonous worm, exactly anſwering the deſcription of
r elephant catterpillar, and its Perſian name is
bagynè. Dr. Molyneux made many experriments to
ve our catterpillar was not poiſonous, and we have
late heard no more of the *connough* worm. (*See*
il. Tranſ. No. 168.) and *coghna*, now implies the
ſorder that uſually affects horned cattle. The names
a worm are *cnumh*, *cnuimhag*, *biaſdag*, *peiſtog*, *piaſt*,
rogha; and of a catterpillar, *burris*, *luſcuach*, *duilm-*
l, *ailſag*, *bolb*; how came the Iriſh by the Perſian
agynè, which is the *real poiſonous* worm? again, no
tion in the weſtern world has ſo many *ſynonima* as
Iriſh, for *writing*, *books*, *comments* on books, &c. &c.
d ſuch words as are not indigenous, from the mate-
ls they were obliged to make uſe of in this climate,
adopted from the Hebrew, Arabian and Perſian
guages, and are not to be found in the Welſh.
e *Scriobam* in the concluſion.) In one inſtance,
the

the Iriſh language can explain the meaning of two words in the Hebrew, which have perplexed all commentators, and were very probably Pelaſgian or Scythian words introduced by the Scythopolians into Paleſtine: I mean קרי וכתיב or the *Keri* and *Ketib*, the names of the *marginal* notes of the bible, inſerted by the Maſoræ, or as ſome rabbies will have it, by Ezras, while others abſurdly inſiſt, that thoſe of the Pentateuch were written by Moſes.

The Hebræiſt is well acquainted with the various opinions of the learned on this ſubject; but for the explanation to ſuch as are not, I ſhall inſtance two.

Buxtorf in his Clavis Maſoræ, ſays, קרא, *kara*, aut *keriab*, ſcriptura ſacra biblia, alias *mekera* quaſi lecturam dicas. In Maſora communiter pro tota ſcriptura V. T. ſumitur, quandoque pro parte majori & definita, à qua aliquis liber exemptus eſt. כתיב, *ketib*, ſcriptum participium formæ Chaldeicæ pro qua Hebræi dicunt *catob*.

Leuſden de Maſora. Unde hæc voces derivantur? Et quid ſignificant: *keri* ſignificat lectum a *kara* vocavit & vox *ketib* ſive *catob* ſignificat ſcriptum.

Our Hibernian druids always wore a key *, like the law doctors of the Jews, to ſhew they alone had the key of the ſciences, that is, that they alone could communicate the knowledge of the doctrine they preached. The name of this key was *kire* or *cire*, (and *eo*, a peg or pin, being compounded with it, forms the

* The figure of this key reſembled a Cross; thoſe of the Lacedæmonians and Egyptians were of the ſame form. Our worthy member before mentioned may add this note to his ironical obſervations on the Chineſe and Otaheite crucifixes.

modern

lern *eo-cire*, the key of a lock.) A comment, cor-ion, remark or explanation of a writing was named *ceo keatfa*, i. e. the key and explanation of the e (of the author;) theſe words are certainly cor-ted from the Chaldee *keri ou ketib*, (keri and ketib.) ce Dr. Keating who had no knowledge of the brew language, entitles his explanation of the ſer-: of the maſs *Eo-kire ſcia n'Aifrionn*, the hiſtorical of the maſs.

The names of church feſtivals in the Iriſh chriſ-n kalendar, are thoſe uſed formerly by the an Iriſh, and are all of *oriental* origin: but t is not all; the celebration of many of them is obſerved as in the Eaſtern countries, for example; feaſt of Pentecoſt or WHIT-SUNDAY, is named *ingaos*, *caingaos*, and corruptedly *cingis*, not from *nquageſimus*, as ſome of the modern monks will e it, (for they had a more proper name to have en it in that caſe, in their own language, viz. *gad aos*) but, ſays arch-biſhop Cormac, (who lived he tenth century, and was a learned man) from *aing* *, i. e. *gaill bea, la*, i. e. foreign tongues, be-e on this day the gift of tongues deſcended upon the oſtles. Now the pentecoſt of the Jews is a high ival obſerved by them in memory of the promul-

In Syrian *kanang* communicatio, ſocietas; *kanadjg* lampas, x, volumen. Chaldee *canagnan*, or *canaan* Mercurius. hart.) Arab. *kanagharon* valida voce. *kenagnaton*, ſonora *kandin* lampas, lucerna; *kanang*, ſervus vernaculus; *ka-in*, qui loquebantur lingua ad Arabicum vergente: and e I believe the name of *Genghiz-Khan*, who obliged the orian prieſts to introduce a foreign language and letters, ng the Mongul and Kalmuc Tartars.

Hebræo. p. 275.) The Iriſh ſtill kee
times of paganiſm with *lacteis cibis*, &c
it is not the ſeaſon of harveſt in this c
cording to the cuſtom of their orient
anceſtors, the breakfaſt on Whitſu
compoſed of cake bread, and the whi
with it, is made of hot water poured
which they call *caingeas* (or kingeeſh
and this liquor is alſo frequently m
harveſt for the workmen in the field.
pentecoſt in Welſh is *Ydegved a degg*
in Corniſh, *penkaſt*; conſequently the
neither the name or the mode of c
either: but the Manks call it *kingeeſ*

† *Caingeas*, the Pentecoſt, properly, (ſay
mac) *caining-ceaſar*, i. e. the gift of tongues
ſon; *an coegatmadh laithi o Caiſc*, the 50th
(*Cormac's Gloſſary*, MSS in my poſſeſſion
a word at preſent for that brightneſs which
timber in a dark place, commonly called *tein*
of opinion that *ceaſair* in Cormac's compo
alludes to the *cloven tongues, like as fire*, as
expreſſes it, and not to the harveſt, for in

age is Iriſh, and the bible and new teſtament ly printed in the Manx language, is good Iriſh, y ſpelt as an Engliſh-man would write Iriſh, by the nd of the voice.

Mr. Walker thinks, that in "Adamnan's time, A. D. 665, the Britiſh and Scots language was not widely different; as, ſays he, it was originally the ame, though ſince divided into the dialects of Bretoon, Corniſh, Welſh, Manx, Iriſh and Gallic; and greatly altered by diſtance of place and length of time; yet the natives of the ſix countries can go *near* to underſtand one another to this day, without an interpreter." (*Archæol. Soc. Antiq. Lond.* . 1.)

This gentleman has committed a very great miſtake. The Iriſh, Erſe * and Manx are one dialect, the

* Tri-fod, i. e. *Eire, Manann* agus *Alba*; i. e. tri foide do rtai ac cac tir dip condenta enaicde dip tre druidheacht, i. e. *i-fod*, i. e. three diviſions, viz. Ireland, Manx and Scotland: e. theſe countries were divided into three by an act of druid- m. (*Cormac's Gloſſary.* Cormac was arch-biſhop of Caſhel the tenth century.) May not this be the origin of the three on the Manx coin.

Adfuit & Faunus ſignatos igne relinquens
Italiæ campos, trifidoque cacumine rupem.
Nonnus Dion. l. 13.

do is here written for *trifodo*, from the Pelaſgian Iriſh *fod*, viſion; *fod-alam*, to divide. (*See the Dictionary.*)

t is evident that the ancients looked on the inhabitants of land, Manx and Scotland (or Eiris) as one people, the Bri- s are not mentioned. When it was the faſhion for nations adopt *patron ſaints*, the Iriſh took Patrick, the Scots or Erſe uld have taken Colum-Kill, but he was an Iriſhman; and

the Welſh, Bretoon and Corniſh another, of the *ſame original language*, it is true; but ſo disfigured by the three laſt, for want of that recourſe to the fountain head the Iriſh enjoyed; that at this day, the Welſh differs from the Iriſh, as much as modern Greek does from the ancient Pelaſgian Greek; and from experience, I know, that the Iriſh, Erſe and Manx can underſtand each other perfectly well, for they have the ſame language; but they cannot underſtand, or be underſtood by, the Welſh, Bretoons, or Corniſh; in ſhort, they not only ſpeak with another *idiom*, but their *ſyntax* differs very much. The Iriſh have always expreſſed their contempt of the Welſh language, by calling a Welſhman, *Brito-balbh*, a ſtut-

though Patrick was a Scotchman, yet Ireland having adopted him through gratitude for the trouble he was at, in completing their converſion from paganiſm, (for there were three or four chriſtian miſſionaries here before Patrick, and Gottfreid Eraſmus, profeſſor of Berlin, ſays St. James was in Ireland,) yet the Erſe who have always *idly contended* with the Iriſh, which country was firſt peopled, (not which is the *oldeſt* people, for they all allow they were originally one and the ſame) would not, it ſeems, take their country-man Patrick, but they ſought out which of the *ſaints* had converted their Pelaſgian anceſtors the Scythians, and finding *that* part of the world fell to ſaint Andrew's lot, they very properly took him for their *patron ſaint*: we muſt not be ſurprized to read of ſome bigotted Highlanders in the days of popery, having undertaken a pilgrimage to Achaia, where St. Andrew was crucified, as ſome of the Spaniſh or Mileſian Iriſh have heretofore done, to Spain, in honour of St. James, whoſe *reliques* the Spaniſh writers affirm were brought from Jeruſalem to Campoſtella in Gallicia; or probably it may be made out, that thoſe of St. Andrew are depoſited in Scotland.

tering,

g, ſtammering Britain. That the *original Iriſh* formerly inhabit Britain, is evident; but, as great Welſh antiquary Mr. Lhwyd obſerves, was probably before the Gomerians or anceſtors the Welſh; for, ſays he, it is manifeſt that the cient inhabitants of Ireland conſiſted of *two na-ns*; the Guidhelians were Britons, and what ennius and others, wrote many ages ſince, is , *unqueſtionable truth*, when they aſſerted the otiſh nation came out of SPAIN; but the Iriſh uſt have been the inhabitants of Wales, when e many names of rivers and mountains through-ut that country were given, for they are identi-lly Iriſh and *not* Welſh; for inſtance, the word *ſce* *, water, (among many others) whence ſo any rivers in Britain are named, and having oked for it in vain in the old Loegrian Britiſh, ill retained in Cornwall, and Baſſe-Bretagne; and flecting, that it was impoſſible, had it been *once* in e Britiſh, that both *they* and *we* ſhould loſe a word ſo common an uſe, and ſo neceſſary a ſignifica-n; I could find no room to doubt, that the uidhelians or Iriſh have formerly lived all over is kingdom, and that our anceſtors forced them

Uiſce, uiſg, or uiſge, from the Hebrew הִשְׁקָה *hiſkah*, ade or he cauſed to drink, or he gave to drink, to water, oiſten. Pſal. 86, v. 9. thou ſhalt make them (hiſkah) ; of the river of thy pleaſures. שֵׁכָר drink, liquor. Uſcu-, the ancient name of Adrianople in Thrace, according mmianus; in Iriſh, *uiſce-daim*, the watry reſidence; for is a houſe or habitation. *See this word more fully explained ſubſequent pages.*

" to

Temmices Bæotiæ populus antiquiſſimus de quo præter Strabonem, Nonnum & Stephanum; Lycophron in Caſſandra

"*Arnes vetuſtæ ex ſtripe Temmicum duces.*"

And Scholiaſtes adds, Temmicum id eſt Bæotorum à monte τεμμίκιν; *tamik* and *tamauk* in Arabic, and *tamach* and *tuamach* in Iriſh, do all ſignify height, depth, but *tamaich* in Iriſh and *tamukeen* in Arabic implies inhabitants, dwellers in towns, from the Iriſh *tuam*, a city or town; and this name the Pelaſgi applied to themſelves, in contra-diſtinction to the original Greeks, who then lived in caves, tents, &c.

About the city of Thebes, were the following places, the names of which Bochart has proved were all of Phœnician origin, and we ſhall prove were alſo Pelaſgian Iriſh; for the colony which Bochart purſues in his works, was a mixed body of Phœnicians and Scythians.

Aſcra, id eſt עשרה, *aſcera*, lucus ubi ſteriles ſunt arbores. *Heſych.* Α'σκρη λεύς ἀκαρπος.

——miſerâ prope lucum Helicônis in Aſcra (Α'σκρῃ) durâ hyeme, ac æſtate gravi, ſemperque moleſtiâ. *Aſcra* or *eaſcra* in Iriſh, is always applied to a ſterile tree or field, it is formed of *ſcrà*, a green turf, any vegetating *green*, and with the negative *e* forms *eaſcra*, i. e. ſterile; hence the ford in the county of Galway called *Ath-eaſcra*, or the ford of the *decayed wood*, *eiſcir*, a ridge of barren or ſandy land.

Til-phuſius, quaſi תל פוש *tel-phus*, mons ferax; Iriſh, *tul-fàs*, a mountain abounding in paſture; and *tul-faſac*, a deſart wild mountain.

Thebes,

Thebes, Phœnicium nomen fuit תבץ *Thebes* a luto nomen; תמם *themis*, liquefactio; etenim per eam fluunt amnes duo (Aſophus & Iſmenus) qui agrum omnem urbi * ſubjectum irrigant. (Dicæarch.) Iriſh, *teibhe*, overflowing water, diſtilling, oozing, (whence *teibhe*, a chymiſt, a phyſician,) *taomh*, bilge water of a ſhip; *tamh*, the ocean; *tibram*, to ſpring; *tibir*, a well, of *tiobh*, ſpringing, and *bir*, water.

Eſeptem Thebarum portis *Oncææ* nomen habent ab *Oncâ*, id eſt *Minervâ* juxta Phænices, cui aram eo loci conſecraverat Cadmus; אגה *agab* apud Syris eſt movere bellum; proinde pro *Onca* nonnulli Ογγας *Ongan* vel *Oggan* ſcribunt. *Heſych.* Ογγα, Αθηνᾶ ὀν Θηβαῖοι;' Iriſh, *ogh*, *agh*, war, battle; *oig*, a hero; but *oenac*, a protector, defender, a liberal, noble man; *oineac*, mercy, liberality; *oinic*, a harlot; *anac*, *anca*, a watch, guard, protector †.

Dirce, a well near Thebes, ſo called from its pellucid water; Iriſh, *dirac*, pellucid; *lan-dirac*, moſt pellucid; hence lough *Dearc* or *Dearg* in the county of Donnegall, and in the river Shannon, &c.

* Urbs eſt ad hyemandum valde incommoda proptu amnes & ventus, nive enim obruitur, & cænum habet plurimum. (*Dicæarchi Lib.* βιὸς Ελλάδος. p. 174.

† *Onca* is a Phœnician and Arabian word, and ſignifies great or powerful. So Minerva was the ογκα, the great and powerful goddeſs both of Thebes and Athens. (*Jackſon's Chronol. Antiq.*) *Oinceadh*, Iriſh, to preſerve; *do thuitfeadh Cionſhaoladh la Conghal ſan troid, muna Oinceadh Cruinnmhaol è*, i. e. Cionſaoladh would have fallen in battle, by Conghal, if Cruinnmhaol had not protected him. Hence the old city of *Anaoch-dun* in Mayo, formerly a biſhop's ſee.

Epi-

Epigranea, fons a Phœnicibus פגרן *pigran* vel *phigrad*, dictus eſt ab erumpendo; Arab. *phagara*, in quarta conjugatione, *fontem aperire*; in quinta, *fontem erumpere*, ſignificat; articulo præfixo ex *pigran*, factum *Happigran*, unde Græcum Ἱππουκρήνη, tanquam ab equô deductâ voce, & Perſio *fons caballinus*, hinc nata fabula de fonte e terra edito equi ungula percuſſa. *Abagraine* and *abagrinn* are common names of fountains or ſprings in Ireland; the firſt is explained by *ab*, water; *graine*, ſandy, gravelly at bottom; the ſecond by *grinn*, neat, clean, it alſo implies a beard, and is ſometimes uſed to ſignify a well overgrown with long graſs at the mouth. The Pelaſgian Iriſh will alſo ſtrengthen Bochart's derivation; for *faogbar* or *phaogra* is a bubbling well, and *faogbarthucaill* is a whirl-pool, literally the *ſorcerers well: linn fo lán phaogbar*, a ſtream full of froth or bubbles.

Aganippe eſt אגא אבן *agan-ibba*, ad verbum crater viroris; id eſt, viridis, quia fontis crater eſt

Margine gramino patulos ſuccinctus hiatus.

Agan, Heb. proprie eſt Crater. *Aganippe* etiam *Enippe* dicta eſt, id eſt עין אבא *en-ibbe*, fons viroris. Vibius Sequeſter qui perperam in montibus recenſet *Aganippe Bœotiæ ante Enippe dicta*. In Iriſh *agan-iobba*, pure, clear water for drink: I think the Greek ἀγνεία and *agna*, caſtus, purus, would have come nearer the truth. *Enippe* is the Iriſh *ain-iobba* or *iopba*, a fountain fit for drink; ſo *tiobar*, a well, is often written *tipir*; *aigban* in Iriſh, is a crater, a cauldron, &c. but the word ſeems improperly applied to a well.

Gar-

Gargaphie, fons fuit Dianæ ſacer in opaciſſimo luco circa Platæas ad radices Cithæronis; in eo fingitur *Actæon Dianam vidiſſe nudam, & Actæon laceratus eſt a canibus*. Phœnicium nomen גרגפא, *gargapha*, factum a verbo *garaph*, quod de torrente dicitur qui per præceps lapſus omnia avehit. Sic Judic. 5. 21. Torrens Kiſon (garaphan) avexit eas. *Garabh* in Arabic, and *garamb* and *garbh* in Iriſh, is a torrent; *garbh-thonn*, a boiſterous ſea; *garbh-ſhion*, a tempeſt; *garbh-amhain*, contracted to *garmhain*, a rapid river, a rough ſtream; hence *Garumna* the Celtic name of the river *Garônne*; but *garg* in Iriſh, is cruel, ſevere; hence *garg-ab*, the cruel fountain, and the Greek *gargaphie*.

In Arethuſa de qua pluribus cum ventum erit ad Siciliæ Arethuſam, ſola terminatio eſt Græca. Syris enim ארית, *arith*, eſt rivas. In Iriſh *arith* is water; it is from the Phœnician *arith*, a lake; hence the lough *Arith*, now called lough *Arrow* in the county of Sligo; but I take *Arethuſa* to be from the Pelaſgian Iriſh *rith-as*, a flowing ſpring, as we write *rith-bhior*, a flowing fountain, from whence *river*.

In this manner we have made a tour through Pelaſgian Greece, never wanting help from the Pelaſgian Iriſh, to elucidate the topography of Bæotia, Attica, &c. and wherever the learned Bochartus has led his favourite Phœnicians we have followed him, ſtep by ſtep, with equal ſucceſs. We cannot quit this pleaſing ſubject without mentioning two ſtrong circumſtances of the Pelaſgian coloniſts when in Ireland. Firſt. The druids gave the name of Tailcan and Tailgan

Tailgan * to St. Patrick at his arrival. Secondly, They had made the cave of Tir-uamh-oin or Tribhoin as remarkable in Ireland, as that of Trophonius in Bœotia; both were of Tuſcan or Pelaſgian origin.

Tailgean or Tailgin or Gin-naoma, a name ſuppoſed to have been given to St. Patrick, by the druids. O'Brien's Dict. †

Tali-

* In the life of St. Patrick, inſerted by the author of the *State of the Britiſh Church under the Romans*, we are told, the real name of our ſaint was *Mag-on*; that is *On-magh*, a ſorcerer of the magi or druids, and that pope *Cæleſtinus* changed it to *Phadruc*, i. e. *phaid* prophet *ruch* of the Holy Ghoſt. *Talgan* implies the angel or genius preſiding over ſorcerers.

† Nam quid Prænestis dubias, O Cynthia, ſortes,
Quid petis Ææi mænia *Telegoni*?
Cur te in Herculem deportant oppida Tibur?
Propert. l. 2. Eleg. 23.

The Pelaſgi were well acquainted with the myſteries of the Cabiri, by means of the Egyptians, (ſays Banier) or by the prieſteſſes of Dodona. As for the Telechines, they were a ſort of wizards who travelled the country to tell fortunes, and to attract the admiration of the populace, who are always apt to admire what carries an air of marvellous. (*Banier's Mythology*, v. 2. p. 82.) As Circe lived much about the time of the Trojan war, 'tis credible enough that Ulyſſes arrived at her palace, and that he actually fell in love with her. This at leaſt is the ſentiment of thoſe who affirm that he had a ſon by her named Telegonus. The charms of this princeſs having made him negligent of his own honour, as well as of his companions, they plunged themſelves into the pleaſures of a voluptuous court, which makes Homer ſay ſhe had transformed them into ſwine, and what he adds of Mercury's giving that prince an herb named *moly*, whereby he had evaded Circe's charms, &c. &c. perhaps *moly* is wild rue. (*Banier*, vol. 4. p. 298.) *Muil* is the Iriſh name of an herb, the druids gave as a charm; it is called *lus* (herb)

Tailghean, 1. *Mileadh craibhtheac do dhia.* Ex. *ioca Tailgeann ag pſalm ghabhail*, i. e. Tailghean, is religious champion devoted to God. Example, 30 *lgeann*, ſinging pſalms. Vet. MSS. TAILGEAN, ALGAN, a holy name given by the druids to St. trick. Shaw's Iriſh Dictionary.

Bochart after proving that the Phœnicians colonized : iſland of Rhodes, obſerves that the third name ren to this iſland by Strabo is Telchinis, à *Telchini-inſulæ incolis*, and Strabo informs us, theſe *telchinas* re *faſcinatores* & *præſtigiatores*, qui ſulphure admix-n Stygis aquam inſtillarent ad perdendum anima- & ſtirpes. See Ovid. Metam. l. 7, fab. 11. idas calls them *mali dæmones*, aut homines invidi *faſcinatores*. . And Heſychius, *Telchines*, faſcina-res, incantatores, invidi, aut a tabe, aut a delini-do dicti. Bochart derives the name from the Phœ-cian לחש, *lachas*, incantare, whence *talchis* erat cantator; *telchinibus Heſychius* ſucceſſiſſe tradit *Ig-etes*; and adds Bochart, *Ignetes* ſeu *Gnetes* iidem qui ſeu *ἰθαγενεις*, id eſt indigenæ.

This is a miſtake of the learned Bochart, for in the laſgian Iriſh *tailgean* or *tailchin*, and *eagnaithe* are ionimous words; *talgan* or *tail-nama* is an augur, Arabic *tala numa*.) The Iriſh *gan-naoma* is the abic *kaubin numa* or *ganan-numa*, a ſoothſayer.*

The

rb) *na muil*, (of *mul*.) See *Lus na muil*, penny graſs. aw's *Iriſh Dictionary*.) but in Munſter *Lus muil* is the Umbi-a Veneris, or Venus's Navel-wort. See *gan* explained in the t note.

* O'Brien has twiſted this word into *gin-naomhtha*, to make imply a holy offspring: the original word is *gan* or *can*, and the

The Hibernian druids made nice diſtinctions between the ſoothſayer, augur, ſorcerer and enchanter, according to the various arts they were ſuppoſed to poſſeſs, which are all now confuſed by the dictionary writers and tranſlated promiſcuouſly. This iſland was remarkable for divination in pagan times, it was the iſland of Anius or Anan, from *ainius*, a prophet; it was called *torc* and *muic*, two words unfortunately ſignifying a boar and a hog, therefore the iſland was ſuppoſed to abound in them, yet when you are upon Torc mountain, or *Sliabh na Muic*, the old inhabitants tell you theſe are druidical names; thus, in Arabic, *taurik* and *maukit* implies an enchanter, a ſorcerer. The Phœnician word correſponding to *talchin* was *tailchin* or *tailgean*, and the Iriſh *tallbha* is

the *neimi*, *neimid*, which the modern writers will tranſlate holy, had no more meaning than ſoothſayer, augur, &c. hence the Iriſh *ſaor*, a noble, Arabic *ſuhr*, a ſorcerer. Iriſh *ſal*, a prince, (*ſail*, fate) from the Arabic *ſaul*, an augur; *dea*, a ſorcerer; Arabic *daa*, augur, &c. &c. ſo *gal* in Iriſh, a hero; Hebrew *gala*, to prophecy, preſerved in the Iriſh in the impersonal *gallaſtair*, they propheſied; whence *Galei* vates Siculi (Bochart) and Galleotæ interpretes portentorum in Sicilia appellebantur. (Cicero de Divin. l. 1.) Galleotæ is compounded of *gal* and *eata*, times, ſeaſons; Arab. *heta*; whence we had *Tail-eata* or *ete*, an augur, or obſerver of the times, and the Greeks θειλετη, θειλητη præſtigiatorem, magum, of the Egyptians. (Spencer, vol. 1, p. 423.) The termination *gan* ſometimes written *ganan*, as the hill of *Talganan* or *Dalganan*; i. e. the ſorcerers hill, in the Co. Wicklow, is formed of the Arabic *ganan* (genius) and is now the name of the angel the Mahometans addreſs to obtain a knowledge of future events. Et creavit *ganan* ex puro igne. Vide Surat. 15, 9. & Cl. Ode Comment de Angelis, Sect. 3.

the

ſame as the Arabic *thalebs* or *thalby*, * i. e. a ſor-
:r; hence it is evident, that the *Telch-inis* of Strabo
the name of Rhodes, is the ſame as the Iriſh
g-*inis* (or *inis* iſland, *tailg* of prophets;) *eagnaithe*
ılies philoſophers in Iriſh, and included all ranks
ſoothſayers; yet the firſt may be compounded of
and the Iriſh word *inſce*, an omen.

The prophets, enchanters and ſoothſayers of an-
ıt Ireland were known by the general name of
-*danan* †. Before we proceed to theſe, we muſt
k back into the heroic hiſtory of Greece and Ire-
d.

The Arcadians challenged in particular the name
Pelaſgi, (i. e. Scythians) from their pretended
ınder Pelaſgus, who did get ſuch footing in Pelo-
ıeſus, that the whole peninſula was called Pelaſgia.
ıeſe Pelaſgians ſpread over Attica, Theſſaly and
ırus, and are ſuppoſed to have laid the foundation
the Dodonian oracle. *Univ. Hiſt.*

Here is the origin of our Iriſh *Da-danan*, miſtaken
the Seanachies for an oriental colony; whereas the
ɔrds literally imply *Danain* prophets and augurers,
r the Danai were the Pelaſgi as we learn from
ıripides:

Ægyptus as fame's loudeſt voice relates
Launched his adventurous bark, and on the coaſt
Of Argos landed with his fifty ſons.
Danaus, the ſire of fifty daughters, leaving
Thoſe fruitful regions watered by the Nile

* See Dr. Shaw's Travels into Africa, p. 80.

† Arabic *Danai-è*, ſcience, knowledge, magic art; *daa*,
cery; Heb. ידע, *dang*, knowledge.

Which

Which from the ſwarthy Æthiops land, its ſtreams
Repleniſhes, oft as the Hyperion melts
Thick flakes of ſnow congealed, when thro' the air
He guides his fervid chariot, came to Argos,
Dwelt in the Inachian city, and thro' Greece
Ordained *that thoſe who erſt were call'd* PELASGI,
Should by the name of DANAI *be diſtinguiſhed.*
(Euripides. Fragm. Archelaus. v. 4. p. 248: Wodhill)

Dan in Iriſh ſignifies learning, ſcience, *dana* in old Perſic doctus (Rheland.) *Tuath* i. e. Tagh i. e. Cheridh i. e. Cheridh-Draoidheact. Vet. Gloſs i. e. Tuath, Tagh and Cheridh, is ſorcery, augury, druidical ſorcery *. *Da* is alſo the art of ſorcery and Dan is fate, deſtiny, Arab. *daa kirdun* to augur.

* Tuath is the plural of *Tua*, lord, chief, doctor. Tuath ſignifies an aſſembly of the ſtates, a council. (See Preface to No. X.) The county of Donegall was ſo called from its being the chief reſidence of the *Don-na-gaill*, i. e. the chief or head of the *gaill* or augurs: it was afterwards named *Tir-Oin* or the country of the prophets, it was alſo called *Tir-Coin-eol* or Tyrconnel, all which are ſynonimous names. Every province in Ireland had a diſtrict allotted for the augurs, diviners, &c. which was commonly the moſt romantic ſpot could be choſen. Such was *Tuath-Gearg-ain*, in Co. of Clare, i. e. the diſtrict of the ſorcerers or prophets of deſtiny; *tuath-Faith-liag* in the county of Waterford, i. e. the diſtrict of the prophets altar, &c. &c. but the great ſchool of ſorcerers was the counties of Donegall and Tyrone, no country furniſhed more augurs, diviners, ſoothſayers, &c. than Ireland, and Joceline very juſtly obſerves, in his life of St. Patrick, Magorum etiam, & maleficiorum, atque aruſpicum turba tanta in finibus ſingulis ſuccreverat, quantum nulla in aliqua terrarum regione hiſtoria narrat. (Vita Patricii a Jocelino.)

Herodotus

Herodotus endeavours to explain the fabulous Greek account of the origin of the Dodonian oracle, and ſays it aroſe from a certain prieſteſs of Thebes, carried off by Phœnician merchants and ſold in Greece, who took up her reſidence in the foreſt of Dodona, where the Greeks found her, coming to gather acorns, their ancient food; that ſhe erected a ſmall chapel at the foot of an oak, in honour of Jupiter and this was the foundation of the oracle. Bochart goes back to the Greek fable and thinks he has found two words in the Phœnician and Arabian of a double meaning, one ſignifying a pigeon the other a prieſteſs. Abbé Sallier takes this fable to have been built upon the double meaning of the word πέλειαι which ſignified pigeons in Attica, but in the dialect of Epirus, imported old women. The abbé has here got hold of a Pelaſgian-Iriſh word *phile* or *filea* an augurer in holy orders and ſynonimous to *Dadanan*; (we have treated largely of the *Phílea* in the ſubſequent pages.) Servius, ſays, the name of the old woman was Pelias, and that the oracle ſpoke by a ſoft murmuring noiſe of a running fountain, at the foot of an oak. But abbé Banier has diſcovered that a number of braſs kettles were ſuſpended near each other at this oracle, which being laſhed with a whip, clattered one againſt another and ſo pronounced the oracle, for ſays he *Dodo* in Hebrew ſignifies a kettle: though he allows the miniſter of the oracle, was always concealed in the hollow of an oak, and there gave his reſponſe *. The genius of this French

* In Euſtathius and Steph. Byzantinus, we meet with three different conjectures in regard to the derivation of the name

French writer in antiquity, is full as lively in invention as that of the ancient Greeks; Ariſtotle does certainly ſay that there were two pillars at Dodona, and upon one was a *baſon* of braſs, and upon the other a child holding a whip, with cords made of braſs; which occaſioned a noiſe when the wind drove them againſt the baſon;" but here is no braſs-kettle-bells in a range to claſh againſt each other. The poets tell us, that the ſhips of the Argonauts were made of Dodonian oak, wherefore they ſpoke upon the ſea, and pronounced oracles. We muſt not then be ſurprized at the wonderful feats of our Iriſh *Tuatha-Dadanan*, who could raiſe a fog at ſea whenever they ſaw an enemy appearing, &c. &c.

Dodona, which they ſay owes its origin either to a daughter of Jupiter and Europa, or one of the nymphs, the daughter of Oceanus; or, laſtly to a river in Epirus called Dodon: but as Mr. Potter obſerves, we find the Greek authors all differ both as to the etymology of the name and the ſcite of this oracle. In my humble opinion Homer and Heſiod have not only agreed that it was not in Greece, but in Ireland, or ſome iſland at leaſt as far weſtward.

Ζεῦ, ἄνα Δωδωναῖε, Πελασγικέ
Pelaſgian Jove, that *far from Greece*, reſides
In *cold* Dodona.

Iliad, π'. v. 235.

Heſiod, whoſe teſtimony Strabo makes uſe of, is yet more expreſs.

Δωδώνδε φυγόν τε Πελασγοῦ ἵδρυτον ἄλσος.
He to Dodona came, and the hallowed oak
The ſeat of the Pelaſgi.

Heſiod and Strabo, l. 7.

Conſequently the oracle was founded by the Pelaſgi and not by the Greeks, and the ancient Iriſh being a colony of the Pelaſgi, the hallowed oak might have been in Ireland.

The

authors of the Univerſal Hiſtory obſerve, that
'riters ſay, this oracle of Dodona was founded
Pelaſgians, who were the moſt ancient of all
ions that inhabited Greece; of this opinion is
being led hereunto by Homer, who
s upon the ſame Jupiter, the names of Dodo-
nd Pelaſgicus. Strabo alſo ſays, there was a
s opinion, that the oracle of Dodona was tran-
ut of Pelaſgia, a country of Theſſaly, into
being accompanied by a great number of wo-
rom whom the propheteſſes in after ages were
led, and that from them Jupiter received the
tion of Pelaſgicus. Here I muſt remark a paſ-
the works of biſhop Huet, which ſhews that
man's opinion of the origin of the Pæni or
ginians, who we ſhall have occaſion to mention
:r. In his hiſtory of the navigation of the
s, ch. 22. the biſhop ſays, " the Carthaginians
:n maſters of the ſea till the time of the firſt
'ar, by which power they had acquired part
:a, Spain, Sicily, all Sardinia and its adjacent
; they infeſted freely the coaſts of Italy upon
hteſt pretences, and not any one diſputed with
he commerce of the Mediterranean ſea, which
:aceably divided with the Tyrrhenians, *a people
own race*, and their allies. Now the Tyrrhe-
'ere of Pelaſgian origin, as we have proved in
: place; conſequently, they were all of that
body of Canaanites, Egyptians, and Magogian
ins, under the general name of Phœnicians.
eave to refer the reader to my *Enquiry into the
abitants of Ireland*, Collect. Vol. II. No. V.

Pelaſgi, who were ſo famous for their naviga
ing given the firſt riſe to the Tyrrhenians
not be ſurprized, if they likewiſe commu
them a love for the ſea.

The fable of the Tyrrhenian ſailors, whi
metamorphoſed into ſea monſters and cite
(lib. 3.) confirms the antiquity of the T
and ſhews that in the firſt ages they app
ſelves to navigation, even before the Pelaſ
bliſhed themſelves in Italy, under that nan
Halicarn. was therefore of opinion that the
of the Tyrrhenians perfected the Pelaſgi ir
art, which they would long have enjoyec
the Carthaginians deprived them of it. (*Di*

The Iriſh hiſtory informs us, that Partol
contracted from *bar*, learned, and *talan*,
a ſoothſayer,) a Pelaſgian-Scythian, who
long in Egypt, and having deſcended to
there killed his father and mother, in ord
the crown and hinder his elder brother of
ſion, ſailed from Greece with a colony and
Ireland, in which country he then found
habitants (the Britiſh Celts, i. e. Gomerian

vernment of Ciaciall*,) fiſhing and fowling upon coaſt, but had not cultivated the country. Partodied and his four ſons divided the kingdom been them, and in ſome years after a peſtilence carl off moſt of the inhabitants. About this time med, deſcended of one of the ſons of Partolan, med Adla, who was left behind in Greece, arrived Ireland †; Nemed in Iriſh, and Numad in Arabic, a leader, a guide. With Nemed came many natha Dadanan, and in his reign the Africans ared: theſe Africans were the Phœni another tribe of Pelaſgi: it is not ſurprizing then, that our Iriſh orians obſerve, that theſe Africans ſpoke the ſame guage as the Iriſh. They conquered the country and ght the inhabitants to build round towers, having t landed at the iſland of Tor or Tor-inis called alſo

Ciacioll, i. e. *Cia*, a man, *cioll*, mortal; for our Pelaſgs ſuppoſed themſelves *anchiall* immortal; *an* is præpoſite neive, very common in the Iriſh, and is probably true Pelaſn or Etruſcan, hence Homer Odyſſ. l. 8, v. 112.

Nauteuſque, Prymneuſque & Αγχιαλος & Eretmus.

is is the *Anchialum* of Martial, ſpeaking to the Jew, whoſe d was declared to be immortal,

Non credo; jura verpe per *Anchiolum*,

aſſage that has employed all the learned commentators. See *Cioll*, *Ciall* in all the Iriſh dictionaries. *Anchioll* is a comn expreſſion with the old Iriſh poets.

† Nor are there wanting ſome, who out of Orpheus collect t Jaſon with his Argonauts, either landed in Ireland, or paſſby the coaſt. From whence Hadrianus Junius introduces thus ſpeaking to Ireland.

Illa ego ſum Graiis olim glacialis Ierne
Dicta, & Jaſoniæ puppis benè cognita Nautis.

Ware' Antiq.

Tor

Tor Conuing from the name of the Carthaginian general (Conuing) and here is the firſt account we have of our round towers. This iſland is on the coaſt of Donegall, and it is ſaid the continent is ſo called from theſe Carthaginians, viz. Dunna-gaill which implies diviners, learned revealers, augurers, ſoothſayers, but our Nemedian Tuatha Dadanan having been ſeated alſo in that part of Ireland before their arrival, I am of opinion, it was ſo called before Conuing landed. We are informed that the Nemedians or Iriſh perfectly underſtood the language of the Fomoraich or Africans: this is no wonder, for the Carthaginians were a colony of the ſame people, viz. Pelaſgians, Phœnicians, and Egyptians. Our hiſtory further informs us, that the Nemedians not reliſhing the yoke of the Carthaginians, deputed ſome Tuatha Dadanans to Thebes, Athens, &c. * (their old Pelaſgian friends and kindred) for aid, but during this embaſſy, Morc, a Carthaginian general, arrived with ſixty ſhips and a numerous army. The Dadanan being coldly received by the Pelaſgian Greeks, fearing they would cauſe ſome commotion in the ſtate, treated them ſo ill, that they levied ſome volunteers, ſeized on the

* From whence probably *Fomorc*, i. e. *Fo* a prince and *morc*. The tranſlator of Keating always calls theſe Carthaginian heroes, pirates, miſtaking the name *Fomoraic*, *Fo* being a prince and *moraic* marine, yet when the Seanachas apply the ſame word to the Danes, he then tranſlates it leaders, heroes.—The old name of the giants cauſeway in the north of Ireland is *Cloch na Fomaraic* or the ſtone of the Carthaginians or ſea commanders, not pirates, as Mr. Ledwich will have the word to imply.

Græcian

ecian ſhips and returned to Ireland, by way of tland.

. cannot help thinking that Euripides was acquaint- with this part of the Iriſh hiſtory; his old men (di- ers) without a name, ſo often brought into his ys, and his ſtory of Jocaſta, in the Phœnician ſels, and ſeveral others, give great reaſon to be- e that Ireland is often changed to Argos. Our nachas have carried the Tuatha Dadanan to bes during the ſiege, where they performed won- , bringing the Greeks to life as often as ſlain in ſiege, till one of them treacherouſly imparted a n to the Aſſyrians to render their power invalid. he Tuatha Dadanan were called *Oinin*, *Ainin* and *s*, i. e. Soothſayers*. Arab. Aenund, enchant-

Ainius a ſoothſayer, Shaw's Iriſh dictionary. *Marbh tre* , killed by ſorcery, Vet. MSS. Anani ענני occurs in the . and 13 v. of Daniel in a very extraordinary manner. tanus tranſlates it thus. "Videns fui in viſionibus noctis, ce cum (Anani) nubibus Cæli, tanquam filius hominis veni- rat: The Engliſh verſion,—I ſaw in the night viſions, and ld one like the ſon of man, came with the clouds of heaven. Sam. and other learned men declare this Anani, eſt iſte Meſſias qui eſſet revelandus, de quo in MSS Chald. a Clar. S. Clerico. See Caſtellus.

he reader will recollect the explanation of Tailgan in the ding pages and that *Tal*, *Talc* or *Tail* implies a diviner in Iriſh language and in the Pelaſgian Greek; hence Delos or e the iſland of Apollo. Virgil informs us, Trojani belli ore Deli regnabat, *Rex Anius*, *Rex idem hominum Phœbi- acerdos*. And Cynthus was Deli mons in quô Latona edidit linem, from the Iriſh *Cinith* and the Hebrew חנימה cha- productio, generatio, emerſio in lucem, hence the Iriſh *Cine* be, a family. *Cineath* an offspring.

ment,

ment, magick. Heb. ענן anan. gnanan. augur, hariolator, ex nubibus futura bona vel mala prædicens. Anan in Hebrew literally implies, he covered with a cloud; our Iriſh Oinin were remarkable for having the power of raiſing a thick fog at their pleaſure. Hence Ireland was called *Inis Anan* or the Iſland of prophets. Rabbi Jonathan obſerves from Aruch that the Arabians named a bird *taer* and *taer-aun* becauſe *taer* implied augurium capere ex avibus, (in qua re olim erant periti) for the ſame reaſon our Iriſh augurs named a bird *eon*, *ean*, יענה *ione* in Hebrew, (ſays Bates) is a bird of ſome kind, an owl. Bochart ſays an oſtrich. Hence Οἰωνίζομαι auguror. Οἰωνιστὴς augur. Οἰωνὸς ‡ avis. omen. May not the ענק oinak (ſuppoſed to be Phœnicians) a people whether Iſhmaelites or no, (ſays Bates) be theſe ſorcerers? They are ſuppoſed to be ſo named from their bulk it is ſaid: but they were apoſtates or revolters from the true God, they were a people much dreaded by others it is certain, but probably only for their magical art; be that as it may, the Iriſh have adopted the word, naming a giant *anach*, *fianach*.

‡ But Heſychius explains Οἰωνὸς by Ὄφις of which hereafter, when we ſhall ſpeak of *Aub*. From the Pelaſgian Iriſh *Oin* is formed the Greek *oenomai*, (apud Euſebium) argumenta contra Oracula, ac contra ipſum Euſebium. *Onomacriti* Sortilegi, fraudes circa Oracula, and from *dreac* an image, ſpectre, viſion, and *oin* is formed the Greek Δρακοντα, miſtaken by the Greeks for *Draconem*; eum fuiſſe (poetæ ſcripſere) cui cuſtodiam Tellus Oraculi mandaſſet—ſed nullibi in S. S. veteris Teſt. Pytho pro Diabolo ſumitur, ſic nunquam Apollo inter Græcos, nedum apud Delphos. (Van Dale de Oraculis.)

Our

Our *Da Danans* being ſettled in the county of Donegal, the country was called *Tir-oin* or the country of *Oin* and they were named *Treabh-oin* or *Treavoin*, the tribe of *Oin* or ſorcerers. It is ſaid they brought with them from Egypt to Greece and ſo to Ireland a ſtone called *Leaba-dèa* or the altar of deſtiny, otherwiſe *Liag-fail* the ſtone of fate, known alſo by the name of *Cloch na Cineambna*, properly *Kinana* *, on which the Iriſh and Scottiſh kings were wont to be crowned; now in Weſtminſter Abbey (as Mr. Shaw ſays. See *Lia fail* in his dictionary.) *Fal* and *fail* † in Iriſh is fate, deſtiny. Ireland was named *Inis-fail* & *Inis-anan* the iſland of fate, the iſland of ſoothſayers. In Perſic *fal* is an omen, in Æthiop. *phal*, in Arabic *faali* a ſoothſayer, *faul-goo* an augur. Ireland was likewiſe called *Inis-muic* from the Arabic *maukt* a ſoothſayer, it was in ſhort the Dadanan oracle of the weſtern world.

Our Dadanan ſoon eſtabliſhed one oracle in an iſland in Lough Dearc and another on Cruach Agalla ‡. That on the iſland was as famous as the cave

* Arabice *Kauhin*. *Kundae*, a ſorcerer. *Kauhinon*, ſorcery.

† Hence the *Falach da Fionn* which Keating ſays were open places where Fion Mac Cumhail uſed to kindle fires: the words literally imply Fionn's ſacrifice of *Fal-achta* or deſtiny. Fal in Iriſh and Arabic is an omen and *akht* in Arabic and *acht* in Iriſh is an augur, hence it is commonly joined with *Draoi* a Dould as *Draoi-acht*, witchcraft, druidiſm—Arabic *akhtur guſtun* to augur, *faul gnſten* and *daa kirdun*, the ſame.

‡ Agalla was the ancient druidical name for an oracle, from *agalladh* to ſpeak, pronounce, whence the Greek ΕΥΑΓΓΕΛΙΟΝ; the Iriſh adopted a word of the ſame import, viz. *ſoiſgealach*, from *ſoi* divine knowledge and *agalach* an oracle, whence its dimunitive

cave of Trophonius and was called *Uamh-Treibh-Oin*, the cave of the tribe of Oin ||. It afterwards received the name of *St. Patrick's purgatory*, and the Iriſh monks have framed a ſtory of a certain knight named Oin, from whom they ſay this part of the country was called, who ſaw much more here than Pauſanias did at the cave of Trophonius.

diminutive *ſgeal* a narration, and *ſgealach* a narrator. This oracle of *Cruach Agala* ſeems to have been more noticed than Patrick's purgatory according to Jocéline. " In hujus igitur montis de *Cruachan Aigle*, cacumine jejunare, ac vigilare conſueſcunt plurimi, opinantes ſe poſtea nunquam intraturos portas inferni, quia hoc impetratum a Domino putant meritis & precibus S. Patricii. Referunt etiam nonnulli, qui pernoctarunt ibi, ſe tormenta graviſſima fuiſſe paſſos, quibus ſe purgatos à peccatis putant. Unde & quidam illorum locum illum purgatorium S. Patricii vocant.

Colgan.

Fuit ergo Purgatorium S. Patricii notum & frequentatum tempore Jocelini, licet ipſe ſatis frigide de eo loquatur, & perperam ipſum ſtatuit in monte de *Cruachan Aigle* in *Connacia*; cum ſit in ſtagno de *Loch-Gerg* Com. Dungallenſis in Ultonia.

Colgan.

Loch-Gerg was the ancient name of Loch-Dearg, *Gerg* is a corruption of *gearrog*, fate, fortune, deſtiny. In another place Colgan quotes an ancient author, who calls it Loch-Chre, that is *Cheri* or the lake of the ſoothſayers; a convincing proof it was known for its miracles before Patrick's arrival. *Cheri* I have ſhewn to be the Chaldee *Cheruri* (hariolari) and the Latin *Hariolus* is formed of the Iriſh *Cheri* or *Heri* and *eolas* art, knowledge, ſcience, *Ariolus* from *Aire* which implies not only a chief but alſo a diviner and *eolas* knowledge.

|| That is, one of the tribe or *Treabh*, of *Oin*. See *Treabhoin* before. Obſerve alſo that our Iriſh knight Oin entered our cave through vain glory.

Matthew

Matthew Paris has preſerved the origin of this cave which has been copied by Colgan, and collected and tranſlated into Engliſh by the *Reverend Father Thomas Meſſingham*, profeſſor of the Iriſh ſeminary in Paris, and printed in that city in 1718.

For the ſake of our readers we wiſh the narration was ſhorter, but it is ſo connected throughout with the remote antiquities of this country and of Pelaſgian Greece, we muſt treſpaſs on the reader's patience at this time; we ſhall contract it as much as poſſible.

"Sir James Ware, obſerves of this den, cave, "oracle or purgatory, that ſome have ridiculouſly "imagined that Ulyſſes firſt formed it when he diſ- "covered the ſhades below, and adds he, I am in- "clined to believe that Ulyſſes, as it is hiſtorically "related or poetically feigned by Homer, was in Ire- "land, one of the Britiſh iſlands, or in Britain itſelf. "This, Circe implies in her inſtructions to Ulyſſes, "(in Homer) in his voyage to Hell, when ſhe tells "him what wind would be happy, and the utmoſt "weſtern parts he was to ſteer to."

Certain I am that Homer was well acquainted with the maritime geography of Ireland, which he probably learnt from his Pelaſgian maſter, and he moſt probably from his countrymen, who had formerly colonized Ireland and held a communication with them. —And from thence we are able to explain the Etruſcan or Pelaſgian antiquities by the help even of our common lexicons. Thus Scylla in the Etruſcan antiquities is repreſented as a tall rock in the ſea, ſurrounded by a groupe of ſyrens, the guardians of the ſea ſhore. In Iriſh *Sceile* is a high rock ſplintered from

from a mountain, and *Sceile-go* or *Sceilg* that is a marine Sceile, is the name of ſuch a rock on the coaſt of Kerry, on which was the Σειρήνων ἱερὸν or the oracle of the ſuire or ſyrens, and where now ſtand the ruins of an abbey, and near to it is the iſland of Lemnos. (See Smith's hiſt. of Kerry) Scull near Cape Clear is another, and many other rocks round the weſtern coaſt bear the ſame name. *Charybdis* in Iriſh implies *Carb* a ſhip and *deis* to ſtop or impede, and ſuch power was ſuppoſed by the Etruſcans and ancient Iriſh poets to be given to the ſuire, which is the Etruſcan and Iriſh name of the ſyrens and ſea nymphs. To the ſouthward of the Sceilg is the promontory of *Ceann Tail*, or the head land of the ſorcerers, now the old head of Kinſale, where are remarkable caves, that iſſue forth wonderful ſounds on the daſhing of the water into them.—To the ſouthward of this is the promontory of Cuirce, Kirk, or Circe, now called Cork head, from whence the city of Cork in Iriſh is alſo named *Cuirce*, pronounced *Kirk*. Hence the learned Bochart obſerves, *At ex Æoliis inſulis in terras caudæ draconis ſubjectas, putâ in ultimam Thulem.* Verily, the *ultima Thule* of the Pelaſgians, and that was Ireland, as I have proved in a former number of this work. Now Æolus was *Rex Etruſcorum* (ejus nepos Ulyſſes) habitat in inſulis frequentius, unde Æolus ventorum Rex creditur. (Dempſter de Etruria Regali.) Thus *Luna* (in Etruria) which ſignifies a date tree, was remarkable for its wine, ſo in Iriſh *Cran-Leain* is the date tree, and the Iriſh name for Ale (the ſubſtitute for wine) is *Leann*, & *Lunn*. *Foliſca* in Etruria was alſo famous for its grapes, and in Iriſh

falaiſe is a kind of heath with which they brew a ale, &c. &c. theſe were ſubſtitutes for the pro- e of the country our Pelaſgian Iriſh had quitted. o ſupport the antiquity of St. Patrick's purgatory James Ware, Joannes Camertes, father Meſſing- n, &c. &c. quote the following lines of Claudian Rufin. lib. 1.

Eſt locus extremum pandit quà Galliæ littus
Oceani prætentus aquis, quò fertur Ulyſſes
Sanguine libato populum moviſſe ſilentum.
Illic umbrarum tenui ſtridore volantum
Flebilis auditur queſtus, Simulacra coloni
Pallida Dea proſiluit, Phæbique egreſſa ſerenos
Infecit radios, ululatuque æthera rupit
Terrifico, ſenſit ferale Britannica murmur,
Et Senonum quatit arva fragor, revolutaque Tethys
Subſtitit & Rhenus projecta torpuit unda.

ius tranſlated by Father Meſſingham,

Weſtward of Gaul there lies a famous Iſle
Where mountains nod and magick fountains boil,
Here the Laertian hero, is ſaid to ſpill
The blood of bulls, fat victims kill
And raiſe a ſilent race by artful ſkill.
Here rueful groans of flying ſhades abound
And whiſpering noiſe from hollow rocks reſound
Pale ghoſts to men afford a dreadful ſight
And death-like ſpectres, ſeem to walk by night.

The druids named Ireland *Mucinis*, that is, ſay ne, *inis* an iſland, *muc* hog; but *much* was one of e Iriſh and Perſian names of the Aliem or great God

God—hence Euripides makes Antigone ſay when referring to this iſland

Is this the man
Who vowed that he the captive Theban Dames
In ſlavery plunged, would to Mucene lead,
To Lerna where the god of ocean fixed
His trident, whence its waters bear the name
Of Amymone *.

The antiquity of this purgatory, being eſtabliſhed, and to have exiſted long before St. Patrick arrived, we will now proceed to the monkiſh tale of Oin.

There was a certain cavalier called Oin † an Iriſhman, who had for many years ſerved in king Stephen's army, the IVth king of England after the conqueſt. This man having obtained licence from the king,

* Lern is a remarkable lake in the north of Ireland, about which the Dadanan ſorcerers dwelt: probably Lerna was originally written Ierna by Euripides. *Amhain* is Iriſh for a river and *Am-amhain*, the ſweet or lovely river or water. Amymone is ſaid by the Greeks to be the daughter of Danaus, beloved by Neptune. Kil-larney lake, is another of the ſame derivation.

† Colgan has the following note on Oin. A quibuſdam Oenus, ab aliis Owen, ab aliis Annon, ſed mendoſe vocatur. Proprium ei nomen vel Eogan, id eſt Eugenius, vel Oengus ſive Ænguſſius fuiſſe videtur, hæc enim nomina, illa minimè Hibernis familiaria ſunt. Tria. Thaumat.—Oinin or Annon was certainly the name of the officiating augur at our Dadanann cave, ſignifying the great prophet, or cloud monger.—Eogan, i. e. *gan-eo* was the angel or genius, i. e. gan, preſiding over the manes, tombs, dens, or caves of the dead; *Eo* i. e. a tomb, cave, or den—hence Eoghan was the name of the ſon of Niall, who poſſeſſed this country.

came

came to the north of Ireland his native country, to viſit his parents.—And when he had reflected on the wickedneſs of his life, went to a certain biſhop and confeſſed his ſins.—Oin then reſolved to go into St. Patrick's purgatory. The biſhop related to him how many had periſhed in that place, but Oin who never had feared danger, would not be diſſuaded: the biſhop adviſed him to take the habit of a canon regular, but Oin refuſed till he ſhould have gone into the purgatory and returned. He then marched boldly through the cave, though alone, where he ſoon found himſelf involved in darkneſs. Soon after a glimmering light appeared, which led him to a hall, in which there was *no* more light than we experience in winter after ſunſet. This hall had *no walls*, but was ſupported by pillars and arches, he then ſaw an incloſure, into which having entered and ſat down, fifteen men in white garments, (clad and ſhorn like monks) coming in, ſaluted him and inſtructed him how to proceed, when he ſhould be hereafter tormented by demons in this cave. Oin being left alone, ſoon heard ſuch a horrid noiſe, that if all the men and all the living creatures on earth, in ſea and air, had bellowed together, they could not have equalled it; and immediately an innumerable multitude of demons in various frightful ſhapes ſaluted him, and welcomed him to their habitation: they then dragged him through a vaſt region, dark and obſcure, where blew a burning wind, that pierced the body: from thence he was dragged towards the bounds of the earth, where the ſun riſes at mid-day *, and being come to the end

* Ortus & occaſus ſolis miſcentur in unum. Inde Læſtrygones collegit Crates habitare—ut in Arato habetur.

of

of the world, they extended towards that part of the earth where the ſun riſes at mid-night: here Oinin ſaw the firſt torments of hell: men and women with fiery ſerpents round their necks, others had vultures on their ſhoulders, driving their bills into their breaſts, and pulling out their hearts. From thence he was led to the penal field, where he ſaw both ſexes faſtened to the ground with red hot iron ſpikes; from thence he was conveyed to another penal field, where he ſaw ſtill more torture; from whence he was carried to an iron wheel, the ſpokes and fellows of which were armed with iron crooks ſet on fire, and on them hung men fixed; from thence they dragged him towards a certain houſe of an extraordinary breadth and the extremities out of ſight: this was the houſe of ſulphurious baths, which were ſo numerous and cloſe, that no man could walk between them, here alſo he ſaw both men and women bathing in great agonies; when on a ſudden they convey him to an exceeding high mountain, where he ſaw ſeveral with their toes bent, looking towards the north, and while he was wondering what they waited for, a whirlwind from the North ruſhed upon, and blew Oin, devils and all, to the oppoſite ſide of the mountain, into a river of moſt intolerable cold water: from thence he was dragged towards the ſouth, where he ſaw a dreadful flame of ſulphureous matter, riſing out of a deep pit, vomiting up men and ſparks of fire; the demons informed him this was the entrance of hell, but a new legion of demons appeared and told him, that was not hell, but they would ſhew him the way over a lofty bridge, the ſurface of which was ſo ſlippery, no

man

could fix his foot on it: the courageous Oin
Hy ſtepped on the bridge and found it neither
ery or rough, but as the demons dared not ven-
on it with him, they departed, and when he had
clear over, he eſpied the Elyſian fields: here he
vers a beautiful palace, from whence iſſued a more
ant ſmell, than if all the earth had been turned
ice: the gate excelled the brightneſs of the ſun,
whence iſſued an orderly proceſſion compoſed of
-biſhops, biſhops, abbots, monks, prieſts, &c. &c.
hed in the very ſacred apparel they were wont
ear when on earth; they embraced Oin and con-
ed him into the gate, when a concert of moſt
odious muſic ſtruck up. They then conducted
over all the pleaſant places of this new world,
re night doth never overſhade the land: ſome
crowns like kings; others carried golden palms in
r hands. When he had ſatisfied his eyes and ears,
biſhops comforted him, and aſſuring him their com-
y increaſed and decreaſed daily, by ſome coming
em from the penal places, while others were car-
away to the heavenly paradiſe; they took him
the top of a high mountain, and requeſted to know
im, what colour the ſky over his head appeared
im to be of? Oin anſwered, that it appeared to
the colour of gold in a fiery furnace: that, ſaid
venerable prelates, is the gate of paradiſe; by
gate we are daily fed from heaven, and you ſhall
of the food: at this inſtant, certain rays, like
es of fire covered the whole region, and ſplitting
ſmaller rays, ſat upon the heads of every one in
and, and at laſt on the brave chevalier Oin.

They then told him, he muſt quit this delightful food, and immediately return the way he came; the prelates conducted him to the gate of paradiſe and ſhut him out, from whence he returned through all the meanders he had travelled before, the demons not daring to behold him or ſpeak to him, till he came to the laſt hall; here he was adviſed to haſten to the mouth of the cave, and was informed that the ſun now began to riſe in his country, and if he was not ſoon at the gate of the cave by which he entered, the prior who kept the key, would look for him, and if he did not ſee him, would deſpair of his ſalvation, lock the door and return to his convent: however, Oin came in time, and was received with joy into the prior's arms.

Trophonius his cave.

Mr. Wodhull in his notes on Euripides, has the following note. Of this Trophonius and his cave, which is become proverbial, Nicophorus Gregoreas, in his Scholia upon Syneſias on Dreams, gives the following account. There was a certain man, named Trophonius, a ſeer by profeſſion; who, through vain glory, entering a cave, and there hiding himſelf, ended his life: but the cave, 'tis ſaid, utters oracles to thoſe who enter and aſk queſtions on any ſubject. The ſituation is thus deſcribed by Strabo in his Bœotica, p. 414. At Lebadea is the oracle of Jupiter Trophonius, with a paſſage into the bowels of the earth, which it is neceſſary for thoſe who conſult the oracle to deſcend; it is ſituated between Helicon and Chæronea near Coronea. This is alſo to be remarked, that there was one fountain there called Lethe, whoſe waters

waters were to be drank by thoſe who were deſcending, that they might forget all they had previouſly ſeen, and another they called Mnemoſunè, a draught of which impreſſed on their memory all they were about to behold in thoſe ſubterranean regions *. (From *Barnes.*)

ION.

* If ye before theſe portals have with fire
Conſumed the *ſalted cates*, and wiſh to know
Aught from Apollo, to this altar come;
But enter not the temple's dread receſs
'Till ſheep are ſacrificed. EURIPIDES.

Toto tempore quo morantur in ipſa inſula (Purgatorii Patricii) puta per novem ipſos dies, jejunandum erit in pane & aquâ, non quomodo libet, ſed una refectione ex pane ſubcinerito, vel cocto in Craticula; vel certè farina avenacea incocta, aqua verò lacuſtri, ſed cocta vel ſaltem calefacta in cacabo, *citra ſalem.*—— Eſtque ea vis iſtius aquæ quamvis ſtagnantis, ut quotumvis ex ea te velis ingurgitare, nullum inde gravamen ſentias, perinde ac ſi ex vena metallica fluerit, quod de aqua *Spadana*, ex fonticulo acido emanante perhibent, qui eam epotarunt, abſque onere ſuo vel ſtomachi gravamine.

(*Colgan de modo & ritu Purgat. Patricii.*)

Chorus in ION.

On thee I call, O thou who in this fane
Art ſtationed: is it lawful to advance
Into the inmoſt ſanctuary's receſs
With our bare feet?

Sanctuary, ἄδυτον. Iriſh *eidid* or *eidit*, place of horror; *edel*, prayers ſaid in the *eidit*, or cave of purgatory.

——Admiſſi à patre ſpirituali qui purgatorio præeſt, ex inſtituto canonicorum, ad peregrinationem faciendam, exuunt ſe calceos & caligas & eccleſiam quæ ſancto Patricio inſcripta eſt, devoti *nudipedes* ingrediuntur, ibique factâ oratione, ſacros obeunt circuitus, introrſum ſepties in ipſo templo, & extrorſum totidem vicibus in cœmiterio. (*Colgan, ibid.*)

Pauſanias ſays, Trophonius was the ſon of Erginus king of the Minyæ, or according to ſome of Apollo. He and his brother Agamedes were celebrated architects and conſtructed an edifice in which Hyrcius lodged his treaſures; having placed a ſtone in the wall, ſo that they could remove it when tney pleaſed, they committed frequent robberies there undiſcovered: but upon Agamedes being caught in a ſnare, Trophonius cut off his brother's head, leſt he ſhould diſcover his accomplice: the murderer was ſoon after ſwallowed up in the chaſm of the earth.—This childiſh ſtory is a copy of what Herodotus relates fully of one of the kings of Egypt and two brothers who robbed his treaſures by a like ſtratagem: in ſhort the Greeks knew not the origin of the word Trophonius, it was at that time concealed from them by their Pelaſgian conquerors, and was better known in Pelaſgian Ireland: indeed our modern monks have made out a much better derivation from the chevalier Oin. Pauſanias gives no account of the life of Trophonius and only tells of his death, and that the cave of Agamedes was in the ſacred grove of Labadea.

But as Pauſanias declares he had conſulted this oracle and ſubmitted to all its irkſome formalities, hear his own words.

" The oracle was upon a mountain, within an in-
" cloſure of white ſtones, upon which were erected
" obeliſks of braſs. In this incloſure was a cave of
" the figure of an oven cut out by art. The mouth
" narrow and the deſcent by a ſmall ladder. When
" they were got down, they found another ſmall
" cave, the entrance to which was narrow: the ſup-
" pliant

" pliant proſtrated himſelf on the ground, carrying " a certain compoſition of honey in his hand, without " which he is not admitted *. He firſt puts down " his feet into the mouth of the cave, and inſtantly " his whole body is forcibly drawn in. They who " were admitted were favoured with revelations, but " not all in the ſame manner, ſome had the know- " ledge of futurity by viſion, others by an audible " voice. Having got their reſponce, they came out " of the cave, the ſame way they went in, proſtrate " on the ground, and their feet foremoſt. Then the " ſuppliant was conducted to the chair of Mnemoſynè, " and being there ſet down, was interpreted what he " had ſeen or heard. From that he was brought back " quite ſtupified and ſenſeleſs into the chapel of *good* " *genius* †, till he ſhould recover his ſenſes: after " which he was obliged to write down in a table book " all that he had ſeen or heard, which the *prieſts in-* " *terpreted their own way* ‡. There never had been " but

* The reaſon of this we ſhall find preſently explained in the Iriſh.

† Maximis miraculis & virtutibus totam inſulam Hiberniæ convertit ad fidem. Et non ſine maximo labore, non ſolum propter obſiſtentes magos, verum etiam ab agreſtia ingenia, duraque ac pervicacia corda Hibernorum.—Cum Patricius etiam ſic orationibus & jejuniis devotior ſieret, apparuit ei Dominus Jeſus Chriſtus, dans ei Evangelii textum & baculum—& Dominus Sanctum ſuum in locum deſertum eduxit & *quandam foveam rotundam*, intrinſecus obſcurum, oſtendit ei dicens &c. &c. &c.

‡ Non multò autem poſtea, vivente adhuc in carne ipſo S. Patricio, intrabant illud antrum plurimi zelo devotionis & pœnitentiæ pro peccatis ibi peragendæ ſtimulis commoti; qui reverſi teſtabantur

" but one man who entered Trophonius's cave with-
" out coming back again: this was a ſpy ſent by De-
" metrius to ſee if in that place there was any thing
" worth plundering. What I have written is not
" founded on hearſay; I relate what I have ſeen hap-
" pen to others, and what happened to myſelf; for,
" to be aſſured of the truth I went down into the cave
" and conſulted the oracle. This oracle was not
" heard of in Bæotia till that country being diſtreſſed
" with a great drought, they had recourſe to Apollo
" at Delphos, to learn from that god, by what means
" they might put a ſtop to the famine. The prieſteſs
" anſwered, that they were to apply themſelves to
" Trophonius whom they would find in Labadea.
" The deputies obeyed, but not being able to find an
" oracle in that city, Saon the eldeſt of them, ſpied
" a ſwarm of bees and obſerved to what ſide it turn-
" ed. He ſaw that thoſe bees flew towards a cave;
" followed them and then diſcovered the oracle. They
" ſay that Trophonius himſelf inſtructed him in all
" the ceremonies of his worſhip, and after what man-
" ner he would be honoured and conſulted. (Pauſa-

teſtabantur ſe clarè conſpexiſſe multos in fide vacillantes, ibi multis pœnis affligi: quorum & revelationes curavit S. Patricius *conſcribi & in eadem eccleſia conſervari.* (and a little before he ſays) Jam ingreſſuros & aquâ luſtrali aſperſos in oſtio ſpeluncæ, quaſi in tranſitu ad alium orbem, & è via ad terminum properantes in agonia poſitos, cernere eſt gementes, ſuſpirentes—ignoſcentes toti mundo quidquid in ſe deliquiſſent.—Thus Colgan: but he had forgot there were ſeveral chriſtian miſſionaries here before Phaid-ruic or Patrick (or the prophet of the Holy Ghoſt.) Gottfreid ſays James the leſs was here.

" nias)

" nias) §. From this circumſtance (ſays abbé Banier) " I conclude that Saon was himſelf the founder of " that oracle, which no doubt was inſtituted on ac- " count of the famine I have mentioned."

At the cloſe of the tragedy of the Phœnician damſels, by Euripides, Œdipus, by an order of the oracle of Phœbus, is exiled to *Coloneus fane, where Neptune's altars riſe*, which Euripides ſays is in Athens. Cualan or a country abounding in harbours, was a name of Ireland, according to the ancient Iriſh poets: there is ſtill extant a well known tune called Cualan, compoſed to an ancient ſong in honour of Ireland.

Mr. Wodhall obſerves that the word Κολωνος or Κολωνη is made uſe of by Homer and other writers to ſignify a hill. H. Stephens in his Greek Theſaurus, adds, that there was a famous place in the Athenian territories known by that name, which was ſacred to Neptune, and called ιππιος, on account of that god being conſidered as the inventor of horſemanſhip. Thucydides mentions Piſander's holding a council at Coloneus and ſpeaks of its diſtance from Athens as ten

§ In the Iriſh language *Sean* is a charm. *Seanam* to bleſs, to defend from the power of enchantments; and this ceremony of the *Sean* was performed by our Dadanan before the ſuppliant entered the cave. Again, *Saith* and *Saithin* or *Sain* is a ſwarm of bees, *Sainit* is an old Iriſh word for honey, in Arabic *Sennut*: and *Seang* is a bottomleſs pit in Iriſh, i. e. *fad a-fad*, an unmeaſurable diſtance. The reader will recollect that all theſe circumſtances and the peſtilence in Ireland at the time of the Dadananai returning to Greece under Saom Breac, compoſe a ſtring of uniformities with the Greek account. *So-ein* in Iriſh is the great prophet, or obſerver of Times, a word that might eaſily be formed by a Greek poet into *Saon*.

ſtadia,

ſtadia, or about a mile and quarter. Sophocles ſays, Œdipus died and was buried there, and that in his laſt moments he ſolemnly forbad any one to approach his grave; but it appears from Homer, that the body of that unfortunate king was, after his death, depoſited at Thebes with funeral honours, it being ſaid of Meciſtus, father to Euryales, one of the combatants at the games with which Achilles celebrated the memory of Patroclus, *that he went to Thebes, and was victorious at the tomb of Oedipus.* Phœn. damſels, vol. 1. p. 243.

Œdipus may have been buried at Thebes, but as Ireland was known in ancient times by the name of Cualan, as I have ſhewn before, it is probably this iſland was the place of his exile.

In Euripides we alſo find frequent mention of the cave of Macra; the fable ſays, this cave was near the citadel of Athens, where Erectheus was ſlain by Neptune, and Creuſa a daughter of that monarch was there raviſhed by Apollo. Ion ſon of Apollo, prieſt and ſoothſayer, is ſuppoſed to be ſo named from ιων the participle of ιημι "who went," becauſe his father was told the firſt perſon he ſhould meet coming out of the oracle, would be his ſon. It is more probable that Ion was ſo called from *Oin* or *Eoin* * a prophet, and hence Ιωαννης, and the Iriſh

* "Ion was he called, becauſe he firſt his happy father met." (Chorus in Ion.) "My abode is this whole temple of the god, when ſleep ſeals up my ſenſes." (Ion. Euripides.) "Is the ſpot on which he died called Macra." Ibid. "For him he hath at laſt forg'd the new name of Ion to denote that he went forth and met him." (Old man in Ion.)

Eoan

Eoan, John, the great prophet and forerunner of CHRIST: he was alſo called *Sean*, that is the bleſſed: he who can defend from the power of heathen enchantments, from *Sean* a charm. Perſ. *Sen* holy. Arab. *Senet* a miracle, a myſtery.

The Pelaſgian anceſtors of our Hibernian Dadanan had eſtabliſhed many Macra amongſt the Grecian iſlands*: the word ſeems to imply an oracle, from *ra* to ſpeak and *mach* a prophecy, hence the Arabic *mauky* and *maukit*, a ſoothſayer. *Mach* in Iriſh ſignifies alſo, great, mighty, magnificent, and *much* is deus. There was Macra iſland in Attica; *Macras* Campus Cœle-Syriæ, (Strab.) whence *Muckrus* a peninſula in Kerry, under Torc mountain. (Arab. *Tauruk* a ſorcerer) *Macris*, inſula Cariæ in mari Rhodienſi: *Macris* etiam ob ejus longitutidinem dicta eſt *Euboea Inſula*. (Strab. Arabicè *Embyia* a prophet) *macra*, (Plin.) *macralla* (Ptol.) Fluv. *Italiæ Liguriæ* Terminus.

Thus did our Dadanan name the iſland in Lough Dearg, where the purgatory of St. Patrick ſtood, Macra; and the mountains on the ſouth ſide, where

* Ye ſhadowy groves where ſportive Pan is ſeen,
Stupendous rocks whoſe pine-clad ſummits wave,
Where oft near Macra's darkſome cave,
Light ſpectres, o'er the conſecrated green,
Agraulo's daughters lead the dance.
(Chorus in Ion. Euripid.)

This does not agree with the deſcription of the country near Athens, but it is a lively picture of the ſituation of our Iriſh Macra, and was as Ion had a little before obſerved of Eubæa, "*with the briny deep between.*"

once

once was the oracle *Carn-macra*, *Tearman-macra*, now called Magrath's country *. The town of Donegall was called *Macra-beg*, and it ſtill retains the name. On theſe mountains was preſerved the holy fire, hence *Makarin* is the Perſian name of a certain mountain, where a holy fire is ſuppoſed to be kindled by angels, on the firſt night of *Ramazon*, and which burns the whole month. I take *ramazon* to be a corruption of the Arabic *ruhmanè*, that is, an oracle: the laſt is certainly the root of our Iriſh *reambain*, an omen, prognoſtication, compounded of *re* and *eambain*; for *eambain* is alſo an oracle; *eambainſe*, wiſdom, knowledge in miracles, whence the oracle of *Eambain Mbaca*, near *Ard-magh*, ſuppoſed to be derived from the Lord knows what, by Keating, the monks, poets, and *modern* topographical writers. To correct all their blunders, will be a taſk indeed! but a taſk we muſt ſoon ſubmit to, for the honor of *ancient Ireland!*

We find that, our monks had the art of removing this wonderful cave, as they found it moſt convenient to anſwer their juggling tricks. Purgatory (ſays Richardſon) was firſt fixed in the iſle near the ſhore, but a cauſeway being made from the land into

* מחר *machar*, Heb. Quod jam brevi futurum per *machar* exprimit atque minatur: ſeu potius predicit, exprimit Saul, dico, per vocem *machaar* quod & diem craſtinum (frequentius) & tempus aliud indefinitè futurum, ſignificat. Hence the Iriſh *maharach*, to-morrow; *machar*, *maghar*, a word, oracle, prediction; *Machara failt* now *Magharfelt*, a town in the north, that is, the oracle of the prophets. I take this to be the derivation of the family name of Magrath,

it,

it, which gave the people free and eaſy acceſs to it, it was ſtopped up, and another opened in a leſs iſland, farther diſtant from the ſhore *.

This famous and very ancient cave, was broke up in 1497, as a fictitious thing, on St. Patrick's day, by the guardian of the *Minorites* of Donegall and ſome other perſons, by the authority of pope Alexander VIth. *(Ware.)*

Round Lough Dearg are the following hills named from the antient language, viz:

Rughd Cruach, Iriſh, *rugh*, rue, a charm; Arabic *rukè*, *raukè*, an enchanter, a ſpell; Perſic, *rigan*, addicted to magic †.

* This ancient oracle was well known in Greece, France, Spain, and wherever the ancient Iriſh had intercourſe. Rymer has recorded a mandamus of Richard II. in favour of a knight of Rhodes, coming to viſit our cave of Macra. "Rex univerſis, &c. Sciatis quod cum nobilis vir *Raymundus vicecomes de Perileux* & de *Rhodes chivaler*, &c. &c. &c. verſus terram Hiberniæ ad purgatorium St. Patricii ibidem videndum & viſitandum cum 20 hominibus & 30 equis——————vobis mandamus quod eidem Raym. cum hominibus—non inferatis—ſeu ab aliis permittatis injuriam Sep. 6. Ann. 21 Rdi, 2di, 1397. Rymer, tom. 8. p. 14. & in tom. 6, p. 107, may be found another of Edward III, in favour of *Maleteſta Ungarus de Arminio miles.*

† Hence *Loch-rugh-raidhe*, or the lake of the prophet's oracle, in the Co. Galway. In the life of St. Patrick we find *rechrach* the name of a druid, "tunc in illo concilio ſurrexit quidam, nomine *Rechrach*, ut occideret Patricium, deſcenditque ignis de cœlo & illum magum coram omnibus combuſſit. Hence *Ciar-rugh* now Kerry, &c. &c. Mr. Wodhull very properly tranſlates ἐνθυσιασι, *enchantment*, in the cyclops of Euripides; *Ruth* or *rugh-mais* in the Pelaſgian Iriſh, is the *myſtery of enchantment*, an expreſſion quite agreeable to the paſſage in the tragedy,

Ne-

Neroagh-breac, Arab. *Neeruk*, a magician.

Croach Brioc. Arab. and Iriſh, *Brioct*, ſorcery.

Tagh Tagha; *Tagh*, a diviner. Arab. *Taghut*, a ſoothſayer.

Croghra Coghna, Arabicè *Kauhin Kunda*, a ſoothſayer.

Goo-lagh, the altar of *Goo*. Arab. *Goo*, augury; *Faulgeo* an augur.

Goo-endeh, a ſorcerer *.

Bally Mac Aubneamb, the town of the ſons of Aubneamh. Arab. *Aufnuma*, ſoothſayer.

Sceirgearg or *Gearrog*, the rock of deſtiny, whence the lake was called Lough Gearg.

One of the iſlands is named *Staſubr*. Arab. *Subr*. magick, *Subrbaaz*, a magician. Hence the town of *Ardſbra*, once a biſhop's ſee, in Donegall.

Another *Inis Tagaſc*, of which before.

Near this place is a great mountain named *Peiſt*; Arab. *Peiſheenè*, a ſoothſayer †.

Another named *Ghaendat*, Arab. *Ghaendeh*, *Gooiendeh*, an augur, Chaldee גרין. *Gadin* ‡, magi, augures. Hence *Magh Geidne*, near the outlet of Lough Erne.

The

* Invenit autem virem peſſimum nomine *Foilgo*. (Vita Patricii.)

† על הפיסית *ol he pijſyth*, Heb. præfectus ſortibus. Buxtorf de perſonis ſacris, in antiq. Hebræorum, p. 90. Here alſo we find על הקינים *ol he kinim*, præfectus avibus, from whence the Arabic *kauhin* and our *kinni* or *kenny*, an augur. Hence probably the chief town in this diſtrict was named *Lettir-kenny*, from *liota*, a book or record, and *kenni*, a prophet, or from *lithar*, a ſolemnity, a feſtival.

‡ *Gadin* malè pro Hebræo בידם, *baidam*, id eſt, *augures*, *magi*, *baid*, *magus*, (Buxtorf) Quid eſt בטיר *betir?* id eſt, *Aſtrologi*, (Baal Aruch.) From theſe roots are derived the Iriſh *baidh*, *paidh*, *phaith*, *faith*, *faig*, a prophet, ſorcerer, druid, and

The *Gooibarith* river, not far from hence, runs from Daabeen mountain, into the ſea north of Naran. Arab. *Gha-eb*

and *beterlagh* or *peterlagh*, the name of the old teſtament, that is, the law of the prophets. I have before ſhewn, that by the word *bagh* the Iriſh druids meant, the divine word, religion: that *oidhe-bagh* or *oi-bagh* were the *oide* or teachers of the divine word, or tenets of the druidic religion, hence *boghas* in old Perſic, ſacerdos. (See Hyde Rel. Vet. p. 1344) the Greek σοφαγας, and from *agh*, the divine law and *oi*, a teacher, the Greek ὰγας, by which words Ammianus and Strabo ſignify *druids*. Our *bag* is from the old Perſic *back* ſanctus, *boghas*, ſacerdos, whence the Sclavonic *bòg*, deus. Of theſe *oi-bagh* were ſelected a certain number (twelve) to preſide over eccleſiaſtical courts in all matters of religion, and theſe were named *Aire-oi-bagh*, from *aire*, chiefs. The *Aire-faigh* preſided over a court where complaints were heard againſt diviners, augurs, &c. From the Pelaſgian *aireoibagh* was formed the Greek *Areoapagus*, a ſovereign court at Athens, ſo famous for its juſtice, that the go ls are ſaid to have ſubmitted to its decrees. Here the accuſer was placed on a ſtool called τοπος, that is, ſay the gloſſaries, *injury*, and the delinquents on that of αναιδια, *impudence*, or according to Junius's correction, of αναλια, *innocence*, (theſe were two goddeſſes, whoſe temples were erected in the Areopagus) Now *aobradh* or *aoradh* was the Pelaſgian-Iriſh name of the counſel or pleader for the crown; the word implies to inform, to accuſe, from *aoi*, inſtruction, knowledge and *abram*, or *radh*, to ſpeak, relate. *Aighnith* or *Ainith* were the pleaders or counſel for the priſoner; but the Greeks had either loſt all knowledge of the Pelaſgian foundation of this court, or deſignedly turned it into fable, and Euripides tells us, *Areopagus* is derived from Αρης, Mars, and Παγος a hill, and that Mars was here tried for killing the ſon of Neptune. Varro treats the whole as a fable, and Potter adds, the time of its inſtitution is uncertain. (See *Aire* explained in No. X, Preface, and *aineas*, a pleading, vol. I. p. 401, of this Collectanea.) Hence we find the court of Areopagus, is ſaid by the Greeks to be as ancient

Gha-eb, an augur. *Neerunk*, a magician. *Arith* Phœnicè, water; and north of *Gooibarith* is the mountain Sliabh Snatcht or Snow mountain; and adjoining to this is the higheſt mountain in this part, called Ara-gil or Ara-gal, i. e. the oracle. Heb. *Beth-Kol*, which literally ſignifies the daughter of Voice, an eccho.

Phœn. *Gelaiot*, a prophet, Gr. Γαλεῶται. and cloſe to it, is the hill of Achtur. Arab. *akhtur*, to augur. *Akh-turgoi*, an augur. *Roſſus* or *Roſſes*; Perſic. *Raz*, myſtery, enchantment, Iriſh *Roſſach*.

If we travel to the adjoining country of *Ins-Oin*, or as it is falſely named, *Innis Owen*, (i. e the iſland of Owen) for it is not an iſland, but implies *Ins* the abode, ſettlement, ſociety, *Oin* of the prophets; here we find *Carn iraugh*, or the city of the prophets. Arab. *Rukè*, *Raukè*, an enchanter.

cient as Cecrops the Pelaſgian, and founder of Athens. We alſo find another court inferior to this, called Ephetæ, inſtituted by Draco; this appears to be the Iriſh *oi-faith* or *aireoiſaith*, a court of augurs and diviners. Our Iriſh *druids*, *oibaghs* and *faighs*, were ſupported by a *deac-creas* or holy tythe, from every houſe or family, the Greek *Areopagites*, received a maintenance from the publick, which they called Κρίας (Lyſias in Agorat.) Κρός, Κρίας. τινὲς δίκτραλή. Heſychius. Now in Iriſh *deac*, is a tenth or tythe, and *creas* or *creaſan* is holy, religious, pious, whence *Creas* in the modern Iriſh, is a ſhrine or relique, and implies the offering to ſuch relique. In Arabic, *Kyreſet* is the hoſt, the holy wafer, among the Arabian Chriſtians, (derived they ſay, from *kurz*, baked bread in cake) but *Kyriz*, in Arabic, is a *ſhrine*. *Cras*, in old Iriſh, alſo implies the body, head, one family, whence *deac-cras* is alſo derived by ſome commentators on the Brehon Laws, as a tythe from every houſe or family. *Carai*, *Caraidhe*, and *Caraghe*, implies alſo a tax, tribute, &c. derived from the Chaldee *Caraga*, Cenſus Capitalis. Arab. *carga* exactio, *khuráj*, tributum. (No. x. Preface, p. 28.)

Buas

Buas now *Foile* the harbour of Derry. Arab. *Baiz*, a ſorcerer. *Faul*, an omen. *Roſcaune*, Perſ. *Raz*, a myſtery. *Kauhin Kundae*, ſoothſayer.

Deſart-tagh-ony pariſh. *Tagh-oin*, prophets, ſorcerers, in Iriſh, Etruſcan and Arabic.

Imegow, *Kinegow*, villages. Arab. *Kauhingoo* an augur,

Carn-duagh, the altar of the prophets, Arab. *Keren-da.i.*

Caſhel-godin, i. e. the ſtone houſe of the augurs. Heb. *Gadin*, Magi.

Glan-tagher. *Drum-Tagh*. *Tagh*. Etruſcan *Tages*. Arab. Taghut, ſoothſayer.

Glan-goo or *guth*, Arab. *goo*, ſorcerer, voice, oracle.

Glan-gobbeny. Ar. *ghaeb*. *goo-been*, a ſorcerer.

Mulin. Perſ. *Mal* a necromancer, *ain*, ſorcery.

Port-abbas or *n'abbas*, the harbour of the *aub-oſs*, ſorcerers, giants, near the giants cauſeway.

Toolemoon. Arab. *Tala-numa*, augur.

Bin-guthar or *goor*, the giants cauſeway or oracle of the prophets. Arab. *been-goor*, a prophet, but perhaps *bin* here means a pointed tomb.

Kinugh. *Kennie*. Arab. *Kauhin*. *Kundae*, a ſoothſayer; hence this part of the kingdom was named *Tir-Kauhin-ol* or *Tirconaill*, i. e. the country of the Præfectus Sortibus.

Carn-falg, the altar of. Arab. *faulgoo*, augur.

Rouſkie. Perſ. *Raz*, ſpell, charm, myſtery. *Ke* ſorcery. Arab. *Rukſuz* diviner. Iriſh *Roſſach* ſorcery.

Ramulin-caſtle. Arab. *Remmal*, ſoothſayer. *Remalin*, divination.

Stran-tulla, the road of the, Arab. *Tawil*, interpreter of dreams.

Roſheeny,

Roſbeeny. Perſ. *Raz*. Arab. *Razbeen*, *Roodebbeen* augur; and one hundred names more, all ſignifying the great ſettlement of our Dadanian prophets. But I muſt not omit that in the centre of this country, the cloud-capt mountain of ALT OSSOIN preſides, and around him is the whole ſcenery of Oſſian and Fingall, which has been ſo beautifully deſcribed by Mr. Mac Pherſon, and to the northward of Lough Dearg are the mountains, caverns and lake of Finn or Fingall, i. e. of the Finn, the ſorcerer; and in the capital of the country ſtood *De Raidh* or the oracle of God, now Derry. De Raidh, Raidhte no Ruidhte, Oraculum, Plunket's Lex. Hence the Dal ruite in the county of Antrim.

The word *Oſſian* has certainly caught the reader's eye. We have traced him to the fountain head, from whence iſſued the anceſtors of our Hibernian hero. The word is Chaldæan אסי *aſa*, Senex, Sapiens. (Buxtorf.) *Oin*, in the ſame language, is a ſorcerer or diviner, hence Aſa-oin; Aſoin or *Oſoin*, the father of diviners. In the next ſtage, we find him the progenitor of the diviners amongſt the Guebres or fire-worſhippers of the ancient Perſians. "Ils comptent les années du monde depuis Adam, qu'ils nomment comme nous: mais ils donnent d'autres noms à ſes deſcendans. Ils diſent que lors qu'il fut parvena à ſa 30 année, OUSHYN vint au monde, & ils reconnoiſſent auſſi pour un chef. (Voyages de C. Le Brun. T. 2. p. 389.) What! if we ſhould hereafter find ſome of Oſſian's heroes, amongſt the deſcendants of the Ouſchyn of the Guebres!

This is the Ὠγυγος Ἀφετος of Beroſus, the man which ſprung from the Red Sea, i. e. *Apherin* benedictus, *Oin*,

Oin, Propheta, which Goar tranſlates *animal ratione deſtitutum*, but as Abbé Bannier obſerves, this is not agreeable to the idea the Chaldean author had of him, and *Aphrenon* is not a Greek word; (Mythology of the Ancients, vol. 1. book 2. c. 1.) it is a Chaldean, Perſic and Iriſh word, implying benedictus. This *Aphrenon* is alſo called by Beroſus, *Oanes*, and by Helladius, *Oes*. Photius, alſo tells us, he was named Oes and Oen. Hyginus ſays that Euhannès, whoſe name is a corruption of *Oanes*, came by ſea into Chaldæa and there taught aſtrology. This could be no other than the Perſian *Ouſhyn*, or *Ainoſs*, the father of the prophets, who ſailed up the Perſian gulph and landed in Chaldæa, for that country had no other ports, but what were on this ſea. Hence, he was ſaid to be half fiſh, half man; to retire to the ſea (his ſhip) every night; that he eat nothing; becauſe he took his meals on ſhip-board; and ſo of the reſt. But the Medes and Perſians were Scythians; all ancient and modern authors agree in this point. Hence Abbè Bernier, is inclined to think, that the Gauri, or Guebres, the fire-worſhippers of Perſia, derived their doctrine from Ur or Our of Chaldæa, and that Zoroaſter did not eſtabliſh Sabiſm, but Magiſm, which the learned Hyde affirms to be the eſtabliſhed religion of thoſe Gauri, in the ſouth of Perſia.

Hence, then the Pelaſgian-Iriſh *os*, *oſs*, high, ſupreme, learned, magician; *oſal* or *uaſal*, noble. Arabic *az*, *azz*, moſt glorious, venerable, holy. *Oſa*, a particular ſociety of Mahommedans. *Az-az*, a ſanctuary. *Aſil*, noble. *Oſwi*, ecchoes, i. e. the voice of ſprites. *Aſhyakh*, doctors, derviſes, prelates. *Oſh-mouil*, the prophet

Samuel. *Az-imet*, incantation, charms. *Aziſ*, demons.

Perſic. *azſh*. *ozſh*, ſagacious, learned. *Oz-az-il* thoſe angels placed neareſt the throne of God. *Oſraf* i. e. *Oſ-arruf*, ſorcerers. (Iriſh Oſ-airibh) hence *uzir* a vizir. *Oſman* the anceſtor of the grand ſeignor. *Aſh-mul* bad omens. *Oſhari* the name of a celebrated ſorcerer, diviner, or doctor, whoſe diſciples ſtill exiſt under the name of Aſharim.

From theſe roots, the Inſula Oſſion of Homer, which probably was written Ο'σσων and not Ο'ξιὰν. Hence alſo the Greek Ο'σσῦα Vaticinatio. Ο'σσινόμαι auguror. Ο'σι ſanctitas, pietas, juſtitia: the Latin Religi-oſus, Religi-onis.—From thence the Iriſh, Pelaſgian and Chaldæan, *Bal-oin-os* and the Greek Ἀπολλων, and the contracted Etruſcan APVL, is our *Bal*.—So from our *neas* and the Hebrew *nabas*, is derived *Parnaſſus*, and from the Iriſh *Ler*, *Lere*, pious, holy. *Larnaſſos*, another Greek name for Parnaſſus. Hence likewiſe Oſſa, a mountain in Theſſaly the reſidence of Qinin (ſorcerers) ſaid to be inhabited by Centaurs, that is in Iriſh *Cean-tar-os*, the head or chief of the ſorcerers, a word miſtaken by the Greeks for giants, monſters, like the Iriſh *Aubhos*, *Obhos*, or *Abhos*, which was a ſorcerer of *Aub*, or *Obh*, but now tranſlated by our monkiſh Lexiconiſts, a giant. From the Iriſh *Iris* holy, pious, is the Ægyptian *Oſiris*: thus alſo *Oſeum* the locus Augurum in Agro Veienti, according to Feſtus, and from the Iriſh *Os* with the prefixed augmentative *ſo*, is formed *Sos*, divine knowledge and the Phœnician Zas, Zeus, and the Greek Ζεύς Jupiter, derived alſo from the Iriſh *puis*, uter quaſi *aub*, and *air* or *aire*, a diviner, hence *Soſpiter*,

piter, *Sopiter*, ſoftened by the Etruſcans to *Jopiter*. *Oſus* an Egyptian god. *Oſ-bal-os* forms *Oſipolis* a god of the Eleans, and from the Iriſh *uam* a cave or den, *fal* fate, and *os*, is derived the Greek ὀμφαλὸς, the cella or antrum of the Delphic oracle, explained by the Greeks and Latins very falſely by the word *umbilicus*. (See Æſchylus in Eumenid.) Hence *Uamboin* the ſorcerers cave near Cork, now called the Ovens. Thus the Latin *Antrum* is from the Iriſh *Ain-tar-uam*, that is the ſorcerers cave; and this is the derivation of Antrim a town and county in Ireland, as *oſ* and *ruidh* from the Arabic *ruide* a ſorcerer, forms *Oſſruidh*, now Oſſory, in the centre of Ireland.

Hence every name that betokens king, prince, chief, puiſſant, learned, or noble, alſo implies a diviner. Thus *Sar* in Syriac a prince, in Iriſh *Saor*, Engliſh Sir, in the Arabic is a magician, as *Sybr* magick. Perſic *alm Sybr* necromancy. *Sybr allal* poetry, i.e. lawful enchantment. *Sybr-ſag* enchanting. In Iriſh *Air*, *Aire*, *Aireac*, *Airigh*, is a chief, from *Ur* of Chaldea, whence *Aire* a ſorcerer; hence the Latin Rex, Regis: from the Iriſh *treab* a tribe, *daire* of ſorcerers, is derived the Trobadours of Provence in France. (Ce furent ces Troubadours qui reveillent en France la goût des Sciences au XI Siecle. Furetiere.) Thus *Aire* is a poet, and a man of ſcience, for all knowledge was once lodged in this body of Chuldea's, from *Ur* their origin in Chaldæa, hence the common name *Daire* in Ireland and Perſia, all derived from the Chaldæan *ur*, *eir* or הרהר *eirir*, ſcrutari and ארנז *aregaz*, which in 1. Sam. 6. 8. means the Ark, but as Buxtorf obſerves, eſt & nomen proprium MAGI.

Thus the Iriſh *Uphas* ſorcery is from the Chaldæan תפס taphas, apprehendere, comprehendere, of which the Greeks have made *Tuphon* and *Tuphos*, &c. &c.

From *Oin*, or *Ain*, and *gas* (the Chaldee *gaſar* in Arabic *ghauzoo*, *jauzoo*) is formed the Iriſh proper name *Oingas*, written ſometimes *Angos*, *Aongos*, *Aongus*, ſignifying a ſorcerer, or diviner. And here I muſt obſerve, that *ge* and *ce* does alſo imply the magick art, whence we find the name written likewiſe *Ainge*. And as the ancient tradition of *Stonehenge*, in Saxon, *Stan-henge*, is allowed by the ancient Britons to be the work of Iriſhmen; and Mr. Lhwyd proving to a demonſtration that the Magogian Iriſh, inhabited Britain, until expelled by the Gomerian Welſh, I am inclined to think that *Stan-henge* implies, not the hanging ſtones, as a very ſenſible author lately has interpreted the word, but the *ſtan* or *tan*, i. e. the territory, or Chaldæa of the ſorcerers, or if *ſtan* be Saxon, i. e. a ſtone, then it is the ſtone or altar of the *Aonge* or ſorcerers; and that if any ſuch being did exiſt as Hengiſt, it was a corruption of Aongus and ſignified a ſorcerer. I am the more inclined to think this is the true derivation, as in the oracle near Drogheda, deſcribed by Governor Pownal, I read the word *Aongus*, or ſorcerer, in the Iriſh *Ogham*, or ſorcerer's alphabet, inſcribed on one of the ſtones. See Geaſa druima Draoidheact, in Shaw and O'Brien's Dictionary of the Iriſh language.

This Ouſhon, the great father of the prophets of the Perſian Guebres, or fire worſhippers, is frequently mentioned by our Druids. There is a long and beautiful poem written by them on the ſubject of FATE,

TE, which we may probably give to the public, a future number of this work. A few lines are e tranſlated.

Ruina SORS ſemper male aſcendentis eſt,
Coſroïs, alti Regis olim Perſiæ,
Late & potentis, aureis ſcriptum notis,
Lectum hoc tiaræ in nobilis faſtigio eſt:
Multi quid anni, vita quid longævaque,
Per mille tracta caſuum diſcrimina,
Iraſque mille, mille SORTIS *fluctum?*
Caput Tiara inſigne calcabant pedes
Villiſſimorum FATA *poſt mortalium*
Regnumque nobis traditum a majoribus
Trademus ipſi poſt futuroram in manus.
Naſcuntur illa lege SORTIS *principes,*
Naſcentur omnes qui FUTURI *Principes.*
Oleas vagari extra, una SORS eſt omnium.
Gratum tibi eſt quod, SORTIS eſt faſtidium.
SORS eſt timenda illi, nihil qui jam timet
&c. &c. &c.

Vis noſſe SQRTIS ex SCYTHIS imaginem,
Veramque SORTI haud diſcolorem imaginem?
Pede illa deſtituta eſt, penna ſunt manus:
Prendenda & aliis ergo, ne mox avolet,
Reditura nunquam, ſi favere jam velit,
Ridentis & præbere dulce ſuavum.
Legatione nobili quondam SCYTHAE
Juveni illa talis picta PELLAEO fuit.
&c. &c.

BUXHORNIUS.

But to return to the ſettlement of the Iriſh ſorcerers the north of Ireland.

Malin.

Malin. from Malineach, i. e. *Firbolg*, ſorcerers, ſprites.

Doach Iſle. } Arab. *daa* an augur; *daukus* a bad omen.
Doach beg. }

Muc-aɔs, Mountain. *Muc*, holy. Arab. *azm* a ſpell, charm.

Cruach-falla, the prophets hill. Ir. *fal* an omen. Arab. *fal* omen, *faule* a ſorcerer.

Rin-ard-alluch point, *rin* a ridge, *ard* high. Arab. *ablu'l'kè* an augur.

Bally-Naaſh, Vill. Heb *naaſh* a prophet.

Dunaneduan, village, *dun* a town. Arab. *aemud* enchantment.

Clan-da-bhadlagh, pariſh, *Clan* tribe, *da* of. Arab. *butleh* magician..

Phaban, pariſh, *Dun Phanachy* church. Hebrew *phenanab*, a revealer, a ſorcerer

Tar-lachan, village. Iriſh *Tar*. Arab. and Chaldee, *Tair* to augur, *leachan* altar.

Dun-aff, church and village, *dun* a town. Arab. *af*, *afſoon*, magick.

Dun-uph, *arrauf*, ſoothſayer, i. e. *Aire-af* and *Aire-feabh*.

Crenan, mountains and barony. Chaldee and Arab. *Karan*, a rocky country. *Ain*, ſorcerer.

Having now ſeen that the north of Ireland, was the great ſeat of our Dadanan ſorcerers and ominators, let us only obſerve the confuſed accounts of the Greek writers of the ſituation of the oracle of Dodona. Some will have it in Theſſaly, ſome in Epirus, others in Theſpratia, Chaonia, and Moloſſia, and others ſay that it was ſo called from Dodonim the ſon of Javan.

But

t Herodotus aſcribes the origin of it to the Phœni-ns, and trumps up a fabulous ſtory of a rape; to s let us add the words of that eminent Pelaſgian eek writer, Homer, and I think we may conclude, was not ignorant of its proper ſituation *.

Parent of gods and men, Pelaſgian Jove
King of Dodona, and its hallow'd grove;
King of Dodona, whoſe *intemperate coaſt*
Bleak winds infeſts, and winter's *chilling froſt*,
Round thy abode thy prieſts with unwaſh'd feet
Lie on the naked earth.

Does this ſituation of Dodona, correſpond with the nate of Greece?

The Iriſh hiſtory further informs us, that when the yrians had defeated the Athenians in a pitched bat-

our Dadananai fearing the revenge of the Aſſy-ns, for the magick art they had practiſed, in ging the dead Athenians to life, as faſt as they re ſlain, left Athens and ſailed to Lochlon, or chlun, where they were kindly received and were ided between four cities, viz. Falias, Gorias, nias and Mburias, and having ſtaid here ſome ne, they ſailed for Ireland, but were blown to the rth of Scotland, where they continued ſeven years d then returned to Ireland. That on their landing y burnt their ſhips, and were oppoſed by the Fir-

* Dodona, Dodoa, or Cæneum,—its true ſituation not wn.

(Geogr. antiqua of Dufreſnoy.)

N. B. Here we find our Iriſh *Cinuch* or *Cinnie*, ſorcery.

bolgs,

bolgs, who ſay the poets were likewiſe a colony from Egypt, but laſt from Pelaſgian Greece and were the deſcendants of the ſecond ſon of Nemed, as the Dananai were of the third ſon. An old author ſays, *Tangatur firbolg an Eirin Ballaſtar a tang flaitbiſc, is do conarcas in dorn cè righi ag ſgribind*, MANE, TETHEL & PHAREAS. i. e. the Firbolg came to Ireland when Ballaſter (Baalſhaſſar) was king, he, who ſaw the magic hand writing the words *Mane*, *Tetbel*, *Phareas*, and he proceeds, Cyrus ſon of Darius, ſoon after, took Babylon. Now *Firbolg* ſignifies augurs *, *fir* a man

* The ingenious and unhappy Eugene Aram, had ſtudied the Iriſh language; in the ſmall miſcellaneous tract publiſhed at the end of his trial, he has the following obſervations. "The "Latin *Vir* is preciſely the Iriſh *fir* a man: the old Iriſh called "a colony which ſettled amongſt them Fir-bolg. They were "Belgæ, a word latiniſed from bolg, which indeed imports "the ſame, *and is the ſame with the Greek Pelaſgi.*" The learned Millius derives the name Philiſtæi and Palæſtini from the Æthiopic *phalas* or *falas*, i. e. migravit, exulavit, ut quaſi terra exulum vocetur, quia Philiſtæi & Iſraelitæ eo commigrarunt ex Ægypto. (Differt. de Terra Canaan, p. 129.) This may be the origin of the Pelaſgi alſo, and in Iriſh *phalam* and *falbham* is to migrate, *falaſge*, he who migrates. Aram fell into this miſtake from the great affinity he acknowledges there is, between the Iriſh, and the old Greek and Hebrew: and this author, adds, "In my Lexicon, I have fetched as much as poſſible "from the Iriſh, and induſtriouſly omitted the Britiſh, leſt it "ſhould be thought, as I know it has been ſometimes, that the "Romans left us the words that bear any relation to the Latin, "while this can never be objected to the Iriſh, ſince the Romans "never ſet foot in Ireland." Another obſervation of Aram's is worthy of remark. "Wherever hiſtory fails in accounting for "the extraction of any people, or where it is manifeſtly miſta-"ken,

n *balg* of letters, learning and erudition. (See ïobam in concluſion.) *Fear-bolg*, i. e. *mailineacha*, *mailachane*, vet. gloſſ. Mr. Shaw in his Gaulick ïcon, thus explains *mailachan*, viz. the young of ïtes in Scotland called Browny, it is a good natur- being and renders good offices to favourites.— ius the Rev. Mr. Shaw.

Arab. *baligh*, reaching the higheſt perfection in .rning. Perſic *belagh*, any vocable implying excel- ce, as purity, virtue. *Belaghet*, eloquence, flu- cy of words. *Belegh* eloquent. (Richardſon.)

In the Sclavonian dialect *blog* is an interpreter, a icon, &c.

But Caſtellus proves that the Chaldees had an or- of prieſts named Bélga, ab hoc, ordo ille ſacer- alis, cujus obſervatores Belgitæ dicti: and the ient Iriſh gloſſariſts fully explain our Firbolg were holy orders, viz. *Bolg-ceard*, i. e. *Neas*, that is, profeſſion of a Bolg is (Neas, that is) divination, Hebrew *Naſh*.

:n another ancient gloſſ. I find, bolg or builg, ex- ined by *druchd rùn*, that is, the myſtery of the d, or of raiſing up the dead, by which I under- nd, converſing with the Manes.

So that the Iriſh *fir-bolg* means no more than the gurs or Druids the Dadanan left behind, when y journeyed to Pelaſgian Greece, to improve

ken, how can this extraction be more rationally inferred, and determined, or that miſtake rectified, *than from the analogy of languages? And is not this alone ſufficiently concluſive, if nothing elſe was left?* (Aram's Eſſay towards a Lexicon on a w plan.)

them-

themſelves in ſome new doctrine then broached, and ſuch maſters of the magick art were they now become, the poets tell us, that on their return, they threw a cloud over the *Firbolg* for three days and nights, till they had made good footing on the ſhore. The meaning of the whole is, that the Druids not approving of the new doctrine brought in by the Dadananai oppoſed them, and we are told, that in the ſpace of twenty-ſeven years, they had two noted battles, one at *Magh Tuire-deas*, and another at *Magh Tuire Tuaj*, that is, at the plains of the ſouth tower, and of the north tower; but, at length they got the better of the *Firbolg*.

The tranſlator and fabulous interpolator of Keating's Hiſtory of Ireland, has brought our *Da dananai* from Greece to Denmark and Norway, and made them inſtructors of the young Danes in the magick art. I have carefully peruſed Keating in the original Iriſh, and the antient poem on which he forms that part of his hiſtory, where I find not a ſyllable of Danes or Norwegians, but a plain deſcription of Etruſca. We ſhall give a few lines of the original poem.

Tuatha Dadanann na ſead ſuim. ait abhfuaradar foghluim.
Rangadar a ſuidheact ſlan. an draoidheact andiaigh ealtan.
Iar bannul faidh fionn go faill. mic Neimidhe mhic Adhnamhoin
Dar mhac Baoth, Baothach beartach. fa laoch leothach luamthfeargach
Clanna Baothaigh beodha angoil. rangador ſluagh niadh neartmhoir
Iar ſniomh iar ttuirſi thruim. lion aloingſe go Loch-Lun *.

Ceithre

* Luna. Sive Λύνη, licet Ptolomæus Λύνην, και σελήνης ἄκρον. Lunam & Lunæ promontorium diſtinguat, aut civitas Lunæ, ut

Hæc

hre cathracha clu cheart. ghabſad a reim go ro neart
huirdis comhloin gan cheas. ar fhoghluim ar fhireolas.
as agus *Gorias* glan. *Finias*, *Mburias* na morghal
mhaoidhiomh madhmann amac. Anmanna na mòrchathrach.
fios agus *Earas-ard*. *Abhras* is *Semias* fiorgharag
nGarmann as luadh leaſadh. Anmanna ſuadh gac ſaoirleaſa.
fios file *Falias* fein. *Earus anGoirias* maith ameim
ias a *Mburias* diogne deas. *Abhras* file-fionn *Finias*
hre haiſgeadha leo anall. duaſlibh *Tuatha Dadanann*.
idhiomh, cloch, coire-cubhraidh. ſleagh re hagaidh ard Curadh
fail a *Falias* anall. do gheiſeadh fa Righ *Eireann*
idhiomh lamha lughaidh luidh a *Gorias* rogha rochruidh
Finias tair fairrge abhfad. tugadh ſleagh lughaidh nar lag
Mburias maoin adhbhal oll, cobra-mor mhic an Taghdha.

et Anaſtaſius Biblioth. in S. Eutychiano, prima ac præcipua
riæ antiquæ civitas erat. Plin. l. 3. 6. 5. Primum Etruria
idum Luna, portu nobile. Infeliciſſime Joan Anius Viterb.
miniſcitur Latine *Lunam* dici, Græce *Selenem*, Etruſco idio-
Cariaram; *Car* enim eſſe Urbem, & *iaram* ſignificare
am; quaſi ergo idem ſit ac ſi dicas Urbem Lunæ.
ence, Beroſus, calls this city Cariara, quæ et Luna; I have
n in a former number, that *an* in old Iriſh, ſignifies a planet,
u, ſmall; and that the moon was named *Luan*, or the ſmall
et, in diſtinction to the *Sam-an*, or ſun. *Car* or *Cathar*, in
, is a city; and *Re*, *Rea* and *Rae* is the moon. The poet
judiciouſly brings our *Dadanai* to Loch Luna, the chief
of the Etruſcan ſorcerers and augurs.

Hæc augurum etiam, ac aruſpicum, portentorumque interpre-
ſedes erat. (Dempſter, de Etruria Regali, l. 4. c. 20.)

Hæc propter placuit Tuſcos de more vetuſto
Accii vates; quorum qui maximus ævo
Aruns incoluit deſertæ mœnia Lunæ,
Fulminis edoctus motus, venaſque calentes
Fibrarum, & motus errantis in aëre pennæ.
(M. Lucan, lib. 1. Pharſal. v. 586.

he moon was probably the arms of this city, as we find
Martial,

Caſeus Etruſcæ ſignatus imagine Lunæ.
Martial.

TRANS-

TRANSLATION.

The purport of the *Tua-Dadanans* journey, was in queſt of knowledge;
And to ſeek a proper place, where they ſhould improve in Druidiſm.
Theſe holy men ſoon ſailed to Greece. The ſons of *Nemed*, ſon of *Adhnamon*
Deſcendants of *Baoth*, from *Bœotia* ſprung. Thence, to the care of ſkilful pilots,
This Bœotian clan, like warlike heroes themſelves committed,
And after a dangerous voyage, the ſhips brought them to *Loch Luan* *.
Four cities of great fame, which bore great ſway,
Received our clan, in which they completed their ſtudies.
Spotleſs *Falias*, *Gorias*; majeſtick *Finias* and *Mburias*,
For ſieges famed: were the names of the four cities.
Morfios and *Earus-ard*; *Abhras*; and *Semias* well ſkilled in magick
Were the names of our Druids; they lived in the reign of *Garmans* the happy.
Morfios was made *File* † of *Falias*; *Earus* the poet in *Gorias* dwelt;
Samias dwelt at *Mburias*, but *Abhras* the *File-fionn* at *Finias*.
At the departure of our *Dadanai*, four gifts theſe cities gave them;
A *ſword*; a *ſtone*; a *cup*; a *ſpear*: this laſt for feeble champions.
The ſtone of *Lia-fail* ‡, which declares *Ierna*'s kings from *Falia* came.
The ſword by which they ſwear, at *Gorias* was obtained.

The

* This is called Denmark and Norway by Keating's tranſlator, becauſe the Iriſh named the Danes *Loch-lonnach*, derived as ſome ſay, from *Loch* the ſea, and *lonnughadh* to dwell. Others ſay, from *Loch* and *Lonn*, ſtrong, powerful; others from *loch*, a lake, and *lann*, full; as coming from a country, abounding in lakes. See O'Brien.

† *File*. See this word explained in the chapter deſcribing the hall of Tara. פלא phile unde *niphla*, Arcanum, myſterium, occultum.

‡ *Lia-fail*, or the ſtone of *Fal* or Deſtiny; the *Leaba-dea* of the Etruſcans, from whence the city of Labadea and Labdacus king

ıe never-failing ſpear §, *Abbras* received at *Finias*,
ıd *Mburias* granted the great helmet of *Tage*'s ſons ‖.

Here is not a word of Denmark, or of teaching the ıung Danes the magick art, as the tranſlator has iſted in. *Lochluna*, or the lake of *Luna*, ſtood on : *Macra* in the Etruſcan territories, and was famous its port. (Strabo, l. 1. Plin. Ptolom.)
Falias, is *Faleſii* the capital of the *Faliſci* in Etruria, :x. Pomp.) ſuppoſed to be ſo named from the an- nt *Pelaſgi* or *Phelaſgi*, and was a place of great an- uity. (Strab. l. 5.)

g of Etruria. The kings of Ireland were crowned on this ıe, and it is ſaid, it made a groaning noiſe when the right r was not elected king; it is alſo ſaid to be now under the ir in Weſtminſter Abby, in which our kings are crowned. : Lia Fail in O'B. and Sh. dictionaries.

§ This ſpear was known by the name of *Gai bulg*, or the cerers ſpear, which was ſure to deſtroy the enemy. See :ating's Hiſtory of the Mileſians.

‖ The great helmet of *Tage's* ſons: the original is *Taghdha*, : *dh* being adventitious, and not ſounded, in order to make the lables long. *Tadhg* or *Tagh*, in Pelaſgian-Iriſh ſignifies a :t, a prophet, a prince; it is a common name, now written *gue:* in Perſic *Tagj*, a prince, a crown. The Iriſh *Tagnhodh*, ›em, is alſo of the ſame root with the modern Perſic *Cheghame*, ›de. The Perſian ſtory of the helmet of the Perſian *Gian*, is he ſame original alſo: this was as famous in Scythian hiſtory hat of Achilles, and was for ages preſerved by the Perſians. bouclier de *Gian* etait myſterieux, il eut fallu un poete comme mere pour le decrire. Ce bouclier ſervait, non contre les armes la guerre, mais contre celles de la *Magie*. L'Aſtronomie ſidait à ſa compoſition. (Lettres ſur l'Atlantide, par Bailly, 146.) *Tages* was the great enchanter of the Etruſcans. See x. of this Preface.

The

Gorias was either *Gære*, named alſo *Cære* or *Graviſca*; the laſt was built by the Pelaſgi in Etruria, and the firſt ſtood in Tarquinia in Etruria. (Strab. l. 5.) Graviſca, Metrodorus apud Julium Solinum γοργίαν vocat. (Dempſter de Etr. Regali,) probably miſtaken for γοραιαν.

Fanias is *Fan*, or *Fanum Jovis* in Etruria: there was alſo a *Fanis* or *Colonia Julia-Faneſtris*.

Mburias was *Perus* or *Perufia*, an inland city of Etruria, on the Tiber. The modern Iriſh commonly write *m* before *b*.

The names of theſe Dadanan druids were *Morfios*, that is, great knowledge: *Earus* or *Eiris-ard*, that is chief chronologer; *Semias* that is diviner, or augurer; and *Abbras* the *File-fionn*, that is *Abbras* the orator, and martial philoſopher or druid.

This character of *Abbras* perfectly agrees with the deſcription of the *Hyperborean Abaris* of Diodorus and Himerius, called by Suidas a Scythian, not improperly, becauſe our *Abbras* was of Magogian-Scythian blood, though born of Pelaſgian parents from Bœotia, then ſettled in Ireland.

There are ſtill ſtronger reaſons to think that this is the ſame Abaris, the druid or prieſt of Apollo mentioned by theſe Greek authors: firſt, the Hyperborean iſland is ſaid to be north of Gaul, and oppoſite to it: the ſouth of Ireland may be ſaid to be oppoſite part of Gaul, as well as Britain: this Hyperborean iſland is repreſented as a very temperate region, and figuratively ſaid to produce two harveſts a year; this deſcription does not agree with any of the Britiſh iſlands, except Ireland, where there is a perpetual verdure and

d vegetation, owing to the mildneſs of its climate, l the hot lime-ſtone ſoil: it is well known, that :n the roads in England are rendered impaſſable falls of ſnow, there has been no ſigns of ſnow in reland, in the ſame latitudes.——Secondly, the perborean iſland was frequented of old, by the eks, and in friendſhip with them: this is confirmed the antient hiſtory of Ireland; they were not only riendſhip with, but allied to the Pelaſgi or antient :eks.—Thirdly, our *Abbras* was *file-fionn*, or chief id of the Dadanan expedition to Greece, and thence Etruria in Italy, in queſt of knowledge; probably, tudy a new ſyſtem of religion; they had been inmed had ſprung up in thoſe parts.—The Hyper-ean *Aburis* of Diodorus, took the ſame route; he velled over Greece, and from thence went to Italy, ere he converſed with Pythagoras, with whom he id a conſiderable time, and contracted an intimate ndſhip. (Porphyrius in vita Pythagoræ, and Iamus l. 1. c. 28.) Our Abbras brought home a new tem of religion, which was ill reliſhed, by the bolgs or ſorcerers he had left behind in Ireland: it the cauſe of a civil war, which continued twenty n years, till at length the Firbolgs were diſmayed the new ſyſtem eſtabliſhed. I have ſhewn in a ner number of this Collectanea, (from an ancient a MS) that our Iriſh Druids taught the Metempoſis or tranſmigration of ſouls: but I do not think s was the ſyſtem brought over by Abbras. It is l that Pythagoras introduced it into Italy, but I k it is evident our Iriſh Druids drew this doctrine m the ſame fountain head, that the Bramins did, before

before their migration into India; and from theſe it is ſaid Pythagoras received his knowledge of it. It has been long a queſtion with the ancients, and they are much divided in their opinions, *whether the* Druids *learnt their ſymbolical, and enigmatical method of teaching, together with the doctrine of* tranſmigration *from* Pythagoras, *or that Philoſopher had borrowed theſe particulars from the* Druids? (See Diog. Laert. in proem. Sect. 6.) I ſhall have occaſion to treat of this, in the collation of the Iriſh language, with that of the Gentoos or Hindoſtans.—Fourthly, The deſcription given of the *Hyperborean Abaris*, by the orator Himerius, is very applicable to our Abhras. "They relate, ſays he, *that* ABARIS *the ſage, was by nation a* HYPERBOREAN; *became a* GRECIAN *in ſpeech; and reſembled a* SCYTHIAN *in his habit and appearance. Whenever he moved his tongue you would imagine him to be ſome one out of the midſt of the academy or very* LYCEUM. (Ex Oratione ad Urſicium apud Photium in Biblioth. Cod. 243.) The word *abhras* or *abras* in the Iriſh language ſignifies eloquent, a ready and witty anſwer, and it is derived from the the noun *abairt* ſpeech, articulation, learning, politeneſs; whence the verb *abram* to ſay, to ſpeak, to converſe. Again, the dreſs of Abaris deſcribed by Himerius is that of the ancient Iriſh, not of a Scythian. When, ſays he, ABARIS *came to* ATHENS, *holding a bow, having a quiver hanging from his ſhoulders* (the reader will be pleaſed to recollect our *Abras* was called *file-fionn*, the warlike Druid or File) *his body wrapt up in a bracan or plad, girt about his loins with a gilded belt, and wearing trowzers reaching from the ſoles of his feet to his waſte.* (ibid)

(ibid.) Now had he been from Scythia, we ſhould certainly have found him in ſkins or furs. And, the character given of Abaris by this ſame Himerius, ſhewed him qualified for the important buſineſs he went from Ireland to execute: *he was*, ſays he, *affable and pleaſant in converſation; in diſpatching great affairs, ſecret and induſtrious; quick-ſighted in preſent exigencies; in preventing future dangers, circumſpect; a ſearcher after wiſdom; deſirous of friendſhip; truſting indeed little to fortune; having every thing truſted to him for his prudence.*

As to Ireland being the Hyperborean iſland, mentioned by Diodorus, I think nothing can be more plain: he particularly mentions the frequent uſe of the harp there; the worſhip of Apollo in circular temples; that the city and temple were always governed by Boreades, a family, ſays he, deſcended from Boreas; this indeed is of a complexion with his Hyperborean iſland being ſo called, becauſe *ſituated more northerly than the north wind.* (Lib. 2. p. 130. *Borradhach* is the name with the Iriſh poets for a valiant chief; *borr*, is great, noble, ſplendid; *borrchean*, I have ſhewn to have been the name of the great God in Iriſh and Kalmuc Mogul; I find it the ſame in old Welſh, (See Pref. to ſecond Edit. Iriſh Gram.) the word is from the Arabic *bur*, a great, haughty man; *Burban*, a prince: but the druids of Ireland, in their magiſterial capacity were called *borradhas*, from *borr* and *adh*, the law human and divine. (See Collectanea, No. X.)

The Greeks were ſo ignorant of the ſituation of Ireland, for a ſeries of ages after they had driven out

the Pelaſgi, it is no wonder they ſhould name Ireland the Hyperborean iſland. Even Strabo, ſays in his ſecond book, *the utmoſt place of navigation, in our time, from Gaul towards the North, is ſaid to be Ireland, which being ſituated beyond Britain, is, by reaſon of the cold, with difficulty inhabited, ſo that all beyond it is reckoned uninhabitable.* I therefore have no manner of doubt that our Abhras is the Abaris of Diodorus and Himerius, who left Etruria and reſided ſeven years in Scotland, and from thence returned to Ireland; but what new ſyſtem of religion theſe Dadanai introduced, ſhall be the ſubject of another work.

I think I can in ſome meaſure account for the confuſion that prevails amongſt the Greek authors, relating to the ſituation of Ireland and the iſles of Scotland; it is to be obſerved, that the ſea between the north of Ireland and Scotland, is called by the ancient Iriſh *muir chroiun*, which I think means the brown or dun-coloured ſea, owing probably to its rocky, weedy bottom. Now Orpheus who has ſaid much of Ireland, calls the north ſea, *mare cronium, idem quod mare ſaturninum & oceanus ſeptentrionalis.* (Ferrarius.) Orpheus having learnt from the Britiſh-Iriſh that this ſea was called *Cronium*, the Greeks fabricated the ſtory of Chronos being enchanted in Ogygia, an iſland weſt of Britain, and this was followed by Pliny, Plutarch, Solinus, &c. &c. and this ſtory took its riſe from the ſuppoſed power of our Dadanan druids, to raiſe a fog by their enchantments, at pleaſure. Pytheas who was a naval commander of Marſeilles, calls this ſea Mare Cronium alſo, and if we may believe Herodotus, Pytheas ſailed very far towards the north.

north. It is evident that the Greeks knew more of the globe in the time of Homer, than of Herodotus, who was poſterior to Homer by at leaſt 400 years. "I cannot help laughing, ſays Herodotus, at thoſe "who pretend that the ocean flows round our conti- "nent; no proof can be given of it. I believe, (adds "he elſewhere) that Homer had taken what he deli- "vers about the ocean, from ſome work of antiquity; "but it was without comprehending any thing of the "matter, repeating what he had read, without well "underſtanding what he had read." (Herod. l. 4. & 2.) From whence could Homer receive this knowledge, but from his maſter, who we have ſhewn was a Pelaſgian.

Monſieur Gouget has made the ſame obſervation; "The ignorance of the European Greeks in geogra- "phy, ſays he, was extreme in all reſpects, during "many ages. They do not even appear to have "known the diſcoveries made in more antient voya- "ges, which were not abſolutely unknown to Homer: "I think I have ſhewn that ſome very ſenſible traces "of them exiſted in his poems." *(Orig of Arts and Sciences, tom. 3, l. 3.)* In the time of the Peloponeſian war, the Lacedæmonians tranſported their ſhips by land from one ſea to another, and this expedient was common. *(Strab. l. 8.)* What idea can we form of their marine in that age, about 430 years before Chriſt, when compared with the Carthaginians, who, in the time of Ezekiel the prophet, (590 years before Chriſt) ſupplied Tyre with tin and lead from the Britiſh iſlands? *(Ezekiel, c. 27 & 28.)*

I am ſenſible that the general voice is here againſt me; that it is a received opinion, that the ancient Iriſh could only navigate the narrow ſeas, ſurrounding their iſland; and certainly I can produce no other authority for the navigations they frequently performed to Spain, Greece, Italy and Africa, than Iriſh MSS. I apprehend this opinion has been adopted too haſtily, from the name of a ſhip in Iriſh, viz. *currocb*, Welſh, *curwg*, mentioned by Gildas, Polyd. Virgil, Joceline, &c. and explained by Sir James Ware, to be a ſpecies of a ſhip, *ſuppoſed* to be made of wicker, covered with hides. Bullet has fallen into the ſame miſtake. (See Mr. Pegge on a paſſage of Gildas, Archæol. vol. 5. p. 274) But this gentleman has ſhewn us, that *curuca* in Latin is the ſame as *navis*. It is certain that the Iriſh *currocb* of this day, for paſſing ſmall rivers, is made of wicker, covered with hides; ſuch may be now found on the rivers Shannon, Boyne, &c. and ſuch may have been uſed by the Britons. The word is formed of *coire*, that is, any hollow veſſel, hence *coire* and *corracan*, a pot, a cauldron, a cart, &c. &c. Arabic *kaure*, a pot, *kur-kaure*, a cauldron; but *corracb* aud *corrcorr* in old Iriſh ſignified a ſhip built of ſtrong timbers and planks, and is the ſame as the Arabic *kurkur* or *kurkoor*, a large ſhip. (*Richardſon Arab. Lex. & Schindlerus.*)

The Iriſh had many names for a ſhip, according to the ſpecies of building, which I ſhall here ſet down, with the correſponding *oriental* names; moſt of theſe words are to be found in *Lhwyd's Archæol. Brit.* under the word *navis*, and it is to be noticed, that when this learned Welſh antiquary, found Iriſh words to diſtinguiſh

every ſpecies of ſhip, he could only produce or four common general names for a ſhip in the ı, Corniſh, or Amoric.

IRISH NAMES for a SHIP.

H.

This word is common to the Welſh, but is not to be found in the Hebrew, Chaldee or Arabic; it is alſo a ſhip in the Chineſe language. *Long* batiment dés Chinois: les *longs* ſont aſſez ſemblables a nos galeres. (*Voyage de Matelief. See alſo Furetiere's Dict.*) *Long* in Iriſh is likewiſe a houſe or habitation; *long-phort*, a palace, &c. Welſh *Llong*, a a ſhip, a float, a bridge: *vlungo*, a ſhip in the Congo language; *ionge* in the Javaneſe; *lengier* in Turkiſh, an oar. From the Iriſh *long*, a ſhip, is derived the Engliſh long-boat, that is, the ſhip's boat, and not from the form or figure of the boat; ſo alſo the Engliſh cock-boat, or a ſmall boat, from the Iriſh *coca*, a ſmall boat, derived from *coca* or *cocal*, a huſk or ſhell of a nut, in Arabic *khuſhk*.

a ſhip; Chaldee, *arb*; Arabic, *ghraub*; *carb* in Iriſh is alſo a cart, a chariot; Coptice *markab*.

ſudaire, a ſhip; Chaldee, *zidaria*; *me ſhud*, a rower; Welſh, *ſuddas*, blubbers floating on the water; Baſc. *ont-zit-zarra*, Coptice *nyſytity*, a ſmall ſhip.

ban, a ſhip; Heb. and Chaldee, *ſephina*.

Eſs,

IRISH.

Eſs, eſſis, a ſhip; Heb. *zi*; Arab. *ajnz*; Hindoſtan, *ſjebaas*; Baſc. *ont-zia*, *unt-zia*.

Libbearn, a ſhip, a houſe; Chald. *leburna*, *lepha*, a ſhip; Perſic, *leb*, a houſe.

Scib, a ſhip, a boat; Arab. *mur-zaub*.

Naoi, a ſhip; Heb. *ani*, *oni*. N. B. *Naoi* in Iriſh is alſo the name of Noah: *naibb*, *naiſ*, is alſo to ſwim, to float, in Hebrew *naab*.

Cuadar, *cuadas-barc*; Arab. *kaudis*, a ſhip.

Cnabbra, *cnarra*, a ſhip; Heb. & Chald. *gnabbara*.

Eathar, a ſhip, pronounced ahar; Copticè, *hamara*, a ſhip.

Arthrach; Arab. *gaïuruk*, a ſhip.

Barc; Chaldee, *da beruth*; Heb. *barichim*, a ſhip.

Currcurr, *curracb*; Arab. *kurkur*, a large ſhip; Spaniſh, *carraca*, a great ſhip, (navio grande.*)

Leaſtar,

* Theſe Currachs of hides and wattles were invented by the Pelaſgians or Etruſcans, the anceſtors of the Iriſh. Etruſcorum inventum navis & illa ex corio & vimine, Britannorum ritu, ſeu Scotorum; ex abiete, ex alno: tutela; varia genera. *(Dempſter de Etruria Regali, l. 3. c. 80.)* And Iſidorus gives the invention of ſhips to the Lydians, who were alſo Pelaſgians. Lydii primam navem fabricaverunt, pelagique incerta petentes, pervium mare uſibus humanis fecerunt. *(Lib. 19. c. 1.)* and in his Gloſſary, this author deſcribes the Carb to be of the Currach kind. "Carabus, parva ſcapha ex vimine & coriis. *Feſtus Avienus, lib. 1. Oræ maritimæ, p. 191.*

——————— ſed res ad miraculum
Navigia junctis ſemper aptant pellibus,
Coriſque vaſtum ſæpe percurrunt ſalum.

Hæc

SH.

ar, a boat, a milking can, a veſſel; Welſh, *lheſter*, a ſhip.

Theſe were again divided into the following claſſes.

hlong, *longramh.ic*, *galeir*, *ſculong*, *longfada*, *ſudlong*, a row galley; Chaldee, *ſhat*, a rower.

long, *miopara*, *longcreichc*, *creachlong*, a pirate ſhip.

naoith, pirates; *naoith*, ſailors, is the ſame as the Chaldee *Ainiuth*, 1 Kings, 9. v. 27. in Arabic *ark* is a mariner, and alſo *nawte*.

: prima origo navis, quam aliqui ad Janum referunt, qui na- in Italiam devectus.

ulus Gellius mentions the various ſpecies of ſhipping uſed the Romans, and if I miſtake not, the Iriſh *long* is one. 10. c. 25. Gauli, Corbitæ, caudicæ, *longæ*, hippagines, uri, celoces vel ut Græci dicunt celetes, lembi, oriæ, leculi, actuariæ quas Græci ἱππαγὼγους vocant vel ἱππαβαλιδας, umiæ vel geſeoretæ vel horiolæ, ſtlatæ, pontones, atatiæ, idiæ, phaſeli, parones, myoparones, lintres, caupuli, ca-, placidæ, cidarum, ratariæ, cataſcopium. Julius Pollux s them under other names, as prætoria ſeu turrita, roſtratectæ, conſtratæ, liburnicæ, onerariæ, caudicæ, curſoriæ, diaræ, ſpeculatoriæ, tabellariæ, exeres, ſchediæ, epibates. e were named from the *tutela*, others from cities and places re they were made, as Naxiurges from the iſland Naxo, diurges from Gnidus, Corcyriæ & Pariæ, from iſlands of the name. *See Wolfgangus Lazius*, *l.* 6. *Comm. R. Rom.*

he Etruſcans were alſo the inventors of the naves roſtratæ; a ex prora tantum & puppi pugnabatur; roſtra addidit us, Tyrrheni anchoram. *(Plin. l. 7. c. 56.)* or rather as ianus obſerves, Roſtrum addidit Piſeus Tyrrhenus, uti & horam.

Trathlong,

IRISH.

Trathlong, *comlong*, *muirnſgib*, *longambarc*, *coimeada*, *bratha*, a coaſter, a look out ſhip, a guard ſhip on the coaſt.

Breaſlong, *nabbarcha*, *riogblong*, *long ard-cobhlagheora*, *long-adala*, *long ad-mor-ala*, *priomblong*, *ceann-long*, an admiral's ſhip, a flag ſhip; Arab. *adawlè*.

Lón-long, *ſtór-long*, *longſtorais*, a ſtore ſhip.

Ceatharn-long, *buidbeanlong*, a tranſport.

Long cheannaithe, *longmuirine*, a merchant ſhip.

Iomchar-long, *aſtarlong*, *long-malcaireachta*, a light ſhip for paſſage, or for making voyages of diſcovery.

Feathlong, *brathlong*, *longambarc*, a ſpy ſhip.

Long brataidhe, *long meirge*, *long luimneachda*, a ſignal ſhip, a flag ſhip.

Long chogaidh, a great war ſhip; Arab. *adawlè-wugha*.

Long dha-ramhaidh, *long deil-cheaſlaidh*, a galley with two banks of rowers.

Ruſgan, a ſhip made of bark, (Shaw;) ſuppoſed to be derived from *ruſg*, the bark of a tree, but *rus* is timber alſo; Perſicè *roſbun*.

Fuireann-loinge, *truſgar-loinge*, *corughadh-loinge*, the tackle of a ſhip.

Long-bhraine, *ſgafur-loinge*, the prow; *ſkibirr*, the poope.

Irr, *urlar*, *clar-loing*, the deck.

Crann-ſeoil, the maſt, (arbor navis) Heb. *crann*, arbor; Chaldee, *tran*, a maſt.

Barrchrann-ſeoil, the top-moſt.

Forchrann-ſeoil, the fore-maſt.

Iarchrann

S H.

rann ſeoil, the mizen-maſt.

a ſail; Arab. *jell.*

geis, *carlaoc*, *cabhlach*, *ſadith*, *plod*, a fleet of ſhips; Heb. Rabb. *meſaditha.*

l, a ſea fight; Arab. *keid.*

achoir, *long-ſeoir*, *mairneolac*, *marthidhe*, *arg. navidh*, *fairrigeoir*, *cablacan*, a ſailor; Heb. *chebel*, *malach*, *aniuth*; Arab. *mullawh*, *nawte*, *ark*, *ſaure*, a ſailor; Copticè, *natyjawi*, *natyty*, a ſailor.

, a ſhip or houſe, being common to the Magogian Iriſh and the Gomerian Welſh, and to be found in the Chineſe, and not in the Hebrew, Chaldee or Arabic languages; I conclude, this word is of Scythian origin. The Perſic *lenker*, an anchor; *lunjè*, to roll from ſide to ſide, and *lei*, a veſſel for domeſtic uſe, have ſome affinity to our *long.*

nother proof of the ancient Iriſh being ſkilled in irt of navigation, I draw from a fragment of the on laws in my poſſeſſion, where the payment or ard for the education of children, whilſt under the of the foſterers, is thus ſtipulated, to be paid to ollamhs or profeſſors, diſtinguiſhing private tuifrom that of a public ſchool. The law ſays, "if uth are inſtructed in the knowledge of cattle, e payment ſhall be, three eneaclann and a ſeventh; in huſbandry and farming, three eneaclann, and ee ſevenths; if in *meliacht*, i. e. *glais-aigneadh asr*, that is, ſuperior navigation, or the beſt kind of knowledge, the payment ſhall be five eneaclann, d the fifth of an eanmaide; if in *glais-aignedh*

is

" *istaini*, i. e. the ſecond or inferior navigation, two " Eneaclann and a ſeventh, and this low payment is " ordained becauſe, the pupils muſt previouſly have " been inſtructed in letters, which is the loweſt edu- " cation of all."

The word *meliacht* is not to be found in the common dictionaries.—We have ſeen that *Meilacboir* is a mariner, and in O'Brien and Shaw's dictionaries, *meilliach* is tranſlated the terraqueous globe. In Chaldee and Hebrew מלח *melach* is a ſailor, (Nauta. See Plantavit.) In Arabic *mullawb* is a ſailor, and *melabet* the art of navigation, and our Iriſh *meilacht* being explained by two other words ſignifying marine knowledge: the ſenſe of it cannot be miſtaken.

Carte in his hiſtory of England, obſerves, that the conformity of religious worſhip between the people of Delos, and thoſe of the Hyperborei, produced a very early correſpondence between them; for they are mentioned by Herodotus, ſays he, as utterly unknown to the Scythians, (who had no intercourſe with the Britiſh iſles) but much ſpoken of at Delos, whither they uſed to ſend, from time to time, *ſacred preſents of their firſt fruits, wrapped in bundles of wheat ſtraw; ſuch as were made uſe of by the* Thracians *in their ſacred rights and ſacrifices to Diana*; and, adds Carte, " There is not a fact in all antiquity, that made a " greater noiſe in the world, was more univerſally " known, or is better atteſted by the graveſt and moſt " ancient authors among the Greeks, than this of the " ſacred embaſſies of the Hyperboreans to Delos; in " *times preceding, by an interval of ſome ages*, the voy- " ages of the Carthaginians, to the north of the " ſtreights

"ſtreights of Gibraltar, to which poſſibly the reports "about that people might give the occaſion."

This author having collected every thing that the ancient Greek writers have ſaid of Abaris, concludes, that he was of the Hebrides or weſtern iſlands of Scotland *; this agrees very ill with the deſcription of the Hyperborean iſland, as being about the ſize of Sicilly. It is indeed worthy of notice that the Iriſh bards have carried our Dadanans in their return from Greece and Italy, to the north of Scotland; but the embaſſy of our Dadanans to thoſe countries, the nature of the embaſſy, and the particular mention of Abras as the chief, leaves no room to doubt, in my humble opinion, that he was from Ireland. It is indeed a matter of little moment, if he was of Ireland, Scotland or Manx, for as I have ſaid before, they were one and the ſame people, of the ſame (Druidical) religion, and governed by the ſame laws.

It is ſuppoſed that Diodorus Siculus, was acquainted with Ireland under the name of Iris Britanniæ: this name agrees much better with the Hebrides, for as Carte obſerves, all this tract of iſles termed Hebrides, was of old called Heireis:—to which we may add the name Erſe ſtill retained in Scotland for the Iriſh dialect:—in fine, theſe coaſts were little

* But he allows at the ſame time, that the ancient Greeks, knowing very little of the northern parts of the world, comprehended the inhabitants thereof under general names: ſuch as uſed bows and arrows, and lived like Numades, being termed Scythæ; and thoſe who lived further north than the particular nations whoſe names they had heard of being all called Hyperborei.

known

known to their hiſtorians, and Ireland may as well be meant by the Hyperborean iſland, as the Hebrides, Orkneys, or even Britain. If my poſition is right, of the Iriſh having poſſeſſed Britain and Ireland and the adjacent ſmall iſlands, till confined to the north of Scotland, Ireland and Manx, by the Gomerian Celts or Britons, (as they are now called) it is of no ſignification which of theſe was called Hyperborean by the ancient Greek writers. The fragment of the poem here produced, deſcribing Abaris, and his journey, may have been formed in Britain, and by tradition have come down to the Iriſh poets.

The ſacred preſents ſent to Delos by the Hyperboreans, we are told, were uſually accompanied by two young virgins, attended by five men, having the like ſacred character *. The fragment before us, makes no mention of ſuch a ſuite; but this was not an embaſſy of that nature: it was a voyage performed by our Dadanans in queſt of knowledge, and ſuch was the expedition of the Hyperborean Abaris of Diodorus, &c. Herodotus, ſays, "that the ſuite of this Hyperborean embaſſy, having been ill treated by the "Greeks, they took afterwards another method of "ſending their ſacred preſents to the temples of "Apollo and Diana, delivering them to the nation "that lay neareſt to them on the continent of Europe, "with a requeſt that they might be forwarded to their "next neighbours: and thus, (ſays Herodotus) they "were tranſmitted from one people to another, "through the weſtern regions, till they came to the

* Olymp. Ode 3d and 8th.

"Adriatic,

driatic, and being there put into the hands of the ODONEANS, the firſt of the Greeks that received em, they were conveyed thence by the Melian y, Eubæa, Caryſtus, Andras, and Tenos, till t laſt they arrived at Delos."

do not think the ſtates of Europe, in this polite could have been more civil, in forwarding a ent from Ireland to the pope or to the king of les: and if I may be allowed to criticiſe on odotus, I will ſay, he has founded this ſtory on journey of our Iriſh Dadanans. For can it be oſed that if the Greeks had been accuſtomed to ive *ſacred preſents of firſt fruits*, to be ſacrificed to llo at Delos, for a ſeries of years, and carried ter by Hyperborean Druids, that they could poſ- have been at a loſs for the real ſituation of that d. It appears repugnant to common ſenſe, and k upon this ſtory to be fabricated by the Greeks, the expeditions made by the Dadanans of Ireland ritain, to Greece and Etruria, as recorded in the nt hiſtory of Ireland.

here is a very ſtriking affinity between the lan- ge of the ancient Iriſh and that of the ancient ſcans, for example.

he Etruſcans, (ſay the authors of the univerſal ry,) had ſeveral deities peculiar to themſelves,

ortia was a goddeſs held in high veneration. nac archbiſhop of Caſhel in the tenth century, us in his gloſſary, that Neart, is Virtus in Latin, Neart, vel Saoith, Dia eigſi, i. e. Neart and th were the names of the deity of wiſdom, with the

finid, Evain, ainm cuiccana uaisi ainm aigsi.
is a common or general name for all ſcie
ainm gaothe gloine, 1. *eigſi*, *Neid* is pure v
Naith, 1. *teine Faid*, i. e. *Ne Naith*, im
dom of a prophet. *Pain* 1. *ainm dar a*
Pain, a name given to nobles.

Ain. 1. *Troidhe Dia, no Taulac, no Fe*
i. e. Ain, Taulac, Fen and Mulloch are
ſiding over battles.

Tein. 1. *Teinm.* 1. *Tuigſi-quaſi Bal-t*
Tion. 1. *Toſach*, i. e. Tein, Teinm and T
wiſdom, whence *Bal-tein* the god of wiſ
tion the chief Baal, as *tion* implies head,
ning, ſo that wiſdom, fire, æther, wer
words. I take the *Valentia* of the Etru
our *Bal-ainith*, or god of battles, corrupt
Paſſerus in his Lexicon *Ægyptio Hebrai*
theſe deities in the following manner.

" *Neit* Νηῖθ. Unum ex Minerve no
" Ægyptios, ut conſtat ex Platone in T
" (Sais) præſes Dea, Ægyptiace quidem
" autem, ut illorum fert opinio ΑΘΗΝΑ
que nomen ex Hebræo eſt, eandemque

etiam eloqui, & docere ſignificatur. NEIT
eſt a נאם, unde *Neum* ſermo, elocutio; unde
cis ONOMA, Latinis NOMEN.

rabic *Tunk* the ſun, *tunk-puruſt*, a worſhipper of
ſun, *afookh-tun*, to fire, *ſookh-tun*, to kindle,
ekh-tun, to inflame.

n Iriſh *Tine* and *Teine*, implies fire, *teinam* is to
olve, to melt. It is certainly the root of the
gliſh *Tin*, i. e. Oar eaſily fuſed, and of *Tinder*:
ome parts of England they ſay *tin* the fire, that is
it up, make it burn. תנר Thanar in Hebrew is
ius. *Itbunar* in Iriſh is hell. Our Druids wor-
ped the ſun under the name of *Bel-tine*, or Baal's
, and I cannot think Paſſerus right, in deriving
Etruſcan *Tina* from the Hebrew *Thana* docere,
auſe we find in the works of the very learned
lius, that Peltinus was the original Hebrew name
Montis Garizim, on which the idolatrous Jews had
altar of the ſun. " In Hebræorum monumentis,
de monte פלטנום (Peltinus) referunt: id vero
men montis *Garizim* eſſe." RABBI S. JAPHE
henaſi obſervat. *Peltinaus eſt mons Garizim, quem
ibæi Samaritani ſanctuarii loco habebant.* Now as the
ws turned their faces to Jeruſalem, and the Ma-
mmedans to Mecca, in time of devotion, ſo did
Samaritans to Peltinaus. Oramus autem ad Do-
num, facie ad montem Peltinaus (Garizim) do-
m Dei (verſa) veſperi & mane. And the Samari-
s continued this mode of worſhip in the time of
Saviour, as we find in John ch. 4. v. 20. Our
ers worſhipped in this mountain: and ye ſay,
t in Jeruſalem is the place where men ought to
worſhip.

worſhip. (See Millius de cauſis Odii. p. 431. alſo in Epiſtolis Samaritanis Cellarii, p. 4.) Samaritani autem jam a Joſua, in eo monte (Garizim) ſynagogam & templum extructum fuiſſe contendunt. (Millius) Et Joſua Rex arcem extruxit in monte, qui adjacet ſiniſtro lateri montis Bendecti, quique vocatur Samaria: (chron. Samar.) Here again is our Druidical *Sam-ar*, or mountain of *Sam* the ſun; the *Baal-tine*, and although many learned men have derived Garizim from the Arabic *garaz* excidit, obſcidit, yet we find the Samaritan name converted into Hebrew letters was הר גרזים *bar garizim*, but the old Arabian name for the ſun was *Khur* or *gur* and *zybb*, which compounded form *gurzybb*, and I have no doubt but this was the ſignification of the Samaritan name, as we find *Sam* was for the ſun and for the true God, and is the word uſed in Geneſis, ch. 1. of the Samaritan bible for the Hebrew *Aleim*. And if I am not miſtaken the Iriſh *Grian* the ſun is formed of *Gritham* to ſcorch, to boil, to burn, and *tine* fire, as we find it ſometimes writen *Gritban*. *Gris* in Iriſh is alſo intenſe fire, the ſun, and *Gris-chill* is now the Iriſh word for the ſanctuary. (See all the common Iriſh lexicons.) Therefore the Samaritan and Hebrew *bar-Garizim*, and the Iriſh *ar-gris* are all ſynonimous to *Ar-Sam* or *Sam-ar*, to which if we add the word *tan* which in Hebrew, Samaritan, Arabic and Iriſh, implies a country, region, diſtrict, we have *Sam-ar-tan*, and the Latin *Samaritania*, i. e. the country of the hill of the ſun, or our Iriſh *Bel-tine* and Etruſcan *Vol-tina*, as written by the Latins.

To

this we will add the following obſervations of earned Monſ. Bailly: Vous ſavez, Monſ. que les Chinois, le mot *Tien*, par lequel ils deſignent : ſupreme, ſignifie primitivement le *Ciel*, & que n de Dieu des *Siamois*, viz. *Som-mona-kodom*, ſig- en Perſan, ciel ancien, ou ciel eternal & increè. erſan, comme l'Hebreu, ne met point de diffe- : entre ces ſignifications. *(Lettres a Monſ. Vol- ur les Sciences)* Here again is the Iriſh *Sam-man-* or the holy *man* or *mon* of *Sam*, i. e. the *Bel-teine.* i great propriety then, does this learned man aſk ueſtion, "pourquoi les Indiens ont-ils dans la is grande veneration le Mont Pir-pen-jal, l'une s Montagnes du Caucaſe ſur les frontiers du petit hibet? ils y vont en pelerinage."—The reaſon is nt; it was the *Borb-ain-ſuil*, or mountain of the revolution, of the Magogian Scythians, the mon anceſtors of the Indians and of the Iriſh.

EPHTIN. Hoc nomine juxta toties citatum Plu- um, intelligebant Ægyptii finem, veneram, & TORIAM, Iriſh, *tein*, force, ſtrength; *teann*, , powerful; *teann*, a love embrace; *teannam*, to ace a woman; *tanas*, dominion, government; *tein*, the god of power, ſtrength, victory; thus *tann*, the deity of the ſea.

ALCANDER. Nomen regis Biblii apud Plu- um, qui uxorem habuit ASTARTEM, apud Iſis hoſpitio excepta eſt. Id nomen notat regem num a מלך, malach, regnare: unde Melech, Ander vero Græcis ΑΝΔΡΩΣ, homo, eſt ab אדם, m, rubere; unde homo, eo quod ex rubra ar-

perſon.

If we ſucced as well on a future da
reſt of the Ægyptian and Tuſcan deiti
myſelf my readers will allow, that we
proper ground to proceed in our approa
an inveſtigation of the ancient hiſtory of
that all is not fable, though at preſent
poetical fiction.

VENUS. Dictio Græcis ignota. Pa
antiquis Græcis etiam fuiſſe ignotum, ſ
e Phœnicia & Cypro in Græciam tranſl
cis id nomen VENDRA fuit, ut conſt
patera, redoletque originem Hebraicam
בן, Ben-tara, filia maris; quippe *tara*
tatem, unde Græcis ΤΑΡΑΣ Neptuni filius

In Iriſh *bean*, *ban*, or *bhan*, (van) i
daughter, female; and *trea*, *treathan*, *t*
or *deathra*, the ſea or ocean; hence the
dra and Iriſh *Ban-deara*, Venus. *Ban-*
is a harlot, and by miſtaking the ſenſe
dra, probably ariſes the laſcivious fables
and Latin poets reſpecting this goddeſs.

No people were ſo celebrated for the

ɔ-Iriſh excepted: From the Etruſcans, it was
-t handed down to the Latins, and from the
ing hint in Statius, I think that the Romans
ɔd in the Metempſychoſis * as well as our Iriſh
ɨ, witneſs the following lines on augury.

·u quia mutatæ noſtraque ab origine verſis,
ɔrporibus ſubiere notos.

STATIUS.

Ammianus Marcellinus ſpeaks of this art, in
, I believe, too myſterious for our underſtand-
t this day. Elementorum omnium ſpiritus, ut
ɔerennium corporum præſentiendi motu ſemper,
que vigens, ex his quæ per diſciplinas varias af-
nus, participiat nobiſcum munera divinandi &
ntiales poteſtates ritu diverſa placatæ, velut ex
tuis fontium venis vaticina mortalitati ſupeditant
. *(Lib.* 21. *initio.)*

iis magic art was certainly practiſed before the
ras written, as we find in Deuteronomy, ch. 18,
t is expreſsly forbid, and the art is mentioned un-
variety of names, which have been all adopted
ıe Magogian-Iriſh, but not by the Gomerian-
h, and there cannot be a ſtronger proof of a dif-

hat Pythagoras took the doctrine of the Metempſychoſis
ıe Bramins, is not diſputed; yet future times erroneouſly
t Pythagorean, an egregious miſtake, which could pro-
ıly from ignorance of its original.
(Holwell's Hindoſtan, p. 26, v. 2.)
ıagoras died 497 years before Chriſt, aged 80, (Truſler)
ıe both in Arabic and Iriſh, denotes the great ſorcerer,
ner.

ference of religion between the ancient inhabitants of both countries; yet it is ſurpriſing, that more oriental names in this art did not abide with them, from the firſt Phœnician-Pelaſgian-Iriſh colonies that ſettled there, and who were to all appearance driven thence by the Gomerians.

The Iriſh words correſponding to the Hebrew, are as follow.

HEBREW.	IRISH.
kaſam,	geaſam, to divine; geaſuph, a witch, a ſorcerer.
ounan,	oinin, ainin or ainius, a ſorcerer.
nahhaſh,	neas, a diviner, a noble.
cheber,	geabhar, a ſorcerer.

The name Coarba given by the druids to St. Patrick is not greatly different, and Baal Aruch obſerves, that this was a Perſian name; Perſæ vocant ſacerdotes ſuos חברין, Chabirin. The Etruſcan Samothracia, is of Arabian origin, viz. *ſimia*, natural magic, and *tauri*, an augur; the Iriſh words are *ſuamb tarragh*, ſometimes written *ſuambain*; hence *ſhaman* ſignifies a magician, at Tobal and Moſco. *(Le Brun.)*

The Hebrew *iadagnani* or *iadanani* is derived from *iadang*, he knew; it here implies a ſorcerer, and compounded with the Iriſh *dea* or *daa*, a diviner, (Arab. *daa*, a ſorcerer,) forms the Iriſh *Deadanan*. The old Iriſh wrote it alſo with the ſound of the Hebrew ע, dagne, i. e. diogne, i. e. draoichgne, Vet. Gloſs. that is, dagne is a ſpecies of druidiſm: we alſo find the Chaldee דע to ſignify ſcientia, cognitio, ſententia

ſententia in 32 ch. Job, v. 10. and this in Iriſh is *dan*. Caſtellus.

The verſe before mentioned runs thus:

Deut. 18. and 10. v. There ſhall not be found among you קסם קסמים (kaſam kaſamim) any one that uſeth divination; סעונן, (me, ounan,) an obſerver of clouds; מנחש, me nahhaſh,) enchanter; מכשף, (me caſaf) a witch; חבר חבר, (cheber cheber,) a charmer; שאל אזב, (ſal aub,) a conſulter of Aub; ידעני, (iadagnani) a knowing one.

Caſtellus interprets ידעני, ariolus, ſciolus, futurium divinator; in the Syriac, magus, veneficus; in the Samaritan, omniſciens, (de Deo dicitur;) in the Æthiop. prædixit: ſo that there cannot remain a doubt of the proper ſignification of the Iriſh *Dadanan*. Beſides theſe names, our Iriſh druids adopted another, taken by the holy prophets of God, viz. *Ceadruicht* or *Cadruicht*, in imitation of the Hebrew קדש רוח, *kodeſruach*, which implies, the *inſpiration of the Holy Ghoſt*, whereby the party was enabled to prophecy without apparitions or viſions. *(See Godwin's Moſes and Aaron.)*

I believe no people in the weſtern world, except the Pelaſgian Iriſh admitted the אוב, aub, a ſpecies of ſorcerers who were ſaid to be ἐγγαστρίμυθοι, or ventriloquiſts; that is, qui clauſo ore loquuntur, quia videntur ex ventre loqui. The learned Selden, Feſſel, Van Dale and many others have written on this ſubject. The rabbi's explain *aub* by פיתים, which is thought to be the Greek πύθων, but I believe the Hebrew *pithim* here implies the ſame as *aub*, i. e. uter, for in the Iriſh language *abh* and *puit* do both imply *uter*;

uter; *abh* alſo means the entrails in general; *abh-aſtradh* is to growl * inwardly, as a dog; the Engliſh and Flemiſh *growl* ſeem alſo to be derived from the Iriſh *goor*, a ſoothſayer, and *amhuil* or *ool*, like, ſimilis; i. e. *goorool*; *abhac* is a tarrier, becauſe of the growling noiſe he makes in his purſuit of game. That the oriental *aub* were ſorcerers, the learned Millius has very clearly demonſtrated; that the Iriſh *abh* were ſorcerers alſo, is evident from the common verb *abh-faidhim*, to prophecy, where *faidh* a prophet, is compounded with *abh*. Theſe were at the head of the Iriſh ſorcerers, and I ſhall hereafter ſhew that there was a preſiding *aub* at each tower, and that the firſt name for Chriſtian, a biſhop in the Iriſh language, was *aobh-ill-toir*, or an *aub* of many towers, or places of worſhip, for *tòr* not only implies a tower, but every thing belonging to a church †. *Aobilltoir*, i. e. *deoradh de*, i. e. *fer coragh de*, i. e. *Eſpoc*, that is, *aobilltoir*, is a holy prophet, a biſhop. *(Commentator on the Brehon laws.)* But *eſpoc* or *eſpuc* is the ſame as *aub-*

* The learned Spencer obſerves, that *aub* or *obh* muſt be an Egyptian word, and he refers to the Etruſcan *obba*, vas ventricoſus, which muſt be derived from this *aub*. This author's obſervation perfectly correſponds with the Iriſh, in which language *oibne*, *abne*, *uibni* is a pitcher or bellyed can, and the Britiſh and Engliſh *pitcher* is from the Iriſh *puit-cuar*; *cuar*, a can, or veſſel, *puit*, *(uter)* belly. I cannot conceive that the Greek *python* when applied to interpret *aub*, has any connection with the Hebrew *pethen*, or Syriac *pithun*, a ſerpent; as we find that *aub* and *puit* in the Pelaſgian, did both imply *uter*, correſponding to the Greek explanation per ἐγγαστρίμυθον.

† Hence *toir-dealbhach*, a proper name, now written *turloch*; it originally ſignified a tower-ſorcerer; ſee *dealbha* or *tealbha*, ſorcery.

puc,

puc, for *es* is *uter* and *poc* or *puic* is a ſorcerer. See Lhwyd at *uter*. Hence the many places in Ireland named *puic*, *phuic*, and *puican*; as *Glann-phuic*, the ſorcerer's glinn. When chriſtianity was eſtabliſhed, all theſe names were turned into ridicule; thus *draoi*, a druid, now implies a witch; *puic*, a fairy; *puicin*, an impoſtor; *puicinighe dubha*, dealers in natural magic, witches, &c. &c. again, *aub-altoir* is the name of the ſacred ſtone under the chalice, in the altar of our maſs houſes, it implies the altar of *aub*; *eabul* is certainly a ſtone in Arabic, but has the ſame derivation of our *aubaltoir*, which like many other terms admitted into the Iriſh church, cannot be derived from any other language than the Hebrew, Chaldee or Arabian. Thus 1 Sam. 28, 8. Saul demands of the woman of Endor קסומי נא לי באוב, *divina mihi quæſo per Aub*, and afterwards adds, *et* ASCENDERE *fac mihi*, *quem dico tibi*; it is then evident that the *aub* was to conſult the *manes*, or infernal angels. Rab. Bechai therefore explains *aub* or *obh*, *ſpecies magorum eſt & pythom vocatur*, *mortuumve elicit*, and adds, tradunt magiſtri, *Baal Aub* ex brachiis & axillis eorum loqui, nam (mortuus) ſurgens, ſedet ſub brachiis ejus & loquitur: and Apuleius confirms, that this kind of divination was practiſed by the Egyptians. "Zachlas adeſt "Egyptius, propheta primarius, qui mecum jam du- "dum grandi præmio pepigit, *reducere ſpiritum*, cor- "puſque illud poſt liminio mortis animare." (*Lib.* 2. *Metamorph.* p. 62.) Bochart and Le Moyne think theſe magi predicted *ab obh*, i. e. ſerpente; becauſe

becauſe Heſychius explains οἰωνὸς by σοφὸς *, but theſe words both return to the Chaldee *ounan*, and *obb* or *aub*, implying a ſorcerer. We ſhall have occaſion to treat largely of theſe ſorcerers when we come to the Mileſian hiſtory of Ireland, where the poets have played off the whole artillery of divination, and ſhall therefore drop this ſubject at preſent.

Aub, obh, being the magician or ſorcerer of the Iriſh, who was ſuppoſed to be able to converſe with the dead, and perform ſuch extraordinary feats by ſpeaking from his belly, with his mouth cloſed; ſo alſo he was ſuppoſed to be maſter of all learning: hence we have *abb-ghitir*, the name of the alphabet, from *ghitir*, writing; *abh-litir*, the alphabet, from *litir*, reading, writing, engraving; ſee *ſcriobam* in the concluſion: and from the Hebrew or Egyptian *aub* or *obh*, are derived the following: *abb-che*, a ſcholar; *abhac*, a ſprite, (Arab. hebka;) *abh-antur*, good luck, good omen; *abh-rann*, bad omen; *abh-ran*, dark, i. e. *ran*, ſeaſon of *abh*, ſprites, (Greek Εὐφρόνη, νὺξ,

* Φήμη & κληδὼν, (omen) are of Magogian or Pelaſgian-Iriſh original alſo, i. e. *phaith man*; *phaith* or *faith* ominator; *cleidh*, myſterium; *oine*, ominatoris. I am much inclined to think that *Caledonia*, or north of Scotland, is derived from *Clidh-oin-ia*, i. e. the country of the myſterious ominators, ſeeing our *Dadananai* ſettled there ſo long; yet, I acknowledge, the Iriſh *cleid*, the north, is much againſt me; and here it will not be amiſs to mention, that the Greek *euroclydon*, which has ſo long entertained the critics, appears to me, no more than the Pelaſgian Iriſh *oir-o-cleid*, eaſt from the north, or a north-north-eaſt wind, which ſo much endangered St. Paul,—of the *μὴν*, *man*, we are yet to treat in our topography of Ireland.

Heſychius

Heſychius from Æſchylus;) *abb-eil*, calumniator; *di-abb-eil*, the devil, (Arab. ablis, iblis;) *abb-ſuigham*, to be aſtoniſhed; *abhſe*, a ſprite; *abb-ſeoir*, the devil, a gaſconader, adverſary; *abhta*, *ubhta*, *upta*, ſorcery, witchcraft; *obhan*, *uabhan*, fear, dread, ſorcery; *obhnach*, terrible; *uabh*, fear, dread, horror, miracle, (Perſicè *ujubè*, Arab. *aajib*, miracle, prodigy, wonders;) *ubh-gaoith*, whirlwind, i. e. *gaoith*, or wind of *ubh* or *aub*; *ubh-uiſce*, a whirlpool or water of *Aub*.

As I am of no party, have no ſyſtem to ſupport, but write for information, and have produced ancient and reſpectable authority for every thing here offered, ſupported by living evidence, *the language of the people*: I think it candid to mention one great objection that occurs to me, againſt this attempt to elucidate the hiſtory of Ireland: it is this; the Iriſh chriſtian writers of the early ages, poſitively aſſert, that our Hibernian druids, permitted no idol worſhip, no graven images; and what ſeems to confirm this aſſertion, is, that no images have ever been found in our bogs, among the various reliques of druidiſm, which have been diſcovered. They ſay, that the unhewn ſtones capped with gold and ſilver, to repreſent the ſun and moon, ſurrounded with twelve others, to repreſent the angels preſiding over the ſeaſons or months, or by nineteen others, to repreſent the *lunar cycle*, or by twenty-eight, to repreſent the *ſolar cycle*; were the only ſpecies of idolatry to be found; and hitherto, experience and obſervation lead me to believe it, and this ſurround of ſtones was called the *cill* or *kill*, from whence *cill* now implies a place of devotion, a church; but we meet with many Cill in Ireland, where no traces of a chriſtian church are to be

be found, conſequently they receive their names from the druidical temples which once ſtood in thoſe places. The word *cill* is not from the Latin *cella* as ſome have imagined, but from the Hebrew *chill:* inter montem templi & atrium mulierum, erat חיל, *chill*, ſive περιτείχισμα, ſpatium antemurale. (Relandus Antiq. ſacræ. p. 29.) Cineres hujus vaccæ collecti in tres partes dividebantur—una in חיל, *chill*, ſive antemurali ſervabatur in memoriam exuſtionis. (Idem, p. 109.) The circle of ſtones was called *cir*, as I have often mentioned, hence *cir-goor* or *kirgaur* was the name of the circles built by the augurs, and are always diſtinguiſhed by this name from the *cabara*. *Cirgaur* was the ancient name of *Stone Henge* in England. *Cirgaur* exiſts in many places in Ireland, particularly near lough Gaur in the County of Limerick. This word has been miſtaken by Mr. Cooke for two Hebrew words, viz. כיר, *cir*, the chonca marina, or any round building, and גור, *gaur*, congregatio. (*Cooke's Enquiry*, p. 52.)

The ſame obſervation has been made of the Gomerian Celts by the learned Adamus Bremenſis. "Deos "ſuos neque templis includere, neque ulla humani "oris ſpecie aſſimilare, ex magnitudine & dignitate "celeſtium arbitrati ſunt; lucos & nemora conſecran- "tes, deorumque nominibus appellantes, ſecretum "illud ſola reverentia contemplabantur." (*Hiſt. Eccleſ.* c. 6.) He then gives a drawing and deſcription of a druidical altar in Germany, at a place called *Brut-kamp*, and obſerves, *brut*, hariolari, licet; but modeſtly expreſſes his doubts of this explanation: this is the Iriſh *briocht*, a ſorcerer; derived of the Hebrew

ב *Ruach*,

ב *Ruach*, to divine by the Holy Ghoſt, as before explained: how then does this agree with Cæſar's deſcription of the Germans *neque Druides habent, neque ſacrificiis ſtudent.* (Bell. Gall. lib. 6.)

The ancient Arabs had alſo the rude upright ſtone or pillar. Arabes Deum quidem colunt, qualem tamen minime novi: ſtatua autem quam vidi, erat quadratus lapis. (Maximus Tyrius.) The modern Arabs ſtill pay great veneration to this ſtone. Sic hodieque Meccæ in Alcahaba, lapidem nigrum colunt Arabes, & ob reverentiam oſculantur. (Bochart.) The learned Spencer, fully proves, that theſe pillars were the Cham-manim or Hham-manim of the Ægyptians. Nam Scriptura Sacra de Cham-manim loquitur tanquam columnis aut ſtatuis excelſis, aut in altum elevatis, non tanquam ſimulacris in formam orbicularem fabrefactis. Sic itaque naturam & formam eorum explicandam cenſeo. Chammanim Symbola quædam erant, aut figura conica, vel pyramidali facta, quibus idololatræ veteres ad ſolis & ignis cultum utebantur. Nam Deus ille in quo ſolem colebant veteres, ab Ægyptiis Ammon, ab Africanis Hammon, ab aliis Omanus, dictus eſt.—Veriſimili itaque conjectura ducor ut ſentiam, idololatras antiquos ad radii ſolaris formam, & ignis (ſymboli ſolaris) figuram pyramidalem, ea plerunque compoſuiſſe.—Non temere dubitandum eſt, Ægyptios, Solem, Lunam & Sydera impenſe coluiſſe.

Spencer derives Chamman from חמה a word in the Hebrew and Ægyptian languages, ſignifying heat, and the ſun as the fountain of heat. (Spencer De Legibus Hebr. v. 1. c. 25.) The latter part of the compound,

compound, viz. *man*, ſignified the emblem, and ſometimes god: from this word *man*, many of the hills and mountains in Ireland receive their name; as Sliabh-na-man, Man-garton, Man-a-Bheil or Manavulla, &c. &c. and on the tops of all theſe, the Chammamin are ſtill to be found.

The ſcripture ſeems to diſtinguiſh the worſhippers of Baal in the groves, as having no graven images. 2 kings, c. 21. 1. Manaſſeh did after the abomination of the heathen whom the lord caſt out.—He built up again the places, he reared up altars for Baal and made a grove and worſhipped all the hoſt of heaven and ſerved them—he built altars in the houſe of the lord—he built altars for all the hoſt of heaven, in the two courts of the houſe of the lord, and he made his ſon paſs through the fire, and obſerved times and uſed enchantments and dealt with familiar ſpirits and wizards, and he ſet a graven image of the grove that he made in the houſe.

And in Leviticus we find a diſtinction made between the graven image and the upright unwrought ſtone. Ch. 26. 1. Ye ſhall make no idols, nor graven image, neither rear you up a ſtanding image (pillar) neither ſhall ye ſet up any image of ſtone (Heb. a ſtone picture) in your land, to bow down unto it.

2 Kings, 17. 29. Howbeit every nation made gods of their own; and put them in high places, which the Samaritans had made every nation in the city wherein they dwelt.—V. 30. The men of Babylon made Succoth benoth,—the men of Cuth, made Nergal,—the men of Hamoth, made Aſhima,—and the Avites made Nibboz, &c. &c. ſo that we find theſe idolaters clearly

ly diſtinguiſhed from the grove worſhippers of Baal. Again we find the Ægyptians very early mentioned as having magicians. Gen. 41. 8 And Pharoah ſent and called for all the magicians of Egypt and the wiſe men.—V. 45. Can we find ſuch a one as this is, a man in whom the ſpirit of God is? And he gave him to wife Aſinath, the daughter of Potipherah, prieſt of ON.

"Egypt (ſays Mr. Hutchinſon) had prieſts and "they had lands aſſigned them; and 'tis likely they "and the magicians were the ſame, and I think the "city of ON, mentioned early, was a place of wor-"ſhip dedicated to this power, and that they had tow-"ers, as the tower of Syene and Naph, Pathros, "Zoan, Sin, No, Auen, Phibeſeth, Tohaphnehes; "ſome are proper names, and 'tis likely the reſt were "ſuch. And they had images, poles, or pillars, "upon the tops of the towers. And they had pillars "which 'tis likely were ſet up as memorials of ſome "pretended atchievements of their gods, before wri-"ting was: whether they were only pillars, or they "had each the enſign of the ſun, or a globe with rays "of light on the top, and ſo were called images of "the light and ſun, I am not certain, and theſe gods "were called Dungy Gods, by way of contempt." Mr. Hutchinſon has here exactly pourtrayed the worſhip of our Hibernian Druids, who with a knowledge of the true God, mixed an abominable worſhip of the infernal angels, and as Eraſmus and Olaus Wormius obſerve of the German Druids, gratâ quâdam cultus viciſſitudine, cibis ſumptis, hymnos ſacros in honorem, veri & ſupremi numinis ceciniſſe.

And

And Tacitus informs us, that the Swedes thought it unworthy of the celeſtial gods, to be ſhut up in temples, or to bear any human reſemblance. "Cæterum nec cohibere parietibus Deos, nec in ullam humani oris ſpeciem aſſimilare ex magnitudine cœleſtium arbitrantur." (De mor. Germ.)

2 Kings, 23. 5.—And the king, (Joſiah) commanded to bring forth out of the temple of the lord, all the veſſels that were made for Baal and for the grove, and for all the hoſt of heaven and he burnt them.—And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah and in the high places round about Jeruſalem: them alſo that burned incenſe unto Baal, to the ſun and to the moon and to the planets, (TWELVE SIGNS OR CONSTELLATIONS) and to all the hoſt of heaven.

Deutr. 7. 5. Ye ſhall deſtroy their altars and break down their pillars, and cut down their groves, and burn their graven images with fire. V. 25. Thou ſhalt not deſire the ſilver nor gold that is upon them.

Our Dungy prieſts, as Mr. Hutcheſon calls them, (inſtead of דענו Danani,) our prieſts of On, in the country of Tir-Oin, had one On, Clogh *, or ſtone pillar,

* *Onn* is rendered in the Iriſh Lexicons, a ſtone, but it implies a ſtone pillar dedicated to the ſun. We find *On*, *Eas*, *Aon* in the old gloſſaries, explained by *Sam*, i. e. the ſun. And *Ong* is a fire, a hearth, from the fires conſtantly kept burning in honour of Baal or the ſun—and as the prieſts of the ſun, were admitted by unction, *Ongadh* is to anoint, whence *ong* has various meanings as, clean, clear, healing, curing, anointing, fire, ſtone, hearth, ſorrow, grief, a ſigh, gain, profit,

pillar, remarkable for the quantity of gold, with which it was overlaid; this was called by way of eminence On-oir or Clogh-oir, and the place where this ſtood, is now a biſhop's ſee, known by the name of Clogher: this is the common tradition, but I think Clogh-oir is derived from *aire* ſorcery,—the ruachan-ſtone, vulgo rocking-ſtone, is deſcribed by Borlaſe; it was the prophetic ſtone or oracle.

Notwithſtanding all theſe authorities drawn from the ſacred writings, and the great uniformity and ſimilitude that reigns in all the ancient Iriſh MSS. between the worſhip of the ancient Iriſh and that of the ancient Egyptians, Chaldæans and Phœnicians, I cannot prevail upon myſelf to think, that, our mixt colony of Pelaſgian or Magogian Scythians, Phœnicians and Ægyptians, did emigrate to this country at ſo remote a period; and yet it is certain that the moſt ancient idolaters built no temples, and like our Iriſh Druids, choſe the tops of the higheſt hills and mountains for their altars and places of worſhip. Thus Herodotus tells us of the ancient Perſians, that, "they had no images, neither did they build altars or temples; charging thoſe with folly who did thoſe

fit, &c. &c. Hence the temple of Onias near Memphis, built by permiſſion of Ptolemy Philametor, which the Greeks called Ονίου ἱερον and often Ονιεῖον and the adjacent country ονίου χώρης and the metropolis known alſo by the name of Heliopolis, was changed to Ονίου μητροπολις and then it was ludicrouſly ſaid the Jews had worſhipped there an aſs τὸν ὄνον, but what is moſt extraordinary, the Gnoſtics, chriſtians of Judea, in the firſt ages the church, repreſented their god Sabaoth in the figure of an aſs, and a monkiſh ſtory was ſoon trumped up of Zacharias having ſeen Sabaoth in his aſſanine form !!!

things:

things: but that when they went to ſacrifice to Jupiter, they aſcended the higheſt parts of the mountains." Strabo obſerves likewiſe of them, "that they had neither images nor altars, but ſacrificed to the gods upon ſome high place."—Thus we find Cyrus having had a dream which aſſured him his end drew near, "ſacrificed," ſays Xenophon "on the ſummit of a mountain, as is the cuſtom in Perſia. And the ſame was likewiſe practiſed by the inhabitants of Pontus and Cappadocia. (Appian de Bello Mithrid.)

They certainly learned this, and the planting their places of worſhip with trees, of the old patriarchs, who thought it an unfit thing to confine the infinity of God's majeſty, and therefore made choice of mountains rather than other places, for the worſhipping of God, and to ſacrifice to him upon; planting them with trees, that the awfulneſs of the ſhade might contribute to the raiſing their devotion, and render them proper ſolemn places for the adoration of the deity. But the gentiles, (modern when compared to the Iriſh Druids) though they retained mountains and groves for their public worſhip, ſoon corrupted their opinions which firſt brought them into uſe. Having made the ſun, moon and ſtars, objects of their worſhip, they had the fairer view of their gods, and thought it was agreeable to their advanced ſtation to worſhip them on the higheſt aſcents, and that their prayers and ſacrifices would be more availing in thoſe places, than in valleys; for, being nearer to their deities, they might in their opinion, be the eaſier heard and better obſerved by them. Thus

Lucian

ian tells us, that they had in the porch of the tem-
it Hierapolis which "ſtood on the knob of a hill,
pus's three hundred cubits high, into one of
h a man gets up twice a year, and dwells ſeven
together in the top of the phallus, that he may
erſe with the gods above, and pray for the proſ-
y of Syria; which prayers, ſays he, are the bet-
eard by the gods for his being near at hand."—
was the opinion of Lucian, but the fact is, theſe
s or round towers, were made for celeſtial obſer-
ns, as thoſe ſtill ſtanding in Ireland, were by
Druids. Tacitus was of the opinion of Lucian;
zing of ſome very high mountains, he ſays, that
did "maxime Cælo appropinquare, preceſque
alium a Deo nuſquam proprius audire." This
ne more groſs idolaters to dedicate their mountains
me particular deity. "In the early dawn of ſu-
ition, ſays Lucian, mankind was content to con-
te their groves, mountains and plants, to ſome
cular god."— Hence it is that Æſchylus calls the
an mountain Tmolus ἱερὸν Τμῶλον, and Philoſtratus
us, that the Indians called the mountain Caucaſus,
Ὄροος. But, we muſt conſider theſe accounts are
n us by groſs idolators, for Jamblicus tells us,
l. 1. c. 17.) from the old books of the Ægyptians,
they eſteemed the ſun, moon and ſtars, only the
s of ſuch celeſtial ſpirits as take care of human af-
s. And the Philoſophers Pythagoras, Plato, &c.
travelled into the Eaſt in ſearch of knowledge,
e not ſo abſurd as to believe that the hoſt of hea-
were really and abſolutely gods, but taught at
return, that they were the ſeats and reſidence of

their gods. Therefore Zeno, when he aſſerts, that the ſun, moon and ſtars, are intelligent and wiſe, fiery fire, muſt be underſtood to mean, that theſe bodies, which he imagined to be compoſed of fire, were informed and actuated by a wiſe intelligent being: wherefore Poſidonius ſays of the Stoicks, that they thought a ſtar to be a divine body. And Philo the Jew, who was a great Platonizer, calls the ſtars, "divine images, and incorruptible and immortal ſouls;" which muſt be in regard of the ſpirits which he ſuppoſed informed them: and Proclus calls the ſun the king of intellectual fire; this makes Homer, ſay "the ſun from his lofty ſphere all ſees and hears." (Od. 12. v. 326.) Agreeable to this, Anaxagoras was condemned by the Athenians, and fined and baniſhed, becauſe he held the ſun to be nothing but a mere maſs of fire, and the moon a habitable earth; as if the denying them to be animated, was the ſame thing as to deny them to be gods. Hence the Baal of the eaſt and of Ireland, the ſuppoſed agent of the *Timor*, became the Greek ζεὺς, (from the Pelaſgian Iriſh *ſos*, omniſcient) and the Roman Jupiter, that they made to inhabit the ſun: a ſtrong proof of what ſilly and abſurd hypotheſes men are capable of erecting, when once they give way to vain ſpeculations, and ſcience falſely ſo called, and what fools they become, when once they profeſs themſelves wiſe! It would be happy for the world, ſome modern chriſtians were as free from cenſure, as the pagan Hibernian Druids were.

In low flat countries, they raiſed artificial aſcents for their altars: theſe carns are innumerable over Ireland, Scotland and England. Kircher is of opinion, that

this was the uſe of the Ægyptian pyramids: in
rmation of his opinion, he produces Abenephius
rabian, who ſays, " the Ægyptian prieſts piled
ıge ſtones in the figure of a cone, or lofty pyra-
and called them, the altars of their gods." And
firms, that the Coptites likewiſe called them the
s and altars of the gods.

hen the Spaniards firſt came into Mexico, they
l the ſame ſort of places built for worſhip there.
deſcribes them as their common temples; one
m, he ſays, " was a ſquare mount of earth and
, fifty fathom long every way, built upwards
›a pyramid of Egypt, ſaving that the top was not
, but plain and flat, and ten fathoms ſquare; up-
e weſt ſide were ſteps up to the top, that their
s might turn their backs to the ſun, for their
rs were made towards the riſing ſun."

the account Gemelli gives us of the Mexican py-
ls at Teotiguacan, (which in that language, ſig-
, ſays he, *a place of gods*, or of *adoration*,) they
he Ægyptian, were erected both for ſepulchres
he worſhip of their gods: the firſt he ſaw was
›f the *Moon*, about fifty yards high. This Mexi-
rord is literally Iriſh, *Ti-teag-uaghan*, the ſepul-
of the-houſe of the ſpirit (God.) See *Ti* explain-
Xth Number collated with the Chineſe.

l theſe examples are convincing proofs of the re-
antiquity of the ancient inhabitants of Ireland,
flatter myſelf, the learned will agree, that the
nt language of the Iriſh is worthy of preſerva-
and is of uſe in illuſtrating the ſacred and pro-
ıuthors.

The ingenious Eugene Aram derives all this ſimilitude of cuſtoms, language, &c. between the Iriſh and Britiſh, from the Celtæ, whoſe language he ſays was the foundation of the Greek and Latin—"that Celtic which poliſhed by Greece and refined by Rome, and which only, with dialectic difference, flowed from the lips of Virgil and thundered from the mouth of Homer."—I flatter myſelf to have thrown new lights on this curious ſubject, and to have proved that the old language of theſe iſlands, was originally Paleſtine-Scythic: it was in fact the language of that people which Monſieur Bailly calls *l'ancien peuple perdu.* (Lettres ſur les Sciences and Voltaire's obſervation on them.) And if I may be allowed the expreſſion, I eſteem the Iriſh, Erſe and Manx to be theſe very ancient people, and therefore they may properly be called *l'ancien peuple perdu, retrouvèe.* Dans l'Hiſtoire de l'Aſtronomie ancienne, publiee l'année derniere, on a parlè d'un peuple dètruit & oubliè, qui a prècèdè & èclairè les plus anciens peuples connus. On à dit que la lumiere des Sciences & la philoſophie ſemblaient être deſcendues du nord de l'Aſie, ou du moins avoir brillè ſous le parallele de 50 degrès, avant de s'etendre dans l'Inde & dans la Chaldèe. On n'a point eu l'intention d'avancer des paradoxes: on a dit ſimplement ce que les faits ont indique. (Lettres ſur les Sciences. Preface.)

In conformity to cuſtom, I have hitherto adopted the term Hiberno-Celtic for the language of the ancient Iriſh; now the Scythians or Tartars, the poſterity of Gomer, were the real Celtæ of the Greeks and Romans, and the Iriſh Seanachies never acknowledge themſelves

themſelves to be the deſcendants of Gomer, but of Magog: Doctor Parſons has made this obſervation; "It is very remarkable, ſays he, that the earlieſt Iriſh records are as cloſely conformable to ſcripture, in the diviſion of the world between the ſons of Noah, as they are in other reſpects; eſpecially if it be conſidered, that ſeveral of them were wrote long before revealed religion was received in Europe, and others compoſed and handed down by the ſileas and bards, many centuries before the birth of Chriſt, and committed to writing in later times: and in ſuch of them as I have ſeen, not much is ſaid of Gomer, but they derive the firſt inhabitants that came into Ireland, and indeed every other colony that afterwards invaded it, from Magog, the father of the Scythians. (*Remains of Japhet*, p. 162.)

The doctor then concludes with ſaying, that the firſt inhabitants of Ireland were Magogian Scythians, and the firſt of Britain were Gomerians; yet in the ſubſequent part of his work, he attempts to prove that the languages were the ſame: they were ſo, moſt probably, whilſt they remained together in Scythia, but I am convinced that neither the Iriſh or the Welſh will allow that they are ſo at this day, or have any appearance of having been the ſame language, at any time ſince their arrival in Europe. I flatter myſelf to have traced the cauſe of this variation, by deriving the Iriſh from that great body of Magogian Scythians who at one time over-run Paleſtine and mixed with the Phœnicians and Ægyptians, and in the concluſion of this work, I propoſe to draw ſtronger proofs of my aſſertions from language.

It

It is certain that the Polytheiſm of the modern Greeks, or even of the moſt ancient Ægyptians or Phœnicians, never were introduced into the druidical religion of Ireland. The druids taught the worſhip of the true God; they believed in ſubordinate genii or angels preſiding over the actions of mankind; they believed in a future ſtate of happineſs and the immortality of the ſoul; but they knew nothing of Apollo, Jupiter, Mars, &c. &c. they paid a veneration to the ſun, moon and ſtars, as the agents of the true God; and theſe were called *Cabiri*, the great ones; כבר in Hebrew and Arabic, (potens,) the ancient Ægyptians and Phœnicians did the ſame, and had their *Cabiri*, which Pluche thinks were Oſiris, Orus and Iſis. (*Euſebius de præpar. Evang. l.* 1. *& Plato in Cratylo, & Abbé Pluche.*) The Iriſh druids held a correſpondence with the Greeks after they had adopted Polytheiſm, yet they would never permit ſuch groſs idolatry into their worſhip: like the ancient Scythians their anceſtors, they were ſo tenacious of their own laws, cuſtoms and worſhip, that they puniſhed every perſon who made the leaſt attempt to follow thoſe of any other nation: this was the remark of Herodotus in his Melpom. Anacharſis, a famous Scythian philoſopher went to Athens to pay a viſit to Solon, and was greatly admired by the Greek law-giver, for his great learning and extenſive knowledge:—but, becauſe he affected the manners and cuſtoms of the Greeks, when Anacharſis was ever mentioned, the Scythians would anſwer they knew nothing of him."

"Now

Now, ſays Doctor Parſons, becauſe the Scythian oſophers taught the doctrine of a future ſtate, ſome ors imagined they had it from Pythagoras; but nay, without doing any violence to ſuch hiſto-, reverſe this opinion, and aſſert that he was ht by the Gomerians or Scythian theologiſts. ris was a very famous philoſopher among the Scy-ıs; he and Zamolxis wrote of a place of bliſs af-his life, and if we give credit to the words of Tra- they believed they ſhould live again. Theſe and y other Scythian philoſophers mentioned in the records, who flouriſhed ſeveral centuries before agoras was thought of, had always correſpon-:e with the Gomerian ſages, the druids, even from time of Japhet; and it is certain, that the moſt ent nations had their knowledge of theſe matters a Noah and his iſſue; the purer doctrines from of Japhet and Shem, the more corrupt from that Ham: ſo that the Gomerian, Scythian or Mago-ı, and Chaldæan philoſophers had originally the e pure notions of the DEITY, and did not devi-in any wiſe, till idolatry and polytheiſm had over-en them, and cauſed in many places, their diviſion o different ſects reſpectively. But the affinity in the :ems of the Scythians and Gomerians in their no-ns of the theogeny, laſted longer; for, when ido-ry had overtaken them, the corruption affected m both alike, as they migrated weſt and northweſt on the continent of Europe; but *the worſhip of* GOD *s untainted in* BRITAIN *and* IRELAND many ages er its adulteration elſewhere." (*Remains of Japhet*, *p.* o.)

" Doctor

" Doctor Burnet makes no queſtion but the druids " were of the ancient race of wiſe men ; not the Gre- " cian, ſays he, whom Pliny, after the oriental ex- " preſſion, calls the Magi of the Gauls;—in ſhort it " is not an eaſy matter to point out the riſe and firſt " ages of the druids."

Strabo ſays, the Turditani or Bœtici who were the wiſeſt of the Iberians, had commentaries of antiquity, together with poems, and laws written in verſe, ſeveral thouſand years old. Doctor Parſons has proved theſe Iberians were Magogian Scythians; again, ſays the Doctor, the Hetrurians of Italy, were a ſet of Philoſophers, who, according to Diod. Sicul. applied themſelves to the ſtudy of nature, eſpecially the phenomena of the atmoſphere, portents and prodigies; beſides which, they philoſophiſed concerning the origin and end of the world, and the time of its duration; inſomuch, that upon every unuſual appearance in nature, they were always conſulted, even by the ſtate, as well as individuals, and their deciſion was held ſacred, and their advice followed : Who were the Hetrurians, but a race deſcended from the firſt PELASGI, who went into Italy after the flood? And who were the Pelaſgi, but Gomerians and Magogians from the iſles of Eliſha and Iberia, which I have ſufficiently proved elſewhere? And in fine, who were theſe latter " Hetruſcan philoſophers, but a ſelect ſect of ſtudents " taught by the druids, and in time diſtinguiſhed by " the name *Hetruſci*; but not till after the Latin lan- " guage was formed." *(Remains of Japhet, p.* 141.)

Milton, an author, who was as full of learning, as he was void of illiberal prejudices, who was an enemy

to

to low ſervility, or partial narrow ſentiments, and not at all addicted to credulity, tells us, "that learning "and ſciences were thought by the beſt writers of an- "tiquity, to have been flouriſhing among us, and "that the Pythagorean philoſophy, and the wiſdom "of Perſia had their beginning from Britain; ſo that "the *druids* of the Gomerians, and the *fileas* of the "Magogians, whether in theſe iſlands or on the con- "tinent, were the original ſages of Europe in all the "ſciences from Japhet."

"The druids of the continent never committed "their myſteries to writing, ſays Doctor Parſons, but "taught their pupils *memoriter:* whereas, thoſe of "Ireland and Scotland, wrote theirs, but in charact- "ers different from the common mode of writing; "but theſe were well underſtood by the learned men, "who were in great numbers, and had not only ge- "nius, but an ardent inclination to make reſearches "into ſcience; and therefore they were the more rea- "dy to receive the light of the goſpel from Patrick, eſ- "pecially as great numbers continued diſſentients, "all along, from the ſuperſtitions of the druidical ſyſ- "tem; and it was with a general conſent, and the "applauſe of the learned, that this apoſtle committed "to the flames two hundred tracts of the pagan myſ- "teries." (*Remains of Japhet*, p. 144.)

Thoſe great antiquaries, Lhwyd, Rowland and Borlaſe, make the ſame obſervations reſpecting the Iriſh druids committing their tenets to writing, whereas it was death for a druid of the Gomerian race, both in England and Gaul. Can it then be ſuppoſed, that the

the religious tenets of the Hibernian druids, and of the Welſh, were the ſame?

They differed alſo in another very material circumſtance: thoſe of the Gomerian race had ſuch power and aſcendancy over the minds of the people, that even kings themſelves paid an implicit ſlaviſh obedience to their dictates; inſomuch, that their armies were brave in battle, or abject enough to decline even the moſt advantageous proſpects of ſucceſs, according to the arbitrary prognoſticks of this ſet of religious tyrants; and their deciſions became at laſt peremptory in civil, as well as in the affairs of religion.

But this ſlaviſh conceſſion to the wills of the druids never prevailed in Ireland, notwithſtanding the general eſteem they were in with the vulgar, becauſe they had ſchools of philoſophy, and their princes were as well verſed in the nature of things as their prieſts, and therefore ſcience gave them liberty to think for themſelves. Their *fileas* ſupported this ſpirit in the gentry, and their *brehons* or judges ſuperintended in civil matters; ſo that the druids had no power in the framing or adminſtration of the laws.

The learned Cooke in his enquiry into the patriarchal and druidical religion, ſays, "Not to lay any "greater ſtreſs than needs, upon the evidence of the "affinity of words, with the Hebrew and Phœnician, the "multitude of altars and pillars, or temples ſet up in the "ancient patriarchal way of worſhip, throughout ENG-"LAND, IRELAND, SCOTLAND, and the ISLANDS, "form an argument concluſive, that an ORIENTAL "colony muſt have been very early introduced."

Sammes

Sammes in his hiſtory of Britain, brings the Phœnicians to Britain in the time of Joſhua; for, ſays he, they were driven up into a ſlender nook of earth, too narrow to contain ſo great and numerous a body, they diſceded themſelves into good ſhipping, to ſeek their fortunes in moſt parts of the world, of whoſe company Britain received a conſiderable ſhare.

Carte, author of the general hiſtory of England, ſays, it was about 450 years before Chriſt, that theſe Phœnicians firſt diſcovered the Britiſh iſles; and a trade to theſe parts was opened by the Carthaginians, who about the year of Rome 307, ſent Hanno and Hamilcar, with each a fleet, to ſail, the one ſouth, the other northward from the Streights of Gibraltar, to diſcover the weſtern coaſts of the continent of Africa and Europe, and the iſlands that lay in the Atlantic ocean. (P. 41.)

Now Carthage was founded by the Tyrians 1259 years before Chriſt; is it probable that a nation ſo well ſkilled in navigation, would reſide there 800 years without being acquainted with the Atlantic ocean? Biſhop Huet aſſerts, that before the time of Joſhua, ſome colonies of Phœnicians were ſettled on the coaſt of Africa; for the expedition of the Phœnician Hercules into Africa, ſays he, was about 300 years before Jaſan went to Colchis. And it is this Hercules that Sanchoniathon has mentioned under the name of Melecarthus, and therefore his voyage into Africa was preceding the time of Gideon, cotemporary with Sanchoniathon. So that before the time of Solomon, of Hyrom and of Homer, the Phœnicians had overrun the greateſt part of the coaſt of the ancient world.

Be

Be it noted that the Phœnician word *Melecart*, in Iriſh ſignifies ſkilled in navigation. (See p. cxxii.)

M. l'Abbé de Fontenu has clearly proved that the Phœnicians had an eſtabliſhed trade with Britain before the Trojan war, 1190 years before Chriſt, (*Mem. de Litterature, tom.* 7. *p.* 126.) and that this commerce continued for many ages; that the Carthaginians afterwards took up this trade, and excluded all other nations from the knowledge of the ſituation of Britain, and quotes a paſſage from Strabo, where he relates that the captain of a Carthaginian veſſel, ſeeing himſelf followed by a Roman fleet, choſe to ſteer a falſe courſe, and land upon another coaſt, rather than ſhew the Romans the way to Britain; ſo jealous were the Carthaginians of enjoying the immenſe profits they got by the fine tin of the Britannic iſles *.

Who then can doubt, ſays the Abbé, but that the ancient Britains, after that cloſe correſpondence with the Phœnicians and Carthagenians, for ſo many ages, had adopted, not only the manners and cuſtoms, but even the religion of the Phœnicians. For, this commerce could not have laſted during ſo great a ſpace of time, if the Phœnicians had not great eſtabliſhments in theſe iſlands, and the liberty of making a public profeſſion of their religion. The Abbé then proceeds to ſhew, that the Saxons borrowed from the Britains the worſhip of Iſis, a deity of the Phœnicians, which the Saxons, he thinks communicated to the Swedes, and here the Abbé quotes the follow-

* If the Carthaginians could alter their courſe at ſea, at pleaſure, they certainly had the uſe of the compaſs. See *Fan-iu* in the concluſion of this number.

ing

ing paſſages of Tacitus, " ſignum ipſum, Iſidis, in modum libernæ figuratum docet advectam religionem."—And alſo—"pars Suevorum & Iſidi ſacrificat" to prove that the Swedes repreſented Iſis in the form of a ſhip. I am of opinion that Tacitus here confirms the Arkite worſhip, ſo learnedly handled by my worthy friend Mr. Bryant, becauſe *Eſs* and *Eis* in Iriſh, or Magogian Scythic, and *ajooz* in Arabic, ſignify a ſhip: and Apuleius tells us, that the moſt expreſſive ſymbol of Iſis, with the Ægyptians, was a veſſel of water.

To this let us add that the ancients attributed the invention of navigation and the art of building ſhips to Iſis and Oſiris, and aſſert, that the ſhip in which Oſiris ſailed, was the firſt long ſhip that had been upon the ſea, for which reaſon the Ægyptian aſtronomers placed this ſhip in the celeſtial conſtellations: it is the ſame, the Greeks afterwards named the conſtellation of Argo; but Eiſs-aire and Arg in Iriſh are ſynonimous names for a ſea commander. Some authors obſerve, that if Iſis had been known to the Pelaſgians and other ancient Greek nations, Homer would certainly have mentioned this deity. To this I reply, that Homer has ſubſtituted Ceres for Iſis, and Diodorus Sic. and Herodotus aſſure us, that Ceres was the ſame as Iſis; and in the Pelaſgian Iriſh, *Caras*, is a ſh p of war, and conſequently ſynonimous to Eis, or Iſis; Caras a firſt rate ſhip, Shaw's Dictionary of the Iriſh language. Now the words Eiſs, or Eſs and Caras, being peculiar to the Iriſh and not to be found in Welſh, Corniſh or Armoric, to ſignify a ſhip, there can be no doubt of the words being Magogian-

gogian-Scythian and that they were not introduced into the Gomerian Celtic, and conſequently the Iriſh and Welſh were different dialects.

It is therefore probable that the ancient Greeks and Romans adopted the Scythian word *Eiſs*, a ſhip, for the goddeſs of marine affairs, and accordingly dedicated to her, pictures of wrecks at ſea, as Juvenal obſerves in his 12th ſatyr; juſt as the Spaniards and Portugueze do at this day to St. Anthony; and in time, this was ſuppoſed to be the Egyptian Iſis, Cybele or Kybele, the mother of the gods, Natura, &c. &c.

Plutarch and Apuleius introduce Iſis ſpeaking thus, Rerum natura, parens ſum omnium elementorum; and Macrobius ſays, that Iſis was nothing elſe than the earth and nature: but Tacitus miſguided by the word Eiſs, tells us that the Egyptian queen Iſis, penetrated into Suabia and taught the Germans to honour deities, to till the ground, and ſow corn, and that in commemoration of the ſhip that had brought the queen from Egypt, the Germans adored her under the figure of a ſhip. The French antiquaries go ſo far as to ſay, that the arms of the city of Paris being a ſhip, are derived alſo from the Egyptian Iſis, and that the name PARIS, was a Greek word, and came from παρὰ Ἶσις, near the famous temple of Iſis, ſince we muſt ſuppoſe, ſays Monſieur Danet, that a temple was dedicated to this goddeſs, where the abbey of St. Germain now ſtands. But in the inſcription of the column dedicated by the ancient Greeks or Pelaſgians, to the Egyptian Iſis, as related by Diodorus Sic. we find no record of her maritime expedition; it runs thus:

thus: "I am Iſis, queen of Egypt, inſtructed by Mercury; nobody can aboliſh what I have eſtabliſhed by my ordinances; I am the wife of Oſiris; I firſt invented the uſe of corn; I am the mother of king Horus; I ſhine in the dogſtar; by me the city of Bubaſti was founded, wherefore rejoice thou Egypt, rejoice, thou haſt brought me up and fed me." Now in the Pelaſgian Iriſh, the word *Natura* is expreſſed by *aos*, *ais*, *uis* and *tabach*; the laſt is from the Chaldee טבע, *taba*, natura;—Arab. *taba*;—Æthiop. *tabady*; whence in Iriſh and Arabic *teibe* is a phyſician, a ſtudent of nature: *aos* in the modern Iriſh is compounded as in *duthcas*, *dualdas*, *toiceas*, *bèas*, *nos*, *meineas*, all ſignifying *natura*, whence *aos-dana*, a magician; *leigh-eas*, a phyſician; *uis-arb*, death; that is, deprivation or ceſſation of nature: and as the Egyptian *Ceres* is derived from the Hebrew גרס, *gheres*, i. e. maturam ſpicam, ſo in the Iriſh, *carras*, is ripe corn, fruit in cluſters, berries; and as the Egyptian *Cybele*, i. e. Deorum mater, is derived from the Hebrew חבל, *chebel*, i. e. parere, (as Paſſerius has ſhewn in his Lex. Egypt. Hebr.) ſo in the Pelaſgian Iriſh *chobaille*, is pregnancy; *cebil*, a midwife: in Arabic, *hhabila*, pregnant; *kebil*, or *kebilet*, a midwife, ſpecies, tribe, family, generation, progeny. Again,

The word *Re* in Iriſh ſignifies the moon, (in Hebrew *ireahh*) which joined with *aos* or *ais*, (the ſame as the Egyptian Iſis,) forms *aiſre*, which I believe is the אשרה, *aſhre*, of the bible; a word that, (as Bates obſerves, Crit. Hebr. p. 54.) has been falſely rendered into Engliſh, *groves*, for a grove could not grow in the houſe of the Lord, or under every green tree.

tree. Maachah made an image to Aſhre and Manaſſeh a graven image of it, and ſet it in the houſe of the lord; which he could not do to a grove. 1 K. xiv. 23. They built them high places and pillars and Aſhres, on every high hill and under every green tree.—xvi. 12. He reared up an altar for Baal, and Ahab made an Aſhre.—xviii. 19. The prophets of Baal four hundred and fifty, and the prophets of Aſhre four hundred.—xvii. 16. And they made an Aſhire and worſhipped all the hoſt of heaven and ſerved Baal.—xxiii. 4. Bring forth out of the temple of the lord, all the veſſels made for Baal and for Aſhre and for all the hoſt of heaven.—6. And he brought out the Aſhre from the houſe of the lord, and burnt it, and ſtampt it to ſmall powder.—Therefore, ſays Bates, it was covered with ſome metal, it appears to have been the eaſcar, or rough ſtone, capped with ſilver, uſed by the Iriſh druids to repreſent the moon, as that of Baal or Sam, was capped with gold to repreſent the ſun,—hence the Greeks and Romans repreſented the Ægyptian Iſis, with a half moon, holding a ſphere with her right hand and a veſſel full of fruit with her left. Bates imagines Samel mentioned 2 Chron. xxxiii. 7. to be the ſame as Iſis, but Samel, I believe is the Sam or Baal (ſun) of the ancient Iriſh and of the Aſſyrians; Aſhre being always mentioned with Baal, I conclude it was a repreſentation of the moon, named in Iriſh *eaſc*, *eaſcar*, *eaſconn*, (the Eſwara of the Indians, named alſo eſkendra) words very ſimilar to *eaſcra* or *aſcra*, a decayed grove, derived from the Hebrew אשרה Aſhera, i. e. lucus ubi ſteriles ſunt arbores, and hence the miſtake of the Engliſh tranſlators.

We

We are told that the Ægyptians aſcribed the overflowings of the Nile, to the tears that Iſis ſhed for the death of her huſband Oſiris: this appears to be another fable foiſted in by the Greeks, for *eas*, *as*, and *eaſar* in Iriſh ſignifies a cataract, a caſcade, an overflowing of water after great rains or thaws, and moſt probably ſignified no more in the ancient Ægyptian. It is alſo worthy of notice that Suris or Syris was the Ægyptian name of the river Nile, a name adopted by the Iriſh in the river Suir that runs by the city of Waterford.

Syris. Nomen Nili apud Æthiopes. Dionyſ. Perieg. de Nilo.

——Syris ab Æthiopibus vocatur.

Quanquam Plinius, lib. 5. c. 9. non toto ejus decurſui id nomen attribuat, ſed parti tantum. Dubium interim an hoc nomen a calore Regionis, ſeu potius a navigatione factum ſit; nam סיר Syr etiam, fluviatiles ſcaphas ſignificat, ut Exod. xvi. 3. (Paſſerius)

Sur, is an original word, has paſſed into moſt languages of the world, (like the word *Sac*, a bag) Ex. gr. *Swi*, *Swr*, water, river, ſea, Welſh—*Chura*, rain, *uſu*, water, *Sourga*, a great river, in Tartary—*Suero*, milky water, Spaniſh—*Surgeon*, a rivulet, Old French—*Zut*, an inundation, *Suabb*, to ſwim: *zupb*, to flow. Heb. and Chaldee—*Subb*, liquid, Syriac—*Zur*, a well, a ciſtern, in the ſame—*Suth*, liquor, Ethiop.—*Suts*, to waſh, *zui*, to ſprinkle, Arab. —*Sur*, water, Old Perſ.—*Sui*, a river, Perſ.—*Sou*, water, Cophtic—*Tzou*, the ſea, Armen —*Soui*, *Ouſou*, water, Kalmuc Mong—*Sou*, a river, Indian—*Su*, water, Chineſe—*Xu*, liquor, Japoneſe—*Su*, water, Turkiſh

kiſh—*Sio*, the ſea, a river, Swediſh—*Sior*, the ſea, Iſlandic—*Soo*, a lake, Finland—*Saiw*, a pond, Gothic—*Sea*, Engliſh, &c. Hence the name Sirenes, Syrens or ſea goddeſſes, may have its origin; though others derive it from the Phœnician word *Sir*, to ſing.

The paſſages herein quoted, relating to the philoſophical terms adopted by our Hiberno-Druids, are a proof that every fragment of Pagan antiquity contributes to the explanation of the ſacred ſcriptures; ſhews the origin of that ſuperſtition which prevailed amongſt the moſt ancient Greeks, and is an evidence of the truth of the Moſaic writings; we find all the moſt remarkable ſtories contained in them, diſguiſed in ſuch a manner by the Heathens, as was neceſſary for the reception and carrying on of idolatry. Let ſuch as have too haſtily ſhewn a diſreſpect for the writings of the old Teſtament, ſeriouſly conſider, if the want of a due veneration for them, has not proceeded from the want of underſtanding them.

The like ſucceſs attends the inveſtigation of any ancient Greek words in the Pelaſgian Iriſh; for example Delphi, one of the moſt ancient cities of Greece, was remarkable for its oracle; Æſchylus, Euripides, Pindar, and many others, call this city Ὀμφαὸς, and Πυθὼ, Omphalos and Pythio, Python or Pythia. Pindar tells a ſtory of two Eagles, ſent by Jupiter, one eaſt and the other weſt; they met here and conſequently this ſpot was Ὀμφαλὸς τῆς γῆς, the navel of the earth. Phurnutus derives the name from Ὀμφὴ, a divine voice. And Pytho is derived from πύθεσθαι, to interrogate, to underſtand. All theſe were certainly

tainly Pelaſgian words, and are ſtill preſerved in the Iriſh and not to be found in the Celtic or Welſh, viz. *Om-phaile* or *Om-faile*, is the cave or den of augury, or of fate:—*Dalbba* or *Dalphai*, is augury or ſorcery, and *Puith* is the ſame as *Aub*, i. e. *uter*, and theſe were ventriloquiſts, as we have deſcribed already. Theſe facts ſpeak for themſelves. It is alſo remakable that the Hyperboreans of the Greeks, (whom I have reaſon to think, were the Magogian-Scythians or Iriſh) gave the firſt προφηται (in Iriſh *brophaith*) or prophets to this temple of the Delphi, as we are told by a very antient tradition preſerved by Pauſanias, and that they came from beyond the ſeas to ſettle at Parnaſſus. In another fragment of a hymn compoſed at Delphi by a woman named Beo, mention is made of three Hyperboreans, viz. Pagaſis, Agyeus and Olen; the firſt performed the office of the prophet of Apollo, and declared the ſenſe of the oracle in hexameter verſe. Olen is probably the ſame as Ωλην Λυκιος of Pauſanias, and was of the Ollam of Ireland, of whom we ſhall treat in the ſubſequent pages. Now, Bag-ois, Agh-ois and Ollam, were three names given to certain ranks of the Hibernian Druids, expounders of the bagh or holy word, of the Agh or holy law and the Ollam was a philoſopher, or expounder of the law of Nature. See the deſcription of the hall of Tara in this number.

Having thus cleared the moſt ancient part of the hiſtory of Ireland, of the fables in which it was enveloped, and ſhewn from good authorities, that it is founded on facts; I propoſe in ſome future number, to continue theſe obſervations to the arrival of the colony from Spain, under the conduct of Mileſius.

Let not the Iriſh hiſtorian be diſmayed at the accounts of the Magogian Scythians, given by the authors of the univerſal hiſtory. They have copied Herodotus only, who in his firſt book and c. 103, ſays, that king Madyes, the Scythian, conquered the Medes under Cyaxares and that they were maſters of Aſia only twenty-eight years: Cyaxares reigned forty years and died five hundred and ninety four years before Chriſt.

We have much better authority for the great antiquity of the Magogian Scythians, being maſters of Aſia and part of Egypt. Juſtin in the beginning of his book, ſpeaks of the Scythian king Tanais as cotemporary with Vexores king of Egypt, and in his ſecond book, he ſays, that Aſia was tributary to the Scythians fifteen hundred years, and that Ninus was the firſt who freed his country from that yoke.

Strabo l. 15. affirms that Idanthyrſus the Scythian, conquered all Aſia and part of Egypt. Arrian, declares that the Parthians were a colony of Magogian Scythians who left their country under Jandyſus who was king of Scythia in the time of Seſoſtris. To theſe let us add the authority of the learned Gebelin, who has lately publiſhed a hiſtory of Aſſyria, which I have quoted in the preceding pages. Monſieur Boivin has proved that Vexores and Seſoſtris were the ſame perſon, and Seſoſtris died fourteen hundred and ſixteen years before Chriſt.

To the hiſtorian I leave the chronological part; in the courſe of twenty years reſidence in this country, I have

I have known but one learned gentleman, acquainted with the ancient Iriſh dialect, and who is equal to the taſk; this gentleman has collected great materials for this deſirable work; but alas! I fear his advanced years and domeſtic embarraſſments, will not permit him to arrange theſe materials for the eye of the public, and when death ſhall throw the javelin at this gentleman with his right hand, he will ſnap aſunder the laſt ſtring of the Iriſh harp with his left. If there is a ſpark of real Mileſian patriotiſm left in this venerable iſland, this gentleman will ſpeedily be enabled to end his days with eaſe and happineſs, and to complete a work, which will reflect honour on himſelf and on his native country.

I muſt now apologize to my readers for the awkward dreſs in which this Preface appears; it is abſtracted from an abundance of materials, collected with a view to form the Ancient Hiſtory of Ireland. Fully convinced that no printer or bookſeller in Ireland would hazard the expence of the preſs on ſuch a work, it is detailed in this manner for the peruſal of the few, who are curious enough to purchaſe the Collectanea: and whilſt this Number has been at the preſs, it has been notified to me by the bookſeller, that finding he cannot diſpoſe of three hundred copies of the Collectanea, and that more than two hundred of each of the former numbers lie on his hands; if on the cloſing of the third volume with this number, he ſhall find no quicker ſale, he muſt decline the hazard of publication. Such is the low eſteem our labours are held in, or ſuch is the want of curioſity in the readers of Ireland.

POST-

PARERGA HISTORICA.

JO. UPHAGEN.

1782.

GOMER, iidem certiſſime ac Cimmerii; nempe latiori illo ſignificatu, quo hæc gens, per Boſporum Thracium forte Europæ primum illata & ſolum ejuſdem Pontum tenens, poſt per occidentaliorem ſeptentrionem ſenſim diſperſa, etiam Gallos cunctos & Cimbras ſub ſe complectitur. Nec audiendus eſt Macpherſon, qui Caledonios a Germanis deducit.

Magog ob graviſſimas cauſas cum gente e ſe orta, ex Ezechiele notiſſima.

Gog, conjungi debet, ambæ per totum orientem in hunc diem, ſub nominibus, Yagui & Magui celeberrimæ, & tamen ipſi ſuæ poſteritati ſub iiſdem tam parum agnitæ, ut etiam pars cum reliquis Mahummedanis diris omnibus eaſdem devoveant. Eædem & antiquiſſimi vere ſunt Scythæ, ut Joſephus aliique eos vocant, non quidem Herodotei illi, attamen incolarum vaſtiſſimæ

vaſtiſſimæ illius intra ac extra Imaum Scythiæ, haud ſpernanda portio.

Primitus hi quid regiunculam Mogan, quæ a ficto quodam Japheti filio Mogan, quod quidem traditionem de ſumma hujus nominis antiquitate involuit, dicta traditur. (*Otter, t.* 1. *p.* 290.) Moſique Chorenenſi Mucania vocatur, Mediæque tribuitur, videntur habitaſſe, uti illi alteri Gogarenum (*Strab. l.* 11.) Moſis Chor. Gugariam, ubi nunc Karabagh eſt regio ad auſtrum Araxis ob montium aſperitatem in via. (*Hanway.*) Sed jam primis ſeculis haſce terras reliquerunt, novaſque in Scythia ſedes ceperunt, quibus in Pſeudo-Zoroaſtreis Odsjeſtanæ nomen, a Gogitis deſumptum, inhæret.

Hiſce melius colluſtrandis domeſticus gentis ſcriptor ſatis auctoritatis adeſt, Abulghaſi Bayadur-Chanus, qui licet ſuperiori demum vixerit ſæculo, tamen præter traditionem gentilitiam apud principes majores ſuos conſervatam, variaque alia domeſtica ſubſidia illiterati populi, quo præter tumulos in memoriam facti alicujus congeſtos, & in primis antiqua patria pertinent carmina, qualia apud vicinos Baſkirios etiam in uſu ſunt, apud exteras gentes, Perſas ſpeciatim, quæcunque ad propoſitum ſuum facerent, laudabili etiam conquiſivit induſtria. De integritate vero ejus ipſe ille ingens hiatus optime teſtatur, qui antiquiſſima heorica tempora in hoc opere inſequitur, quam traditionis jacturam alius levioris fidei ſcriptor minima opera ex ingenio reſarciviſſet. Haud audiendus ergo eſt Viſdelou, dum Sinenſium narrationibus unice inſiſtens, antiquiora illa his incognita plane rejicit. (*Bibl. Orient.*

v. 2.

v. 2. p. 287.) quaſi notitiam hujus populi ullam Sinenſes habere potuerint, antequam ipſorum finibus appropinquaſſet; quod primis demum poſt Chriſtum natum ſeculis factum videtur.

Siſtit autem nobiliſſimus auctor in genealogia ſua Tatarorum primum gentis Patriarcham pro more e nomine fictum Turcam unice, eodem modo, ut ſe Mogol-Khanus, Tatar-Khanus, Kipzak aliique ibidem ſiſtunt, pro veris hujus ſtemmatis auctoribus, tam Magog utriuſque populi, quam Gog Oguziorum ſpeciatim conditore, indebite ſubſtitum.

Javan; cui e 4 ex ipſo ortis gentibus jungi debent. 1. ELISA & 2. DODANIM, cum optime ſimul tractabantur.

Haud nego, inter primarias antiqui orbis gentes, hoc capite recitatas, plures occurrere, a patriarcha ſuo ſic dictas uti Gomer cum 3 ab ipſo ortis populis, aliiſque adhuc præter Arphaxad, Chus & Canaan certiſſime huc referendos. Sed certe dimidia fere pars gentium harum aliunde nomen ſuum accepit, inque his etiam illi, de quibus nunc loquimur, Dodanim.

Equidem illam Græcorum, pro more omnibus fere gentibus conſueto, fictam ſtemmatis ſui genealogiam, nec flocci facio. Potius indicia Moſaica, quod humanam fontem, a Phœnicibus hauſta, ulterius proſequenda duco, quo facto ſat perſpicue videbimus, e populo Javan. ſ. Ionibus, præter Achæos, qui Moſaico ævo recentiores fuiſſe videntur, 2 præcipue majores exiiſſe populos, qui cum materna illa ſtirpe tribus potioribus in Græca lingua dialectis poſt ortum dedere: nempe ELISA. ſ. Œoles, forte primitus circa

Elidem

Elidem ſedentes, & DODANIM. ſ. Dores, aſperiora illa montium juga, Theſſaliam ab Epiro dirimentia, ab initio tenentes, ubi & Doris regio, ac Dodona antiquiſſima urbs, ab EGYPTIA colonia primum fundata, notæ ſunt, quarum poſterior forte Dorum appellationi primam dedit occaſionem.

Scio quidem illam antiquiorum Græcorum in Pelaſgos & Hellenes diſtribitionem, graves hic parere difficultates. Sed hæc forte, ut hic breviter prælibem, quæ infra aptiorem invenient locum, ſic componi poterunt. Primo tempore Pelaſgorum nomen barbaris quibuſdam, tunc Græciæ illatis, proprium erat. Aſt poſt confæderationem Dorum quorundam Hellene auctore, contra illos initam, a qua ſocii Hellenum nomen ſibi ſumebant; omnes reliqui Græci, huic fœderi haud conſentientes, aut ab ipſis, aut quod magis mihi placet, a poſteris demum, non convicii alicujus ergo, ſed ut melius modo diſtinguerentur ab Hellenibus propriis, per oppoſitionem Pelaſgicum nomen accipiebant, ſic extenſum ut ipſius Atticæ etiam cives omnium Græcorum politiſſimi, ſub eodem comprehenderentur, qui tamen exceptis Saiticis quibuſdam colonis, indubie Jones erant.

3. CHITTIMIM. Fieri potuit, ut horum quædam pars in Macedonia, Threicûs alias coloniis potiſſimum repleta, conſederit. Sed tamen probabilior multo eorum eſt opinio, qui nationem hanc in Italiam tranſciſſe, hujus Aborigines ex eadem ortos volunt, in qua CETII nomine ſatis appropinquantes, poſt Latini dicti, noti ſunt.

4. THARSISH. Cum hoc antiquiſſimæ proprie PHOENICIAE coloniæ, in Bœtica ante ipſas Gades conditæ

conditæ, nomen idemque Tarteſſus ſit, quod Moſis ævo jam in proxime accolentes Turdetanos, forte & in omnes univerſim Iberos, a Carthaginienſibus ob tranſmarinum ſitum ſic primo dictos, tranſierat, hac occaſione in origines totius gentis, ex qua Gallæci, fabuloſis tamen additis circumſtantiis Græcam jam olim ſibi aſſerebant originem (Juſtin.) inquiramus paullo ulterius.

Videtur mihi autem hæc gens eadem fere e Græcia in Hiſpaniam via proceſſiſſe, quam Leibnizius ipſi olim ex conjectura ſagaciſſima præſcripſit.

Ante omnia vero, qui filus Ariadneus noſter erit, attendi velim CANTABROS. s. BISCAIINOS hodiernos, Iberorum propaginem, ſe ipſos OSCOS, Euſcaldunœ, vocare, ac Sertorium metropolin, quam Iberis condebat, a gente Oſcam, nunc HVEsCA, dixiſſe. Nunc, age, pergamus.

An jam intra Græciæ fines, ut ſeperatus extiterint populus; haud liquet. Videntur vero maritimo, & quidem breviſſimo trajectu, inde in Italiam inferiorem transfuſi antiquiſſimo jam ævo, ut etiam ideo Favorino Aurunci & Sicani cum PELASGIS, i. e. populo Chittim primi Italiam tenuiſſe dicantur. Siquidem ea, quæ viri docti ad Feſtum in vocibus: Mæſius & Oſcum, adnotarunt conſideres, haud nimis ſollicite Oſcos ab Auſonibus aliiſque hujus generis diſtingui debere, mecum putabis, cum iidem vernacule Oſci dicti, Græcis Auſones, Latinis vero plerumque, magis adhuc deformato nomine, Aurunci dicti ſint, Volſcique cum Sidicenis imo & ipſis Sabinis pro parte, eorundem fuerint propago. Ab iiſdem populis Oſcorum nomen alio adhuc modo in illud Opicorum, ob ſerpentum

pentum in ipſorum terra multitudinem, deflectebatur. Hic porro Rycquio Platonis locum quendam debeo, unde ipſe quidem colligit, Opicos ejuſdem cum Siculis originis fuiſſe, ſed Phænices additi, de Sicanis potius Platonem loqui voluiſſe docent, qui eam Siciliæ partem, quæ Punis poſtea ceſſit, antiquitus tenebant, nec Stephani locus aliud ſuadet, cum Sicanorum & Sicalorum facillima ſemper fuerit confuſio. E. Sicilia eoſdem Oſcos porro in Africam proxime diſtantem tranſiiſſe, Atlantumque gentem, cui Plato notis locis Græcam adſcribit originem, cujuſque cum Auſonibus cognationis fictum alias genealogicum ſchema, obſcura quædam indicia continet, condidiſſe aio. (Rycq. de prim Ital.)

Ut nihil ſublunarium rerum ſtabile ſemper in eodem manu ſtatu, florentiſſima etiam Atlantum conditio, poſt cladem demum ab Ægyptiis, ut videtur, acceptam, a Phuteis barbaris irruentibus, qui antea circa Ægyptios ſe fines continuiſſe videntur, ac tandem a Phœnicibus, omnia hoc circum ſibi ſubjicientibus, everſa videtur. Equidem notam ab Antæo Atlantum iſto ævo R. ac Tingitanæ urbis conditore fabulam, qui in certamine cum Hercule, quoties in terram prolabebatur, toties ab hac ſua matre novis recreatus viribus reſurgebat, nec antea vinci poterat, quam Hercules ipſi elevato jugulum ad ſuffocationem uſque compreſſiſſet, *ſic mihi explico.* Antæus hic damna a Phœnicibus advenis perpeſſa, a littore ad interiora regionis recedens, plus una vice reſarciebat, noviſque civium ſuorum copiis inſtructus, bellum reparabat, donec tandem undique ab eis circumcluſus, atque fuga prohibitus, cum tota ſuorum manu cæderetur.

Licet

Licet autem Phœnicii maxima huc copia advenerint, tamen omnibus illis perficiendis operibus quæ ipſis adſcribuntur, minime ſufficere potuerunt. Sic enim CADMUS, i. e. Orientalis vir, ſive verius populus, præter illud nubibus vicinum, in Atlante M. poſitum oppidum, centum adhuc alia ibidem condidiſſe dicitur; ſic Tyrii trecenta alia oppida in ulteriori Oceani Africano littore ſtruxiſſe perhibentur. Præterea etiam Maurorum genti, quæ iſtud nomen a Gaditanis Phœniciis ob ſitum accepiſſe videtur, diverſa a vicinis Africanis, adſcribitur origo, modo ab Indis, modo rectius aliquantum a Græcis repetita. *(Strab. & Plut.)* Hinc recte concludi poſſe auguror, cum nullum poſtea Atlantum in hiſtoria ſuperſit veſtigium, præter Atlantes illos barbaros, qui Herodoti ævo circa Atlantem M. ſe continebant, nec tam Atlantum noſtrorum poſteri, quam potius Phuteorum propago, a vicino monte nomen adepti videntur, integram Atlantum gentem poſt devictionem ſuam cum Phœniciis coloniis unum in populum coaluiſſe, ac non ſolum oppidis illis innumeris implendis plurimum contuliſſe, ſed etiam toti Maurorum genti ortum dediſſe cum Phœnicibus ALIISQUE CANANAEIS fugitivis ſimul. Ob ſimilitudinem cum ex adverſo ſitis Iberis, lingua moribuſque, forte evenit, quod ultimis Imperii Romani temporibus, Mauritania Tingitana Hiſpaniæ accenſebatur, ut e Notitia utriuſque Imperii videre licet. Eadem ut Maurorum, etiam Libyphœnicum in Africa propria originem puto: nempe e colonis Phæniciis & Atlantibus, ſub Lybyum appellatione minus recte ipſis adplicata, latitantibus. *(Aldrete Antiq. de Eſpana.)*

Tempus

Tempus inſtat, ut ad hanc clariſſimam OSCORUM propaginem, Hiſpanos veteres accedam, qui ob deſerta horridiſſima a meridie, poſt repleta Africæ littora, ſat cito ex Atlantibus tranſiiſſe videntur. Hoc non ſolum ex Moſaico teſtimonio de gentis TARSHISH exiſtentia, ſed inde etiam concludo, quod præter ampliſſimum Iberorum populum, Aquitanos etiam condiderunt, qui Galliæ partes ad Rhodanum, Ligurumque fines, *ad Celtarum uſque irruptionem tenebant. (Strab. l. 3. Scylax.)* imo & in ipſam BRITANNIAM tranſierant, ubi Tacitus *(De V. Agr.)* SILURIBUS Hiſpanicam originem tribuit; unde & hodie VASCONICAE. ſ. BISCAINAE linguæ quædam cum HIBERNICO idiomate communia eſſe, nemini mirum videbitur.

Inſtitutum ideo OSCORUM iter, antequam Atlantes ab AEGYPTHS erudirentur, cenſeo. Iberorum enim cultura Phœniciis eſt adſcribenda, nec prius eſt effecta, quam poſtquam magna inter veteres colonos novoſque advenas præceſſerant bella. *(P. 55 & ſeq.)*

This author dates theſe tranſactions from the year of the world 1656 to 1826, and before Chriſt 2553. We have aſſigned our reaſons for thinking the Pelaſgi ſhould have been included *cum Phœnicibus, aliiſque Cananæis fugitivis.* The diſtinction he has made between the Gomerian and Magogian Scythians, is conformable to our idea and obſervations, and alſo the affinity between the Biſcayan and Iriſh dialect, which we have treated of at large in the preface to the laſt edition of the Iriſh Grammar; and we make no doubt, if ancient MSS in the Biſcayan language could be found,

that

re ſhould find a greater affinity, than can be
ced in Larramendi's dictionary of the modern
t.

and is not the only nation which has been left to
own hiſtory. Palmyra and Balbec, two of the
ſurprizing remains of ancient magnificence,
been neglected in hiſtory. We feel, (ſays the
d, ingenious and modeſt Harmer) ſomething
incredulous anxiety about the accounts the ſa-
writers have given us of the extent of the king-
and of the fame of Iſrael in the days of David
olomon, whereas we find few or no traces of this
y power in prophane hiſtory. The great king-
of the Seleucidæ and of the Ptolemies became
of the dominions of a ſingle city, whoſe name we
n look for in hiſtory. *(Obſerv. on ſeveral paſſages
ed Hiſt.)*

CON-

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OF

ALLHALLOW EVE,

NAMED BY THE IRISH,

OIDHCHE SHAMHNA;

Of the LA SAMAN and MI SAMAN; or, the Day and Month of SAMAN of the ANCIENT IRISH:

Of the DEUS SUMMANUS of the ANCIENT ROMANS:

Of the סמאל SAMAEL and שמעוני SAMAONI of the IDOLATROUS JEWS:

And of the ASUMAN of the ANCIENT PERSIANS.

SAMHAIN, All Saints-Tyde, genit. SAMHNA. OIDHCHE SHAMHNA, All Saints-Eve. O'Brien's Iriſh Dictionary.

SAMHAIN, All Saints-Tyde. Shaw's Dictionary.

SAMHAIN, All Saints-Tyde. Lhwyd's Archæol. Britan. *

* Samhain, ſays Lhwyd, from ſome modern gloſſariſt, is compounded of *Samh*, ſummer and *ſhuin* the end: this is a falſe derivation; *Samhain* could not then form *Shamhna* in its inflexions, but *Samha-ſhuin* or *Saimh-ſhuin*: the gloſſariſts were

LA SAMHNA, Hallowmas-Day. Mac Donald's Galick and Engliſh Vocabulary.

MI SAMAN, i. e. MI DU, i. e. NAOI MI, the Month of November. Vet. Gloſs.

The MI SAMAN of the ancient Iriſh fell on the month of November; it was alſo named MI DU or DUBH, that is, the month of mourning, being the ſeaſon appointed by the Druids for the ſolemn interceſſion of the quick, for the ſouls of the dead, or thoſe who had departed this life within the ſpace of the year.

They taught the Pythagorean ſyſtem of the tranſmigration of ſouls; and that *Samhan* or *Bal-Samhan* at this ſeaſon called the ſouls to judgment, which, according to their merits or demerits in the life paſt, were aſſigned to re-enter the bodies of the human or brute ſpecies, and to be happy or miſerable during their next abode on this ſublunary globe; hence *Samman* was named BALSAB, or Dominus mortis, for *Bal* is lord, and *Sab* death. But the puniſhment of the wicked, they taught, might be alleviated, by charms and magic art, and by ſacrifices made by their friends to *Bal*, and preſents to the Druids for their interceſſion.

The firſt day of November was dedicated to the angel preſiding over fruits, ſeeds, &c. and was

were ignorant of the meaning of the word. Lhwyd marks the word as taken from Keating; but this author does not attempt to explain the Etymon; he only ſays, that the militia of Ireland went into winter quarters *o oidhche Shamhna go Beilteine*; i. e. from All Hallow Eve till May Day. Samen was the firſt month of the winter quarter, and not the laſt of the ſummer quarter:—Thus Cormac, in his gloſſary, ſays, the four great fires of the Druids, were in the beginning of February, May, Auguſt, and November.

was therefore named LA MAS UBHAL, that is, the day of the apple fruit, and being pronounced LA-MASOOL, the Engliſh have corrupted the name to LAMBSWOOL, a name they give to a compoſition made on this eve, of roaſted apples, ſugar and ale. —This feſtival of the fruit, was alſo of oriental origin, as will be explained hereafter.

The eve of *All hallow*, is named in Iriſh *Oidhche Shamhna*, i. e. the night or eve of *Saman*; by the aſpiration of the conſonants, it is pronounced EE OWNA; and the day following, was the great feſtival of *Saman*, to whom ſacrifices of black ſheep were offered for the ſouls of the departed, and the Druids exhibited every ſpecies of charms or natural magic the human mind could invent, to draw preſents from the people: The ſacrifice of the black ſheep is recorded by Virgil.

Poſt, ubi nona ſuos aurora induxerat ortus,
Inferias Orphei lethæa papavera mittes,
Placatam Eurydicen vitulâ venerabere cæsâ
Et NIGRAM mactabis OVEM, lucumque reviſes.
Georg. l. iv. 546.

This feſtival laſted till the beginning of December, which was named MI NOLAGH *(b)* or the month of the NEW BORN, from the Hebrew נולה *Nolah*, i. e. parire, to bring forth young; from whence the French word NOEL, and the Iriſh NOLAGH, Chriſtmas-day. This month was therefore a feſtival of great rejoicing, as the preceding was of

 mourning,

(b) The feſtival of *Nolagh* finiſhed on the firſt day of the new year, or the commencement of the circle of *Sam* the ſun, becauſe, the original of ſpirit, heat, and light, are the preſervers of life; therefore, Macrobius, *the ſun, the author of the race of my progenitors*, p. 255.

mourning, and this rejoicing continued till the laſt quarter of the moon in December, when the ceremony of cutting the holy miſletoe began, in preparation to the grand feſtival of preſenting it, on the firſt day of the new year.

The ancient Perſians named this month *Adar*, that is, fire. *Adur* was the angel preſiding over that element; in conſequence of which, on the 9th, his name day, the country blazed all around with flaming piles; whilſt the *Magi*, by the injunction of Zoroaſter, viſited, with great ſolemnity, all the temples of that element throughout the empire, which, upon this occaſion, were adorned and illuminated in a ſplendid manner. *Richardſon.*——It is very probable, that the Iriſh *Mi dhu* is a corruption of *Adur*.—The Iriſh cuſtom of lighting up the houſes in the country on the 2d of November, certainly originates from the above ſolemnity of the Perſians; and in ſome places, the fire or Beil-teine is yet kept up.

The primitive Chriſtians could not have placed the feaſt of All-Souls more judiciouſly, than on the *La Saman*, or the 2d day of November; or, that of the Nativity of our Bleſſed Lord, at a more proper ſeaſon, than in the feaſt of Nollagh, or the new-born; but *Childermas* or Innocents-day, a feaſt intended to mourn, in memory of the children of *Bethlehem*, murdered by order of *Herod*, was miſplaced in a month dedicated to joy for the new-born; and ſo late as the year 1645, we find, the primitive inſtitution of our Chriſtian fathers was forgotten, and the rejoicings of the new-born ſubſtituted in its ſtead; ſo hard are vulgar cuſtoms to be removed, as we find by the following authors.

Feſte

ſte des Innocens. Rejouiſſance qui ſe cele-
la vielle et le jour de la fête des innocens, á
pres comme la fete des foux, dans les cathe-
s & les collegiales. *Naudè* dans la plainte
ecrivit a *Gaſcendi* l'an 1645 dit, qu'en certains
aſteres de Provence on celebre la fête des in-
ns avec des ceremonies plus extravagantes,
n'etoient autrefois les ſolennitez des *faux-*
x. Furetiere.

eretofore it was the cuſtom, to have dances in
churches on this day, wherein were perſons
repreſented biſhops, *(it ſhould have been Dru-*
by way of deriſion, as ſome ſuggeſt, of the
opal dignity; though others, with more proba-
y, ſuppoſe it to be done in honour to the inno-
ce of childhood. By a canon of the council of
nac, held in 1260, theſe were expreſsly forbid.
mbers.

has been the opinion of ſome learned men,
the *Baal-Zebub* of the idolatrous Jews, was the
of flies or locuſts, as the LXX have tranſlated
um Μυῖαν, *muſcam*, or Μυιαγρον *muſcarum averrun-*

Baſnage is ſingular in ſuppoſing this deity to
Mars, or the god of battles and of arms, be-
e, ſays he, the Phœnicians might readily con-
צבא tſabath into זבוב Zebub; the Iriſh or
no-Celtic retains both; for *ſab* is death, and
ſtrong, potent, valiant; ſo in Hebrew, צבא
a, *militia*; in Arabic, *zab*, repelling by force;
n, a life-guard man, and *zaaf*, death: but our
no-Druids retaining *Bal-ſab*, ſynonimous to
an, it is evident, *Baal-Zebub* is Dominus
tis.

The

The LXX, ſpeaking of this deity, name him ἄρχοντι δαιμόνων, Dæmonum Principi, which is the appellation given by the Jews to *Baal-Zebub*, or *Beel-Zebulo*, as in St. Matthew, ch. xii. v. 14, and St. Luke, ch. xi. v. 15, conſequently, Baal-ſaman, Baal-Zebub, and Baal-Zebulo, are the ſame.

No deity of the ancients correſponds ſo well with our *Saman*, as *Pluto*, whom all the Heathens acknowledged as prince of hell, i. e. *Inferorum Præſes*; *Pluto* is alſo derived from the Iberno Celtic, *Bluta* or *Blutac*, a dweller under ground. So Beel-Zebub, in the goſpel, ΑΡΧΩΝ ΔΑΙΜΟΝΙΩΝ, is called, Dæmonum *Maniumque* Princeps: thus in the writings of the ancients, we frequently meet *Pluto* or *Serapis* deſcribed as ΑΡΧΩΝ ΔΑΙΜΟΝΙΩΝ, ſee Porphyrius, apud Euſebium, l. iv. præp. Evang. c. xxiii. and Clemens Alexandrinus ſtiles him ΜΕΓΑΛΩ ΔΑΙΜΟΝΑ, i. e. *magnum illum Dæmonem*; thus in Æſchylus, *Pluto* and *Inferorum Rex*, is beſeeched to command the *manes* of Darius to return

Γῆ τε καὶ Ἑρμῆ Βασιλεῦ τ' ἐνέρων
Πέμψατ' ἐνερθεν ψυχὰν ἐς φάος.

Terraque & Mercuri & (tu) Rex Inferorum
Mittite ex inferis animam in lucem.——

Sophocles in his Oedip. ſtiles him ΕΝΝΥΧΙΟΝ ΑΝΑΚΤΑ *Noctis tenebrarum Rex*. The Latins named him SUMMANUS, explained by Pliny, lib. ii. Hiſt. Nat. c. 52, to be *Summus Manium*: there is a remarkable inſcription in Gruterus, fol. 1015, where this deity is mentioned with Pluto;

PLUTONI SUMMANO
ALIISQUE DIS STYGIIS.

Cicero makes particular mention of *Summanus*, but Ovid ſeems to be ignorant who he is. See Faſt.

Faſt. 6. 731. Thus Cicero, cum Summanus in faſtigio Jovis optimi maximi, qui tum fictilis, e cælo ictus eſſet, nec uſquam ejus ſimulacri caput inveniretur, Hauruſpices in Tiberim id depulſum eſſe dixerunt, idque inventum eſt in loco, qui eſt ab Hauruſpicibus demonſtratus. De divin. l. i. But this is a Druid's tale, and the ceremony of ſearching for the head in the Tiber, is ſtill preſerved in Ireland, on the feſtival of *Saman*, by dipping the head into a tub of water, to take up an apple in the mouth; and by the people of the weſtern iſles wading into the ſea, in ſearch of SHONY, on this feſtival.

This Pluto of the Greeks and Latins, is explained by the Rabbi's by סמאל SAMMAEL, i. e. *Angelus improbus.* Angelus *Sammael* improbus princeps eſt omnium Diabolorum; and the like power is aſcribed by the Heathens to Pluto, whom the *Magi* and *Druids* ſtudied to reconcile to them: thus Porphyrius, hos (Dæmones) et maxime eorum Principem colunt, qui mala per MAGIAM perpetrant.

Rabbi Sim. Ben. Jachai, names theſe deities שמעוני Sammaoni, i. e. Dæmones, part 2, fol. 14, col. 1. A name evidently of the ſame origin of the Iriſh *Saman*, *(b)* and of the Perſic ASUMAN, an angel

(c) The Hibernian Druids, underſtood by *Saman*, that being which had power from *Albeim* or God, over the ſoul, which they taught was immortal. This is the Hebrew *Shemah*, or n. *Shemah*.

The Hibernian Druids had five names to expreſs the ſoul of man figuratively, and but one for the rational ſoul. Theſe five figurative expreſſions are literally the ſame as thoſe of the Jews, ſelected from the Holy Scriptures, and as they do not

angel who preſides over the 27th day of every Perſian ſolar month, and is conſidered the ſame with MORDAD,

not occur in any other Celtic language, they are here deſerving of notice, becauſe they explain our Druidical *La Samain:* they will be more fully diſcuſſed, when we come to treat on eccleſiaſtical ſubjects.

The rational ſoul was called *anm*, i. e. the living ſpirit; the life, from whence the Lat. *anima*.

The figurative expreſſions were,

1. *Neobhas*, i. e. immortality, from *bàs*, mortality, death: *neo* is a prefixed negative.

2. *Ruice*, i. e, air, ſpirit, æther, life.

3. *Samhan*, *Samal*, i. e. the likeneſs of the great *Samh* or Sun, which, they thought, was the likeneſs of the *Albein*. Heat and light is the producer and preſerver of life; therefore, Sol was the god of nativity.

4. *Coidhche*, i. e. immortal, continual, for ever.

5. *Ceid*, *Caid*, i. e. the gift of god, the divine love of God to man; hence *Ceàdſhamh*, or *Ceidamh*, is a name for the month of May, from the ſolemnities of that feſtival, to *Samh*; it was alſo named *Cad-am*, or the holy ſeaſon; and *Ceit-am* or *Kit-am*, i. e. the aſſizes.

N or *Ne*, in Hebrew, is a ſervile letter; when prefixed, it is paſſive, or a noun. The ancient Iriſh had no P, they uſed always B, with an hiatus. *Nèpheſh*, becauſe it has a vegetative power, whereby it occaſions the growth of man. *Humphreys in his Apologetics of Athenagoras.*

Manaſſeh Ben Iſrael, from the *Bereſhith Rabba*, informs us, that the ancient Jews had five names for the ſoul of man; viz. 1. *Nepheſh*. 2 *Ruach*. 3. *Neſhemah*. 4. *Kajah*. 5. *Jechida*. We will produce ſome explanations of theſe words, according to celebrated writers, reſerving the greater part for another time, being foreign to the ſubject of this eſſay.

Nepheſh, to breathe out, reſpire, take breath, the animal frame, the perſon in rational creatures; and it is applied to the vegetable life in plants, once in the bible; but it is never the rational ſoul. Lev. xxi. 2. Neither ſhall he (the

prieſt)

MORDAD, or ASRAEL, the angel of death. Richardſon Arab. Lex. vol. i. p. 117. *Murdad*, in Perſic,

prieſt) go into any *(nephbeſheth muth)* dead body; it is the vital frame, whether alive or dead. Bates Crit. Heb.

Fás, in Iriſh, is to vegetate; but *neofás* will imply a dead body, that can vegetate no longer.

Ethiop. *Nepheſh*. There are two ſouls in man; the one, which is the breath or ſpirit of life, (i. e. the rational ſoul) proceeding from the mouth of God, the Creator, which relates not to the elementary nature of man, neither doth it die; the other, is the animal faculty, (that is the ſenſitive life or ſoul) and this is compounded of the elements, and is itſelf mortal. Job vii. 7. Remember, that (*ruèh*) breath is my life. xii. 10. In whoſe hand is the *nepheſh* of every one that lives, and the breath of every fleſh of man. Caſtellus.

Nepheſh, as a verb, ſignifies to breathe; and, as a ſubſtantive, an agent, a breather, a frame breathed in. Hutchinſon.

Neſhemah, ſo called, as having the intellectual faculty which diſtinguiſhes man from all mute creatures: it is derived from *ſhamaim*, heavens, and, therefore, this name is never read in the Holy Scriptures, as given to beaſts, but to man only. Humphreys' Apolog. of Athenagoras.

Neſhemah, breath, the animal that breathes; but it is not appropriated to the immortal ſoul; it is called, God's blaſt and breath, Pſ. xviii. 16, and 2 Sam. xxii. 16. at the *(neſhemah)* blaſt of (*ruch*) the breath of his noſtrils. Bates Crit. Heb.

After I have ſhewed the nature of man, his ſtation, &c. I muſt ſhew, that there is a neceſſity, and that it cannot be otherwiſe, but that all the ideas we have of eſſence, or powers of our own ſouls as other ſpirits, nay, even of God, muſt be taken from thoſe in the *air*; and, as *neſhemah* is taken from the air, in the ſaid condition and action, *halitus*, *flatus*, which is the true and real idea of the word, it is uſed here for a being of an eſſence, not otherwiſe to be deſcribed, of a different nature, and diſtinct from the ſubſtance of *Adam* the man, the creature that lives, and has his powers from the element of the air. Hutchinſon's Introd. Moſes's Prin. p. 38.

By

Perſic, implies *giving death*; but he was alſo one of the reputed guardians of trees, fruits, ſeeds, and herbs. Ibid. p. 1568. But MURDAD was alſo the ancient Perſic name of the month of *November*. Quintus menſis in anno Gjol. (Julius) ſed in anno vet. *November*, i. e. *Murdad*, vulgo *Mirdad* et *Amirdad*, qui eſt angelus qui præeſt arboribus, frugibus, ac ſeminibus et *Hyemali parti anni*, ſed *Murdad* ſeu *Mordad*, q. d. *mortem dans*, ſignificatur, etiam *angelus mortis*. Hyde Relig. Vet. Pers. p. 243. *Mordad* eſt *Azrael*, qui motiones ſedat & animas a corporibus ſeperat, ut credunt Perſarum Magi. Cazvinius.

Apud quoſdam veteres Judæos סמאל *Sammael*, i. e. venenum Dei, exponitur angelus mortis: is tamen aliis eorum eſt *Satanas*, ſeu Princeps diabolorum, quem aiunt inequitaſſe ſerpentem antiquum et ſeduxiſſe Evam: nam *Sammael* exponitur *Aſmodeus* ſeu tentator, de quo aliàs dicitur *Sammael* eſt *Princeps maximus qui in cælis*: huic tanquam Diei Judicii advocato dant ſeu offerunt *munus* in die propitiationis,

By *Samb*, our Druids underſtood the ſun, the likeneſs of the *Albeim*, or God; hence our *Saman*; from this idea, *Samail* is a likeneſs, an image, a viſion, ſpectre, ghoſt; hence the Latin *Similis*.

I believe, the reader will allow, that our Hibernian Druids could have argued well with our modern philoſophers on this ſubject;—he will be pleaſed to recollect, that I have often aſſerted, and think I ſhall hereafter prove, that the Iriſh Druids were not *idolaters*, had no graven images, and received the light of the goſpel ſooner than any other religiſect in the weſtern world.

In the beginning of the Samaritan Pentateuch, we read, in principio creavit *Aſima* cœlum & terram.—*Shem* is frequently uſed by the modern Jews for *Aleim*, Deus.

nis, ne Judæos propter peccata accuſet. Hyde. Rel. Vet. Pers. p. 244. See more of this deity in Buxtorf.

The feaſt of *Murdad*, the angel of the ancient Perſians, who preſided over fruit, falling on the 1ſt of November, is evidently the ſame as our *La meas ubhull*; and from hence is derived the cuſtom of eating a great quantity of apples and nuts on this day; and the ceremony of the *La Saman*, or the following day, is blended with it, being both kept on the vigil of the latter.

I have not met the word *Murdad* in any ancient Iriſh MSS. but as this deity preſided over herbs, and our Druids were great botaniſts, it is not improbable that the Iriſh name for agrimony, (viz. *murdrad*) to which they attributed ſo many excellent virtues, may be a corruption of *murdad*, and ſo called by way of excellence.

The Phœnicians believed Pluto to be DEATH, as we find in Philo. Bybl. ap. Euſebium, l. i. c. x. p. 38. "nec multo poſt MOTH filium ex Rhea genitum vita functum conſecret: but, μωθ is the Hebrew מות muth, and the Iriſh *muath*; thus the Iriſh ſay, *ata ſe dul a muath*, it is petrified, i. e. dead and gone.

Pluto was the modern name of *Sammaon* or Sammael: The general derivation of Pluto is from πλουτος, i. e. Riches,—dictus eſt Pluto, ſay the gloſſariſts, απο του πλουτου, hoc eſt a divitiis,—quæ ex terræ eruuntur viſceribus: true; but we ſhall find the Greek πλουτου to be of Iberno-Celtic origin: We will now trace the hiſtory of Pluto in a few words.

Pluto, the ſon of Saturn and Rhea, or Ops, was the youngeſt of the three Titan brothers, who eſcaped

eſcaped the cruelty of their father: Italy and Spain fell to his lot. Pluto retired to the extremity of Spain, and applied himſelf in carrying on the working of the gold and ſilver mines, with which that country once abounded, as we learn from Poſſidonius, Avienus, and many others: they even deſcribe its mountains and hills to have been all of gold and ſilver, eſpecially thoſe near Tarteſſus. Ariſtotle ſays, that the firſt Phœnicians who landed in Spain, found ſo great a quantity of gold and ſilver, that they made their anchors of thoſe precious metals: and the author of the book of Maccabees, l i. c. viii. ſpeaking of the Romans, ſays, that by the conqueſt of Spain, they made themſelves maſters of the mines of gold and ſilver.

This, doubtleſs, obliged Pluto, who before was named *Ageſilaus*, and *Ageſander*, (or the leader of men, &c.) *Dis*, &c. to fix his reſidence about *Tarteſſus*; he was ſkilled in mining, and this made him paſs for the god of riches.

Blot, in Iriſh, is a mine, a cave, or any ſubterraneous place.

Blotac, is a miner or dweller in caves. Shaw's Dictionary, & Vet. Gloſſ.

P being mutable with B, formed the Iriſh verb *plutadh*, to dig, to mine, to break in pieces: metal being early the ſtandard of money, *blot*, *blat*, and *blath*, ſignify price, value; and from gold and ſilver being eaſily poliſhed, we have the adjective *blothach*, as *cloch blotach*, a poliſhed ſtone. Hence the name of Pluto, and of the Greek πλουτος, riches; and from Tarteſſus the Latin *Tartarus*, hell.

Pluto continually employed labourers in the mines, who were obliged to work far in the earth, and

and, in a manner, as far as hell and the gloomy manſions of the *manes*, in ſearch of hidden treaſures; and thus Pliny deſcribes them, *in ſede maniumque opes quærimus, nos ad inferos agunt*, l. xxxii. c. i. hence he was ſaid to dwell in the centre of the earth: add to this, that they who work in the mines of gold and ſilver, commonly die there; ſo was Pluto reckoned the king of the dead, and the very name he bore; viz. ADES, ſignified death, deſtruction; and from the Phœnician ED or AID, exitium; in the Iberno Celtic, EAD or EAG, death.

The learned Millius, it is true, derives Pluto from the מפלצת miphlezet, mentioned in the 1 Kings, c. xv. v. xiii. the root of which is פלא, philets or phlets, i. e. *terrendo*, as moſt interpreters agree, but this word is better preſerved in the Iriſh *pleiſdam* or *phleiſdam*, to ſlaughter, to butcher, to ſlay, from *phleſdar* or *fleiſdar*, a butcher, anglicé, a *fleſher*; but *miphlizet* is feminine, and has been well explained by the Rabbis, and even allowed by Millius to be the ſame as *Hecate*.

It does not appear from any Iriſh MSS. in what places the Druids offered ſacrifices to *Saman*. We know, thoſe of the *Ti-mor*, or great inviſible ſpirit or *Baal*, were performed in *excelſis*, according to moſt ancient cuſtom; and from hiſtory we learn, that the Greeks and Romans, in the worſhip of their infernal deities, dug little trenches or pits, which they made uſe of, inſtead of altars. Spencer, b. ii. c. xv. Fabricii Bibl. Antiq. c. ix.

Feſtus tells us, that when they ſacrificed to their celeſtial gods, they did it *in ædificiis a terra exaltatis*, in buildings exalted high above the earth; when to their terreſtial gods, *in terra*, upon the ground; but when to the infernal, *in terra afoſſa*, in holes or pits

pits dug in the ground: and thus the ſcholiaſt on Euripides, in Phœnis, ſays, that βωμὸς is an altar or building raiſed with ſteps to go up, upon which they offered ſacrifices to the gods, who had their dwelling above; and ἐσχάρα is a ditch or pit dug in ſome *elevated* ground, of a certain figure, but without ſteps, where they ſacrifice to the infernal deities.

Eaſcar, or *Eiſkir*, in Iriſh, is a ſmall hill, and many places retain this name from their ſituation; we alſo frequently find ſubterraneous buildings in Ireland, which are evidently of Druidical workmanſhip, ſuch as that of New Grange near Drogheda, *(d)* which may probably have been the place of ſacrificing to *Samman*. This hint may lead our Hibernian antiquaries in ſearch of the ἐσχάρα.

Rabbi Moſes Bar Nachman, in his notes on Deut. xii. 23. *(e)* thus deſcribes this ſuperſtitious worſhip: " They gathered together blood for the devils, their idol gods, and then they came themſelves, and did eat of that blood with them, as being the devils gueſts, and invited to eat at the table of the devils; and ſo were joined in federal ſociety with them: and by this kind of communion with devils, they were able to propheſy and foretel things to come. According to the opinion of this Rabbi, they thought their demons eſteemed it ſuch a favour and obligation to be treated in this manner, that they would, in the wild and open places where

(*d*) See a deſcription of this temple, by the learned Governor Pownal, vol. ii. Archæol. Soc. Ant. Lond. vol. ii.

(*e*) Only be ſure that thou eat not the blood; for the blood is the life, and thou mayeſt not eat the life with the fleſh.

where they haunted, and which therefore were made choice of for the performance of theſe ſuperſtitious rites, appear viſibly to them, and foretel them any thing they had an inclination to know. Thus Horace deſcribes Canidia and Sagana performing theſe rites:

Vidi egomet nigra ſuccinctam vadere palla,
Canidiam, pedibus nudis, paſſoque capillo,
Cum Sagana majore ululantem, ſcalpere terram
Unguibus, et pallam divellere mordicus agnam
Cæperunt, cruor in foſſam confuſus, ut inde
Manes elicerent, animas reſponſa daturas.
Sat. l. i. Sat. viii.

And thus we read in 1 Kings, c. xviii. v. 18. that Baal's prophets cried aloud, and cut themſelves after their manner, with knives and launcets, till the blood came.

The ceremony of ſacrificing to *Saman*, is thus deſcribed in an ancient MSS. entitled, *Dun-ſeancas*, or the topography of Ireland, under the word *Magh-ſleacht*, or the field of adoration, as the Iriſh gloſſariſts will have it; but I ſhall hereafter ſhew that it ſignifies the worſhip of the great God.—" *Magh-ſleacht*, ſo called from an idol of the Iriſh, named " *Crom-Cruaith*, a ſtone capped with gold, about " which ſtood *twelve other* rough ſtones. Every " people that conquered Ireland, (that is, every " colony eſtabliſhed in Ireland) worſhipped this " deity till the arrival of Patrick. They ſacrificed " the firſt born of every ſpecies to this deity; and " *Tighernmas Mc Follaigh*, king of Ireland, com- " manded (*cucu*) ſacrifices to this deity, on the " day of SAMAN, and that both men and women " ſhould worſhip him proſtrated on the ground,

" till

" till they drew blood from their noſes, foreheads, " knees, and elbows; many died with the ſeverity " of this worſhip, and hence it was called, *Magh-* " *ſleacht.*" Vet. MSS.

Cucu, a ſacrifice; in Hebrew, *Chug*, the Paſchal Lamb; and agreeable to Mr. Hutchinſon's deſcription of the Hebrew *Chugul*, or worſhipping of God as the Creator of the univerſe, this ancient word *Crom-Cruaith*, literally implies, the temple of the *Cruth*, i. e. Creator: This is the word ſtill uſed for the tranſubſtantiation of the hoſt in the maſs. *Cromthear* is a prieſt; *Crom* or *Chram*, in the Bohemian language, is a church or temple; *Chrama*, or *Charma*, in the Phœnician language, is *Anathema*, execratio. Hence, ſays Bochart, *Charma* or *Harma* Bœotiæ locus erat *Columnis ſeptus*, propter vatem Amphiarum hiatu terræ ibi abſorptum ira execrandus, ut fama ſit neque aves illis columnis inſediſſe, neque feras herbam attigiſſe in intercolumnio illo creſcentem. See *Cuirm aſcaon, in the concluſion.*

The word *Crom*, has been ſo much miſtaken by the monkiſh writers of the eleventh and twelfth centuries, it deſerves further notice. In ſome ancient MSS. I find *Crom* uſed as an attribute of God: the ſame word occurs in the ſame ſenſe in Arabic. *Cruth* is a form, ſhape; and *Cruathoir* is the only word now uſed for God the *Creator*; it is probably the root of the Latin word. *Cruaith* is the genitive caſe, therefore, *Crom-Cruaith* implies, the *Lord of the Creation:* it is ſometimes written *Crom-Cruach*, perhaps, ſignifying the hard and difficult devotion to be paid to *Crom*, as deſcribed above; but I rather believe, it is the fault of the tranſcriber.

The

The following extracts from oriental authors, will elucidate our Iriſh word *Crom:*

Heb. *Chrom.* (with an Heth.) optimates; from whence *Heros.* Bates. Crit. Heb.

Arab. *Krim, Kerim,* one of the attributes of God; a moſt religious man, a true believer. *Kiram,* venerable, noble. *Kerami,* moſt revered. *Kiramet,* a miracle, i. e. the work of God.

Perſ. *Gawran,* worſhippers of fire. *Keruger, Kruter,* an attribute of God. Richardſon.

And in Caſtellus, under כרם *Crom* or *Kerem,* are the following obſervations.

Chaldee. Synagoga. Nomen lapidis pretioſi, Locus publicus.

Syr. Nomen Idoli.

Samarit. Nomen Lapidis.

Æthiop. Annus.

Arab. Honorificatus fuit; Veneratus fuit; Vir credens & religioni addictus; Munificentia Dei; Maximus; Majeſtate verendus thronus; Veneratio; Gloria; Signa a viris ſanctis edita; Nobiliſſimus; Benedicta.

Theſe ſufficiently prove, that *Crom* was one of the attributes of the great God: hence, *cruim* ſignifies thunder; *Crom-Leac,* the altar of the great God. *Magh* and *Mugh,* are Iriſh words, expreſſing the attributes of God; in Hebrew, *Magen,* Nomen Dei, metaphorice vocatur; i. e. Clypeus. Thus, alſo the Iriſh, *Boir-Ceann,* God; in Hebrew, *Bore-ruach*; i. e. Creator venti. Amos iv. 13.

On the OIDHCHE SHAMHNA, (Ee Owna) or Vigil of *Saman,* the peaſants in Ireland aſſemble with ſticks and clubs, (the emblems of laceration) going from houſe to houſe, collecting money, bread-cake,

butter, cheeſe, eggs, &c. &c. for the feaſt, repeating verſes in honour of the ſolemnity, demanding preparations for the feſtival, in the name of St. Columb Kill, deſiring them, to lay aſide the *fatted calf*, and to bring forth the *black ſheep*. The good women are employed in making the griddle cake and candles; theſe *laſt*, are ſent from houſe to houſe in the vicinity, and are lighted up on the (Saman) next day, before *which* they pray, or are ſuppoſed to pray, for the *departed ſouls* of the donor. Every houſe abounds in the beſt viands they can afford: apples and nuts are devoured in abundance; the nut-ſhells are burnt, and from the aſhes, many ſtrange things are foretold: cabbages are torn up by the root: hemp ſeed is ſown by the maidens, and they believe, that if they look back, they will ſee the apparition of the man intended for their future ſpouſe: they hang a ſmock before the fire, on the cloſe of the feaſt, and ſit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney, and turn the ſmock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced, that if they repeat the Pater Noſter backwards, and look at the ball of yarn without, they will then alſo ſee his *ſith* or apparition: *(f)* they dip for

(f) Sith, an apparition. *Sith-bhreog*, the ſame; i. e. the apparition of the *breo* or ſpirit, fire, æther, &c.—It is ſometimes written *Sidh* & *Sigh*. שת Sheth, Heb. nates, podex, dæmon. Et hæc vox Judæis frequens eſt in ore, nam ſub ſpecie amicæ ſalutationis obvios Chriſtianos in Polonia & Germania, ſarcaſticè & impiè compellant *Sheth wilkome*; i. e. *podex vel dæmon ſalve*. *Shedh* enim eſt Dæmon. Hinc *Seth* vel *Set*, quaſi theſis vel poſitio, *ſemen*; viz. pro *Abel* ſubſtitutum. Bythner, Clav. Linguæ Sanctæ.

ples in a tub of water, and endeavour to one up in the mouth; they ſuſpend a cord a croſs-ſtick, with apples at one point, and s lighted at the other, and endeavour to he apple, while it is in a circular motion, in uth; theſe, and many other ſuperſtitious ce- es, the remains of Druidiſm, are obſerved on iday, which will never be eradicated, while ne of *Saman* is permitted to remain.

inhabitants of *Siant*, (one of the weſtern of Scotland) had an antient cuſtom to ſacri- a ſea-god, called SHONY, (Shamhna) at All- tide, in the manner following: The inha- round the iſland, came to the church of lvay, having each man his proviſion along m; every family furniſhed a peck of malt, s was brewed into ale; one of their number cked out, to wade into the ſea up to the , and, carrying a cup of ale in his hand, g ſtill, in that poſture, cried out with a loud ſaying, *Shony, I give you this cup of ale, that you'll be ſo kind, as to ſend us plenty of e, for enriching our ground the enſuing year:* threw the cup of ale into the ſea. This was ned at night time. At his return to land,

breog, the ſame as *Sigh-breog*, a fairy; hence *bean-* lural *mna-ſighe*, women fairies; credulouſly ſuppoſed ommon people, to be ſo affected to certain families, y are heard to ſing mournful lamentations about their by night, whenever any of the family labours under ſs, which is to end by death: but, *no families*, which of an *ancient and noble ſtock*, (of oriental extraction, he ave ſaid) are believed to be honoured with this vilege. O'Brien's Dict. Hib.

they all went to church, where there was a candle burning upon the altar; and then ſtanding mute for a little time, one of them gave a ſignal, at which the candle was put out, and immediately all went to the fields, where they ſpent the remainder of the night, in drinking, dancing, and ſinging. Martin's Weſtern Iſlands, p. 28.

From this paſſage, it is evident, that SAMAIN was eſteemed the angel preſiding over the fruits of the earth, and was the ſame as MURDAD of the antient Perſians, as before explained.

According to Pythagoras, the number two was the moſt unlucky; for which reaſon, our Hibernian Druids fixed this ſolemnity on the 2d day of November, or the month of Saman; and, for the like reaſon, the Romans removed the feaſt of Summanus, to the ſecond month of the year; viz. to February.

Of ALLHALLOW EVEN; vulgo, HALL E'EN, as alſo, NUTCRACK NIGHT.

From the Appendix to Brandt's Obſervations on Popular Antiquities. Newcaſtle upon Tyne. 1777. 8vo.

In the Antient Kalendar of the Church of Rome, ſo often cited, I find the following obſervation on the 1ſt of November:

Feſtum ſtultorum veterum huc tranſlatum eſt.
The feaſt of fools is removed to this day.
Hallow E'en is the vigil of All Saints Day.

It is cuſtomary on this night, with young people in the North, to *dive* for apples, catch at them when

ſtuck on at one end of a kind of hanging
at the other extremity of which, is fixed a
l candle, and that with their mouths only, hav-
ir hands tied behind their backs; with many
ooleries.

s and apples chiefly compoſe the entertain-
. and, from the cuſtom of flinging the former
e fire, it has, doubtleſs, had its vulgar name
crack night. The catching at the apple and
, at leaſt, puts one in mind of the ancient
of the quintain, which is now almoſt forgot-
nd of which a deſcription may be found in
s Survey of London.

Pennant, in his Tour in Scotland, tells us,
ıe young women there determine the figure
:e of their huſbands, by drawing cabbages on
low Even, and, like the Engliſh, fling nuts
ıe fire.

s laſt cuſtom, is beautifully deſcribed by Gay,
Spell.

wo hazel nuts I threw into the flame,
ıd to each nut I gave a ſweetheart's name;
iis, with the loudeſt bounce, me ſore amaz'd,
hat in a flame of brighteſt colour blaz'd;
ı blaz'd the nut, ſo may thy paſſion grow.
&c. &c.

e Rev. Mr. Shaw, in his Hiſtory of the Pro-
of Moray, ſeems to conſider the feſtivity of
ght, as a kind of *harveſt-home* rejoicing: "A
mnity was kept, ſays he, on the eve of the
: of November, as a thankſgiving for the ſafe
athering of the produce of the fields. This,
n told, but have not ſeen it, is obſerved in

"*Buchan*,

" *Buchan*, and other countries, by having *Hallow* " *Eve fires* kindled on ſome riſing ground." (*g*)

He tells us, alſo, in that little fore taſte of his work, with which he favoured the Public, in an Appendix to Mr. Pennant's Tour, that " on Hal- " low Even they have ſeveral ſuperſtitious cuſ- " toms:" I wiſh he had given us particular deſcriptions of them, for general accounts are exceedingly unſatisfactory; curioſity is indeed tantalized, not relieved or gratified by them. End of the Appendix to Brandt.

The month of Nollagh, or *regeneration*, for ſo the word implies, appears to be borrowed from the Ægyptians: the great feſtival of the Druids, in this month, was about the 25th of *December*, the day fixed for the celebration of the birth of our Saviour. I therefore offer the following obſervations to the learned reader: The overflowing of the river *Adonis*, and the retreating of the waters, were periodical:

(*g*) Cormac, Abp. of Caſhel, in the tenth Century, in his Iriſh Gloſſary, tells us, that, in his time, four great fires were lighted up, on the four great feſtivals of the Druids; viz. in February, May, Auguſt, and November: the Iriſh have dropt the fire of November, and ſubſtituted candles: the Welſh ſtill retain the fire of November; but can give no reaſon for the illumination, ſays the author of Letters from Snowden.—I believe, his enquiry into this ſolemnity, was not very deep, for the Welſh are, in general, well acquainted with the ancient ceremonies of the Druids. Theſe feſtivals ſhall be explained in future publications, as opportunity ſerves: they ſtrengthen the aſſertion I have often made, that the cuſtoms of the common people of Ireland, and the MSS. ſtill in being, afford more opportunities of explaining the tenets of the religion of the Druids, than thoſe of any other people in the world, the *Brachmans* excepted.

cal: the firſt was fixed for the beginning of their mournings; ſo did a very extraordinary circumſtance, point out to them preciſely, when to change the mourning, into the moſt extravagant mirth and rejoicings. The Egyptians put a letter into a baſket made of bulruſhes, and with ceremonious incantations, delivered it to the river on its reflux, which carried it to the ſea; and this letter, of its own accord, went to Byblis, about eighty leagues diſtant, where the women, who knew the time of its approach, received it with the greateſt reverence: this letter informed them, that *Adonis* was *regenerated*, or come to life again; their mourning was immediately turned into joy, and the whole city filled with revelling and licentiouſneſs. We meet with this ſtory in Lucian: "There was," ſays he, "a man's head brought every year from Egypt "to Byblis, over the ſea, in the ſpace of ſeven "days, the winds carrying it with a divine gale, "that it turneth not to the one way, nor to the other, "but comes in a ſtraight paſſage directly to Byb- "lis; which, though it may ſeem miraculous, hap- "pens every year, and did the ſame when I was "there."

This is the reaſon, we ſo often ſee on old coins the *Dea Syria*, with a head in her hand: it is ſuppoſed, that Iſaiah (xviii. 2.) alludes to this, where he denounces *woe to them who ſend ambaſſadors by ſea, even in veſſels of bulruſhes upon the waters.* The word *Tſirim*, which we tranſlate *ambaſſadors*, ſignifies idols; and Bochart, therefore, underſtands it, of the head of *Oſiris*; which, he ſays, they ſent *by the power of the devil*, from Egypt to Byblis: The LXX tranſlate it by ἐπιστολὰς βιβλίνας, as if they were letters

letters that were ſent to Byblis: The Iriſh antiquary could have informed them, that *os iris*, in their language, implies, *the holy or divine head.* This ſtory is not unlike that publiſhed not many years ſince, in the life of St. Wenefrede, for the uſe of the pilgrims who viſited her well, and which the editor very gravely endeavours to perſuade us to believe: it is this; that ſhe annually ſent St. Beuno a curious embroidered waiſtcoat, and, wrapping it in a woollen cloth, caſt it into her well, from whence it paſſed down the ſtream into the river, then into the ſea, and landed near the monaſtery where St. *Beuno* dwelt, at *Clynnog*, near Carnarvon, many miles diſtant.

I ſhall conclude this ſubject with a paſſage from Porphyry, becauſe, it was the ſentiment of our Hibernian Druids.

"We will ſacrifice," ſays he, "but in a manner "that is proper; bringing choice victims with the "choiceſt of our faculties; burning and offering "to GOD, who, as a wiſe man obſerved, is *above "all, nothing ſenſual:* for nothing is joined to matter, which is not impure; and, therefore, incongruous to a nature, free from the contagion be"longing to matter: for which reaſon, neither "ſpeech, which is produced by the voice, nor even "internal or mental language, if it be infected with "any diſorder of the mind, is proper to be offered "to GOD: but we worſhip GOD with an unſpotted ſilence, and the moſt pure thoughts of his "nature."

Theſe arguments were brought by the Heathens, to defend worſhipping the images of their Gods; and their Gods, for aught we know to the contrary, were,

n on earth, though their poſterity ſoon fell
try, as *good ſaints*, that is, as accepta-
mighty God, and perhaps more ſo, than
is, Ignatius Loyola, and a great many
huſiaſts, who make a conſiderable figure
miſh Kalendar.

OF

OF THE

GULE OF AUGUST;

OR,

LAMMAS DAY;

CALLED BY THE ANCIENT IRISH,

LA TAT AND LA LUGHNASA.

TO WHICH ARE ADDED,

FURTHER ILLUSTRATIONS

ON THE

ROUND TOWERS.

THERE cannot be a more pleaſing ſtudy to the Iriſh antiquary, than that of the ancient Iriſh Kalendar; and, if a complete work of this kind could be found, it would, doubtleſs, afford a moſt curious enquiry, and lead to diſcover the ancient colonies that ſettled in this iſland.

The names of ſome of the ancient feſtivals, are handed down to us by the mouths of the common people; ſuch as BEIL TINNE, or the month of May; SAMAN, the month of November; NOLLAG, of December; and LUGHNASA, of Auguſt: but the greater

greater part, are only to be found in the peruſal of the ancient MSS.

The name of TAT or TATH, carries us up to the moſt remote period of antiquity; it is of oriental origin, and, in my opinion, eſtabliſhes the ancient Hiſtory of Ireland, as given to us by their ancient Seannachies or Antiquaries; I mean, where they aſſert, that an eaſtern colony ſettled in this kingdom at a very early period, and introduced their language, rites, and cuſtoms; becauſe, if theſe names had travelled from Gaul to Britain, and ſo on to this iſland, it may be reaſonably concluded, that we ſhould find ſome traces of them, in the hiſtories or antiquities of thoſe nations, particularly in that of the Britons, the Walſh having been moſt ſtudious in their reſearches and explanations of Britiſh antiquities: but, in the courſe of my reading, I have not been able to diſcover any words, in the leaſt ſimilar to thoſe of the Iriſh, for this feſtival.

LA TAT, the firſt day of Auguſt. Vet. Gloſs.

LA TAITHE A' FOGHMHAIR, the Day, Tat, of harveſt. Idem.

DIA TAITHE 'POGHAMHAIR, *(h)* the firſt day of Auguſt. Mr. Charles O'Conor, from the *Dinſheanchus*, one of the moſt ancient records of the Iriſh.

LUGNAS,

(*h*) *Fogh*, in Iriſh, implies, an abundance, a gathering, a harveſt; hence, it is uſed, to expreſs a great feaſt, an entertainment, &c. *Fog*, is an old Celtic word, ſtill retained in Yorkſhire, and applied to the ſoil; they ſay, ſuch a field has a good or a bad *fog*.

Fog, (fogagium, Law Latin; gramen in foreſta regis locatur pro *fogagio*. Leges foreſt. Scotice) aftergraſs; graſs which grows in autumn, after the hay is mown. Johnſon.

LUGNAS, the month of Auguſt. O'Brien's Dictionary.

LA LUGHNASA, the firſt of Auguſt. Idem.

LUGNASD, Lammas Day. Shaw's Galic Dict.

LA LUANISTAIN, Lammas day, or 1ſt of Auguſt Mc. Donald's Galic Vocabulary.

Scaliger, in his Emendatione Temporum, ſhews us, that nn Tot, or Thoth, was the firſt month of the Egyptians, which commenced on the kalends of Auguſt. We need go no farther for the derivation of the Iriſh TAT. He adds, alſo, that Albetinus aſſerts, that the Ægyptians named this month, likewiſe, LAGNAHIR, but that the Coptick, or Ægyptian words, were ſo falſely printed in this Author, little dependance was to be placed on the orthography; ſed multa apud illum autorem depravatæ leguntur, ſive interpretis inſcitia, ſive librariorum culpa, ut cum apud eum legitur ALKEPT pro ELKUPTI, &c. &c. from whence, we may conclude, that *Laghnahir*, and *Lughnaſa*, have the ſame origin.

The Ægyptians, had alſo, a ſecond *Neomenia*, in March, named TAT, hence, the diſtinction made by the Iriſh, by *Dia Taithe a foghamhair*, the Day, Tath, in harveſt.

The month, TAT, in the Tabula Syro-Græcorum of Scaliger, is named LOUS; I therefore conclude, that Albetinus wrote *Laghnaſir*, inſtead of *Laghnahir*, a word afterwards contracted by the Syro-Græcians to *Lous*.

The Iriſh gloſſariſts, of the eleventh and twelfth centuries, derive the name from Lughaidh-lamhfada, or long-handed *Lughaidh*, a monarch of Ireland, who, they ſay, eſtabliſhed *aéſa*, or fairs or aſſemblies,

ſemblies, to be held annually at Talton, *(i)* on the firſt day of this month. It is certain, that this was a public day, or feſtival, in the moſt remote times; and *Cormac* informs us, it was one of the four great fire-days of the Druids, as we have ſhewn in the preceding pages.

Toth, or *Thoth*, is ſaid to be ſo called by the Ægyptians, from a king *Thoth*; but it being the name of the firſt month of the year, *Thoth* became the name of the *Epocha* of the ſun's calculation. In Iriſh,

Tat, i. e. toſach, a beginning. Vet. Gloſs.

Tath, i. e. leomhan, a lion. Idem. In this month, ſays Scaliger, *Thoth* primus neceſſario cæpit ab orbe *Caniculæ* (the dog ſtar) ſolé in *leonem* tranſeunte, novilunio:——And here it will not be amiſs to obſerve, that *mi maladh*, or the dog month, is another appellation in Iriſh, for the month of Auguſt, correſponding with the canicula, or dog ſtar.

Teith, heat, warmth.

Tethin, i. e. Tithan, the ſun. See all the Dictionaries.

Taithneadh, to thaw, melt, or fuſe; hence, *Teine*, fire.

Taith, the courſe of the ſun.

Various are the opinions of antiquaries, of the origin of the name of Lammas Day.

LAMMAS, Calendiæ Sextiles ſeu Auguſtæ, q. d. Miſſa, (i. e. Dies Agnorum, tunc enim Agri exoleſcunt

(*i*) *Tail-ton*, ſignifies, the hill of augury: hence, the Druids named Patrick, *Tailgan*, that is, the great prophet. See O'Brien. The modern Iriſh, have done what they could to ruin the ancient language. In Arab. *tala-numa*, an augur. See the Preface.

leſcunt, & in uſu menſarum eſſe deſinunt. Vel ut ex *Somnero* monet ab Anglo-Sax: *hlaf-mæſſe*, q. d. Loaf-maſs, fortè quia eo die, apud Anglos, oblatio panum ex tritico novo fieri ſolebat. Skinner.

Lammas Day, the firſt of Auguſt, ſo called, as ſome will have it, becauſe lambs then grow out of ſeaſon, as being too big;—others derive it from a Saxon word, ſignifying *Loaf-maſs*; becauſe, on that day, our forefathers made an offering of bread, made with new wheat. On this day, the tenants who formerly held lands of the cathedral church of York, were bound by their tenure, to bring a *lamb* alive into the church at high maſs. Chambers.

Lammas Day, otherwiſe called, the *Gule* or *Yule* of Auguſt, which may be a corruption of the Britiſh *gwyl Awſt*, ſignifying the feſtival of Auguſt, or may come from *vin*-CULA, (Chains) that day being called, in Latin, Feſtum S. Petri ad Vincula!!! Blount.

It is a uſage, in ſome places, for tenants to be bound to bring in wheat of that year to their lord, on or before the *Gule* of Auguſt. Ham. Reſol. to ſix Queries, p. 465.

In the preceding article, I have ſhewn the derivation of *Lambſwool*; that it was the day on which the Druids celebrated the *la-mas ubhal*, or the day of oblation of the fruits of trees: So this day, (the Gule of Auguſt) was dedicated to the ſacrifice of the fruits of the ſoil: LA-ITH-MAS was the day of oblation of grain; it is pronounced *La-ee-mas*, a word readily corrupted to Lammas: ITH, is all kinds of grain, particularly wheat; and *mas*, fruit of all kinds, particularly the acorn, whence maſt.

CUL

CUL and GUL, in the Iriſh, implies, a complete circle, a belt, a wheel, an anniverſary. CIR, implies, a bending, and ſometimes a circle; but, in ſpeaking of the mathematical circle, it is always compounded as CIRCUL, a circle.

Cul, i. e. *gul*, i. e. carbad, a wheel. Vet. Gloſs.

Culbhaire, i. e. Saor deanmha carbaid, a wheelwright. Ibid.

Cul, a chariot, a waggon, or any wheel-carriage. *Do threig a chula*, his wheels failed. O'Brien.

Carbad, *Coiſte*, a wheel. Lhwyd at Rota: N. B. Carbad and Coiſte, now ſignify a coach or chariot.

Cuidhal, or *Cual*, a ſpinning wheel.

GWYL, a feſtival. Welſh.

GWLEDD, Epulæ, Convivium. Davies' Welſh Dictionary.

Gwyl yr holl Sainct, the Gule of All Saints. Welſh Kalendar.

Gwyl Awſt, the Gule of Auguſt. Idem.

Cûl, or Gul, ſignifying a circle, a belt, &c. was a term properly adapted by the Celts, to expreſs an anniverſary, feſtival, or the day in the ſun's annual courſe, aſſigned to particular holy days. Theſe, and other feſtivals which were governed by the *Neomenia*, were proclaimed to the people, a week or more, before the appearance of the moon; hence it was neceſſary to calculate the motion of the heavenly bodies; and this was the buſineſs of our Druids: and, as they aſcended the high hills, to have the firſt obſervance of the new moon, ſo, many hills and ſteeples, or round towers, preſerve the name to this day, ſignifying their uſe; as *Cnoc-na-Re*,

na-Re, the Hill of the Moon, in the county of Sligo; Killrè, the Moon's Steeple, &c. &c.

We cannot explain this word CUL, without referring to the oriental tongues; and, in truth, the Celtic language, the Iberno-Celtic in particular, is ſo united with the Hebrew, Arabic, and Perſic, it is impoſſible to penetrate into the remote antiquities of the Celtic nations, without a competent knowledge of thoſe languages; as will appear from the following words:

HEBREW.

גלם *gala*. This is a very general word, and has great variety of application: to roll in whatever manner; to roll down; roll together; roll back; roll round; to revolve as the earth in its diurnal and annual motion; and, as a heap of ſtones rolled together. *Galath*, orbs; rings; rounds; things that would eaſily turn round, *Vas rotunda*, round inſtruments; to be rolled away, as when the ſolar light is by the motion of the earth rolled off our hemiſphere. As a noun, it ſeems a general name for the great material heavens. As a maſs, circles, rings, or turning round on a centre. Derivations, *wheel*, *well*. The Saxon, *wealcan*, to roll; whence *welkin*, the heavens. Perhaps the Latin, volvo; whence revolvere. *While*, ſpace, or revolution of time. Packhurſt's Heb. Lex.

Gola, Cyclus, Cyclas. *Gol*, vas concavum & rotundum.

Gala, revelare, propheticum verbum: inde *Galei*, Vates Siculi: Bochart, Amos iii. 7. Surely, the Lord

Lord God will do nothing, but *(gala)* he revealeth his ſecret unto his ſervants, the prophets:—Hence, the Iriſh verb, *galaſtair*, they revealed. It is alſo uſed as a noun, as, *cuirim ann ceill, ciall, cuill*, or, *geill*, i. e. I will reveal or declare.

Chalad, Hhalad, Sæculum; hence *Baal-Chalda*, Dominus Sæculi, from whence Jupiter was called, Aldus and Aldemius: in this ſenſe, alſo, the true God is called, *Melk Hhalim*, i. e. Rex Sæculi, vel Mundi. Bochart.

The Canaanites had a temple to their God, *the Heavens*, called *Beth-chagule*, i. e. the temple of the circulator. Joſh. xv. 6, and xviii. 19. Marius calls it, *Beth-gul*, i. e. the houſe of revolution. Cocceius ſays, *chugg* ſignifies motion, and that in a circle:—Marius, that *gul* expreſſes the inward joy of the mind, by the outward geſtures of the body: Cocceius, that *gul* denotes to exult, and the outward expreſſion of joy, by dancing, jumping; hence, the two words are joined in the Iriſh, to expreſs a goat, a lamb, &c. viz. *caghal, coghla, cadhal*, a goat, a lamb.

The celebration of the Meccha feſtival, is called by the Arabians, *Chug*; it ſignifies, alſo, *the year*, a bracelet, a ring:—in Iriſh, *cuig-me*, a bracelet or ring.

In Syriac, *chugal*, is a circuit, an eclipſe, to turn round; in Iriſh, *cuigeal*, is a ſpinning-wheel, *cuig*, a circle. The Hebrews often joined theſe words together; viz. *chug-gul*; and then it expreſſed both motions, to roll in a circle or ſphere; as 1 Chron. xvi. 31. Let the earth *chugul*, i. e. revolve. *Cuig* is uſed ſingly by the Iriſh, to expreſs the number

five; that is, the tips of the fingers once counted round: *deic*, ten, is the contraction of *da-cuig*, or twice five, from which number, all nations begin a new count. *(i)*

" This

(*i*) From the explanation of the Iriſh gloſſariſts of the word, *cuig*, five, to be ſynonimous with *cuar*, or *cuir*, a circle; *deic*, ten, i. e. two cuig, or circles, and *figbi*, twenty, to ſignify alſo a nooſe or twiſting, the following conjecture aroſe, of the ancient method of reckoning or counting: I do ſuppoſe here, an ancient Iriſh merchant trafficking with a foreigner, ignorant of his language, and, according to ancient cuſtom, ſeated on the ground; the natural way of making the latter ſenſible of any number up to five, is, by turning the palms of the hands towards the face, in which poſition, the tips of the fingers form a circle, *cuig*, or *cuar*; from whence the name: To ſignify this number at once, he would hold up his hand, and extend his fingers, which will then form ſo many V's, and hence, I ſuppoſe, this character did ſtand for five: He would count over the ſecond hand, which he would name *di cuar*, or *di-cuag*, that is, two circles, which might be contracted to *deic*, ten; to ſignify this number to a foreigner, he might naturally croſs his arms, and ſhew both hands, with fingers extended, and this could not be better repreſented, than by the character X, from which number, all nations begin anew. To expreſs twice ten, he might *figli*, or twiſt both hands about, running the fingers of one through another, and this number would be called, *figbean*, twenty, i. e. a twiſting: From whence, *figbenti*, and the Latin viginti, the ſign would be the X repeated, and ſo on to fifty, which might be by an X, and two twiſts, as the Iriſh expreſſes; viz. *deic agus da figbidh*, ten, and two twiſts; but in the poſition of ſitting, the body being kept erect, and the thighs and legs cloſed and thruſt out, would be repreſented by the character L, or, in a ſtanding poſture, the arm ſtretched out, would form a *gamma* Γ, a figure we find, in Fabricius, to have been inſculped for L. For a hundred, he might point to the head, which, from its orbicular form, might be repreſented by O; the name of the head being *cean*, *cut*, or *ceat*, the Latins named

This attribute in a God," ſays Hutchinſon, ıcipia, p. 259.) "is to make ſomething go ınd in a circle. One of the ſervices the hea- ıns paid to this attribute, was to dance or ›ve in circles: hence, the Arabians call brace- ȝ and ear-rings, which were the repreſentations this power in the annual circle, by the part the word which expreſſes it; and ſo uſed the ae word, *Chug*, for the year itſelf."—In Iriſh, e, a bracelet; but *Cughtaidh*, or *Cuch-taid*, : *Creator*, the *Former*, the *Maker*. "This, ntinues our author, was a ſervice required by law of God, to be performed at ſtated times

the character *centum*, and the Iriſh *cead*. For ten :d, or a thouſand, the X repeated, and the hand on the r crown of the head, would be repreſented by O, and vithin the circle; and, from *mull*, the contraction *mil*, e Latin *mille*, and the character M, which alſo reſem- man ſitting, with his two legs drawn up: or this num- ght be expreſſed, by graſping a large lock of hair; i. e.

= Iriſh, like their anceſtors, the Scythopolians, have ›een remarkable for the making of Linen, a manufac- epending on the exact number of threads; it was ne- y, therefore, they ſhould count the threads of yarn reeled: This reckoning thus goes on with the good ın and her reel: at every twenty, ſhe made a *ſcor* or on a ſtick, hence *ſcore*: every ten ſcore, makes a *cut* or i. e. *centum*; and every twelve cuts, makes a *cion mor* ın, or, as we call it, a ſkain or hank: the reel is alſo *cros ſocais*, the X or croſs for reeling; and, if I miſtake ıe Greek πᾶς, is from an ancient word, πᾶν, implying, , as well as *omne*; for the Greek πανσέληνος, plenilunis s the ſame as the Iberno-Celtic, *bann-luan*, from *bann*. e, belt, girt, or zone; and ἑκατὸν, a hundred, is our *cut*, ad, &c. &c.

" or feaſts, under theſe and other words, in " Exod. v. 1. The Lamb, which was the repre- " ſentation of this power, and was to be eat at the " paſſover, in Exod. xxiii. 18. is called *Chag*; it is " ſo called, when it is made a ſacrifice in this ſer- " vice, in Pſal. cxviii. 27." In Iriſh, *Chag-al*, is a goat, a lamb; and, in a very ancient Iriſh MS. quoted in the preceding eſſay, *Cucu*, is the name of the ſacrifice ordered to be offered to Saman; and in all the Lexicons, *cogh-bradh*, or *codh-bradh*, is a ſacrificing, an offering. This may be the reaſon, that the primitive chriſtians in Ireland, changed the word *Paiſc*, into *Caiſg*, ſtill adhering to the word *Chag*, or *Chug*, the name of the Lamb offering; and hence, probably, *Cag-aos*, lent ſeaſon. *Cargus*, has another derivation, as will be ſhewn hereafter.

I muſt remark in this place, that the Iriſh name, *Cloga*, or *Clug*, for the round tower, may very readily be a contraction of the Hebrew *Cugul*; eſpecially, as we find one name for a tower, to be *Caiceac*, or *Cuiceac*. See more under the word *Caiceac*.

The correſponding Iriſh words, are, *coghar*, order, ſeries. *Coghal*, a nut; *cuagan*, the round work of a bird's neſt (from *ean*, a bird); *cuachag*, a pail, a bowl; *cuag-fholt*, curled hair; *cuag-ran*, a round kernel in the fleſh; *cuig-crich*, a bound, or land limit; *caght*, or *cacht*, the world.

Nergal, the *Aleim* of the men of Cuth, 2 Kings xvii. 30. from *ner*, light, and *gal*, to revolve: it ſeems to denote, the *ſolar fire*, or *light*, conſidered, as cauſing the *revolution* of the earth. Parkhurſt.

The Rabbins ſay, the idol was repreſented in the ſhape of a *cock*: Among the later *heathen*, we find

ſind the *cock* was ſacred to *Apollo*, or the *Sun*; becauſe, ſaith *Proclus*, he doth invite, as it were, his influence, and, with ſongs, congratulates his riſing: or, as *Pauſanias*, they ſay this bird is ſacred to the ſun, becauſe he proclaims his approaching return. So, *Heliodorus*, by a natural ſenſation of the *ſun's revolution* to us, *cocks* are incited to ſalute the God: And, perhaps, under the name, *Nergal*, they meant to worſhip the ſun, not only for the *diurnal return* of his light upon the earth, but alſo, for its *annual revolution*. The emblem of the cock (in Iriſh, *gal*, *caoile-ac*, or *galeac*) is proper, for he is frequently crowing both day and night, at the time of the year when the days begin to lengthen. Our Iriſh word, *meirghe na greine*, i. e. the riſing of the ſun, has a wonderful affinity with *Nergal*. *Shakſpeare* has remarked,

> Some ſay, that 'gainſt that ſeaſon comes
> Wherein our Saviour's birth is celebrated,
> The *bird of dawning* ſingeth all night long.
> Hamlet.

And here it may not be amiſs to take notice of the beautiful propriety with which a *cock* was made uſe of, to awaken St. Peter from his guilt, after he had denied our Lord. *Step. Morinus*, proves, the *Cuthites* were of *Cutha*, in Perſia, and that they worſhipped immediately the *ſun*, or *fire*, as an emblem; therefore, *Nergal* could not be an idol: for *magiiſm*, or fire worſhip, and not *zabiiſm*, or image worſhip, was, at that time, the religion of that country, (vide Prideaux's Connect.) as it was of the Druids of Ireland.

Gal,

Gal, revolvit, cumulus, acervus lapidum, juxta *gal*, i. e. acervum, radices ejus implacabantur, ſequitur domus lapidum, *galim*, altaria—*me-gala* volumen, libros in cylendri morem, *gal-gal* quicquid in circulum volvitur.—Schindlerus.

Cheled, ævum, tempus, mundus quaſi aliquid inſtabile.

Chol, arena, vitrum quod fit ex pellucidis arenæ granulis. Chald. & Syr. *Chala* vitrum; from this root, is formed, the Iriſh word *chloine*, or *gloine*, for glaſs, i. e. *chala-thinne*, vitrified ſand, or ſand vitrified by fire, and the Hebrew *Glin*, vitrum.

Chalal, perforari, foſſæ, cavernæ, tibia, fiſtula quaſi perforata, inſtrumenta muſica: from this root, the Iriſh, *chlairſi*, a harp, i. e. *chala-arſi*, the ancient inſtrument of muſick.

Cacham, to be wiſe, have wiſdom, all wiſely.

Chak, a ſtatute, a lawgiver.

CHALDAIC.

Gala, revelavit, manifeſtus; *Geli*, the ſame.

ARABIC AND PERSIC;

FROM RICHARDSON AND SCHINDLERUS.

A. *Chalid*, tempus, ſeculum, ætas, perennis, *Khulud*, perennis.

Chalas, elevatio, cumulus, acervus.

Chalac, condidit, creavit.

Gal, revolvit.

Al-galala, cingulum. Schindlerus.

Ghellet, harveſt, fruits, grain.

P. *Ghelle*,

P. *Ghelle*, flower: Iriſh, *ceall.*
P. *Ghul-ghul*, proclamation.
A. *Kyl*, a caſtle, fort, citadel: Iriſh, kill, a church. *Kyl*, a chain, a band.
A. *Kyld*, a periodical return of the ſeaſons.
A. *Kela*, a caſtle.
A. *Kulel*, ſcattered people aſſembled together.
P. *Kululè*, P. a wheel, a reel, a ſphere.
P. *Kullè*, a tower, a ſteeple, a belfrey.
A. *Kyllyet*, a cell, a vault.
P. *Kelivan*, an adorer of fire.
P. *Kalè*, a yarn reel: Iriſh, cuidhal, or cual.
A. *Cacham*, philoſophy. *Cachmoni*, a family name; i. e. a wiſe man, a teacher of wiſdom; i. e. thoſe ſkilled in all the branches of the knowledge of nature. Hutchinſon, Icon, and Boaz, p. 10:—hence, the Iriſh, *ceac*, *ceacht*, or *kak*, inſtruction, wiſdom. *Cacht*, a holy day, a faſt proclaimed by the wiſe men.

The Canaanites had a temple to their god, the *heavens*, by the attribute above-mentioned; (Jos. xv. 6. and xviii. 19.) viz. *beth-hgule*, or *chegule*, that is, the temple of the *circulator*: *Marius* calls it, *beth-gul*, i. e. the houſe of *revolution*. *Hutchinſon* ſays, they have omitted the firſt half of the word, viz. *chug*, or *chuggu*; that is, to be in motion, to dance in circles, to go round. *Cocceius* interprets *chug*, by motion, and that in a circle; but *Marius*, ſays, *gul*, expreſſes the inward joy of the mind, by the outward geſture of the body; and, *Cocceius* adds, it is the outward expreſſion of joy, by dancing, jumping, &c. In Arabic, *Chug*, is the celebration of the *Meccha* feſtival, the year, a ring,

ring, a bracelet. In Syriac, *chugal*, a circuit, to turn round. One of the ſervices paid to this attribute, by the heathens, was, to dance, or move in circles; *(k)* and, in this manner, our Iriſh Druids, obſerved the revolutions of the year, feſtivals, &c. by dancing round our *round towers*; and, from the Syriac *chugal*, the word *clog* was formed, implying, any orbicular form, as, the *ſkull*, a *round tower*, &c. *Cuighal*, a Spinning wheel; *cuig*, the number five, becauſe, once told round the tips of the fingers of one hand. *Cuagan*, the circular work of a bird's neſt. *Cuach*, the cuckow, becauſe, of its periodical return. *Cuige agus uaidhe*, round and about. *Coigcrick*, a bound of a country;—hence, *coig*, and *cuig*, a province, and not from *cuig*, five, as our moderns think, for there were but four provinces in Ireland. *Cogh-bradh*, a ſacrificing, an offering. *Clogad*, or *Chugala*, a round town; hence, *cul-de-four* in French, a ſpherical vault; and, in this form, are the roofs of our round towers: Latin *culmen*, i. e. faſtigium templi rotundum: Iriſh *cul-teac*, an oven, a bake-houſe.

Galac, *Gealac*, and *Geal*, are Iriſh names for the moon, from the above root, *gala*, to revolve; whence, *gil*, in Hebrew, a planet: (Thomaſs. p. 338.) hence, many of our hills are named, *gil*, and *gal*, from the uſe made of them by the Druids, for

(k) This was a ſervice, required by the law of God, to be performed at ſtated times, or feaſts, under theſe and other words. The Lamb, which was the repreſentation of the paſſover, and was to be eaten at that feſtival, is called, *chag*, Ex. xxiii. 18. It is alſo ſo called, when it is made a ſacrifice in this ſervice. Pſ. cxviii. 27. Hutchinſon.

for the diſcovery of the *neomenia*, or new moon. The Earl of Tyrone's Park incloſes part of a very high hill, called *Gil-kak*, i. e. the proclaimer of the moon, from the Hebrew, *cachim*, ſcire, revelare; hence, the oriental aſtronomers call the ſeven ſpheres of the planets *galgalim*; a little ſphere *gil*. See Icon and Boaz. p. 43. And, hence, the Iriſh word, *galac*, *gaoilac*, and *caileac*, a cock, i. e. the herald.

In ARABIC and PERSIC.

Kulleh, a round tower; *kullehcheh*, *kaukh*, a turret; *ſhuruf*, *ſhurfut*, a turret; *Taumoor*, a tower; whence, our *Tamar*, or *Tara*, which had three towers. *Kulauſh*, a cock, a watchman; *heiaat*, *cheiaat*, aſtronomy; *chookool*, an obſervator of the ſtars; hence, our *cuil-ceach*, or *cheakkuil*, a round tower, i. e. an obſervatory.

Perſ. *kal-ab* manſio quædam lunæ. *Kelanè*, a fire hearth; *kalender*, wandering monks; *kel-kis*, a boy's top whirling round; *gulé*, a cotton reel; *gulli*, a ſwallow, from its periodical return; *Kulichè*, the body or diſk of the ſun or moon, rotundity, a round cake; *keliſa*, a church, a ſynagogue; hence, our *Kileeſha*, the name of ſeveral old churches in Ireland there is a caſtle, tower, church, and ſacred grove of oak, ſo called, near St. Luke's Well, between Waterford and Knocktopher); *Kilu*, is alſo a Perſian word for a manifeſto, a proclamation, a place where the Mahometans *watch* before prayer.

Heb. *He kul*, a temple. This is the root of our *Eacal*, and *Eaca-lios*, a church, and of the Latin and Greek

Greek eccleſia; but *Lios* is the Iriſh termination, ſignifying a houſe; for all ancient temples were in open places.—We muſt alſo diſtinguiſh between *Eacal-lios* and *agal-lios*; both imply churches; but *Agall*, was originally an *Oracle*; whence, *Cruach Agall*, now mount *Aigle*, or *Cruach Patrick*. See Preface.

Perſ. *Me-Gele*, the chamber of audience; quia ibi omnia rerum arcana propalantur. (Thomaſſinus).

Heb. *Chacam* חכם ſcire, ſapere, peritum eſſe. Perſ. *Kak*, a maſter, a preceptor, hence, the Iriſh, *ceac*, or *kak*, ſcience, knowledge, grammar. *Uire-kakt*, the rudiments of grammar, from *uire*, or *aire*, a magician: Thus, the Iriſh *Seanchies*, ſay, that the name of *Partolan's* Druid, who firſt came to Ireland from Ægypt and Greece, was named *Cacchair*: (for this word, ſays Mc. Curtin, implies a ſkilful man) Now *cach*, in Hebrew, is an inſtructor, and חרוי cheruri, is hariolari, to augure. (*l*)

Chaldee. *Tara* תורה, doctrina, lex vel Moſis vel totum verbum dei.

Hindoſtan. *Pungol*, a revolution, anniverſary, New-Year's-Day; Iriſh, *Bangul*, a proclaimed revolution or anniverſary.

IRISH.

(*l*) The Reader muſt be ſenſible, from the few examples here given, of the difficulty of explaining Iriſh antiquities, without a knowledge of the oriental tongues:—If he does not bear this lighted flambeaux in his hands, he will ſtumble every moment over the rubbiſh thrown in the way by the monks and hiſtorians of the eleventh and twelfth centuries, as too many pretended antiquaries of Ireland have done already, to the diſgrace of our *Triumvirate Society* of *Hibernian Antiquaries*.

IRISH.

From the preceding oriental roots, are derived, the following Iriſh words:

Gull, or *gaill*, i, e. *carrtha cloche*, a ſtone column, or pillar, that is, one of the ancient round towers, (Cormac's Gloſs. Vet.) *is aire is bearor gall* (ſays Cormac) *diſuidiu fo bith ceata ro ſuighidſeat in Eire*, i. e. they were ſo called, *gall*, by the coloniſts who ſettled firſt in Ireland *(m)*. From the Hebrew, *gala* revelare, the ancient prophets of Ireland, were alſo

(m) Cormac ſays, theſe pillars, columns, or towers, were ſo named by the firſt ſettlers in Ireland. *Gall*, in the modern Iriſh, is a general name for foreigners, in particular the Engliſh, but here means a tower; now גדל *gidal*, or *gadal*, in the Hebrew, is a tower. See Hutchinſon, Icon and Boaz, p. 49. May this not be the root of the word *Gaedhal*, or *Gadal*, i. e. the Iriſh people? And might not the name of *Gadelas*, their hero or leader, have been adopted from his being the leader of a people who built towers? Thus *tor* or *tir*, in Hebrew, implies a fort, as being ſurrounded by a circle; *Tir*, is alſo a pillar; a pillar-like vapour: it is alſo the orbit of the ſtars; hence, Homer uſes the word τιρσα for the ſtars: Does not this name alſo point to the uſe of our *tur* or tower? *Tur*, *tor*, in Hebrew, implies, *ordo*, intermixed with *tir*, a palace. *Tir*, in Chaldee, to divine; from whence, the Iriſh *tirgire*, or *tairgire*, prophecy, divination; a word compounded of *tir*, divination, and *cir*, a circle. Mr. Hutchinſon tranſlates *turim*, columns of light. Icon and Boaz, p. 60. All which names ſeem applicable to our round towers. *Carrtha*, a column or pillar, is certainly the ſame as the Hebrew *catharoth*, 2 Chron. the chapters on the heads of the columns; for the Hebrew verb, *catbir*, is to ſurround: as a noun, it implies a crown: the word, ſays Packhurſt, may properly be rendered a ſphere or circle. In Perſic, *diz-ghalè* is a tower, from *diz*, an incloſed place, a caſtle, and *ghalè*, a tower.

alſo called, *gaill*, whence, the country of *Dunagaill*. (See Preface).

Cual cunnaid, i. e. brèo; *do cum teineadh re haghaidh mairbh do luſgadh*, i. e. *Cul-cunnaid is a brèo*, or great fire, which (Cormac explains) was laid on the corps to burn it to aſhes: *cunnaid*, is fire wood; *brèo*, is a great fire; from the Hebrew and Arabic, *bera*, incendium res combuſta. As a proper name, *Tabera*, Num. ii. v. 3. & vocatum eſt nomen illius *Tabera*, eo quod *bera* arſerat in eis ignis Domini. Schindlerus. Therefore, *Cual-cunnaid*, does alſo imply, a fire lighted up on the *Cual*, or anniverſary, as well as a funeral pile: and thus, O'Brien, at the word, *breo-chual*, a bonefire, a funeral pile; in Hebrew, *brekok*, pyra. Schindlerus.

Cuil-ceach, or *cùl-kak*, corruptè *claiceach*, a round tower; as *Cuilceac Cluana-umha*, the tower or ſteeple of Cloyne. O'Brien. This word, adds he, ſeems to be corrupted of *clog-theach*, that is, the bell-houſe. I have had occaſion before, to ſhew, that Dr. O'Brien, had very little knowledge of the roots of his mother tongue, for *clog*, is a contraction of *cugal*.

Cuill-kak, *(n)* is evidently the annunciator, inſtructor, or proclaimer of the feſtivals. See *cùl*, *gùl*,

(*n*) The princes of the *Tuatha-da Danans*; viz. *Eathoir*, *Ceathoir*, and *Teathoir*, ſays Keating, worſhipped *Cuill-Keal-Grian*, and ſo were nick-named, *Mac Cuill*, *Mac Keal*, *Mac Grian*: *cuill*, ſays he, is a log of wood; *keacht*, is a plough-ſhare; but *grian*, is the *ſun*:——how abſurd!—— *Cuill-kakt-Greine*, is moſt evidently the annunciation of the ſun's courſe, proclaimed at our *cuill-kak*, or round tower: But *cuilceach*, was not a name peculiar to the round towers, but to every high mountain aſſigned for theſe aſtronomical obſervations:

gùl, and *kak*, in the preceding liſt of oriental and Iriſh words. Hence, it is rather more than conjecture, that our Iriſh round towers, which *Cormac* tells us, were built by the firſt people who came to this iſland, were the buildings from whence the approaching feſtivals were announced. Theſe feſtivals, were generally governed by the motion of the heavenly bodies, and, particularly, by the *Neomenia*; was it not then neceſſary, that the people ſhould be warned of their approach? The Druids, we know, were well ſkilled in aſtronomy, for the dark ages they lived in: It is alſo, probable, that a certain order of the church, were allocated to this office; the name of this order has not yet been diſcovered; what! if they ſhould have been the *cul-de*, or *cul-da*, i. e. the revolution-prophets, (for *da* is a ſoothſayer) or the obſervers of time, as they are called in the Bible; Iſa. ii. 6. viz. *ain*; in Iriſh, *ain-as*; which alſo ſignifies a ſoothſayer. It muſt be allowed, that all hiſtorians are dubious of the riſe and name of this order; ſome deriving it from *colidei*, or

obſervations: hence, *Cuilceach*, a mountain ſo called, in the County of Cavan, mentioned often by the famous Dean *Swift*, in his Letters to *Sheridan*, under the name of *Quilqua*.

Our Hibernian Druids, believing in the tranſmigration of ſouls, named the body *culn*, *coln*, and *colna*, that is, the *cul*, or revolution, pipe, caſe, &c. of the *ana*, or *anal*, life, breath, ſpirit; or of the *anm*, living life, breath, ſpirit, ſoul; from whence, the Latin, *anima*. Synonimous to this, they named the body, *cirb*, *cuirb*, *cuirp*, i. e. the circle or caſe of *bi*, life; from whence, the Latin, *corpus*. A doctrine conformable to Pythagoras, is explicitly contained in the word *colna*; and the Rabbinical and Hutchinſonian philoſophy, is comprehended in *cuirp*. The *Tuatha-da-Danan*, we have ſhewn, in the Preface, ſignified *Danian* or *Pelaſgian* ſoothſayers.

or *cultores dei*, others denying that they were of the clerical order, and others making them the *chorepiſcopi* of Gaul and Germany. See *Ducange*, *Boethius*, *Buchannus*; and *Chulda*, the propheteſs. 2 Chron. ch. xxxiv. v. 22. *Ludolphus*, in his Comment on the Ethiopick Hiſtory, gives a judicious account of the words we render charmer, ſoothſayer, &c. by tranſlating them *gathering together a company*, i. e. *cùl*; and Mr. Richardſon, in his Arabic Dictionary, under the word *khelde*, refers for the explanation to the words *ſulb* and *ajuz*: *ſulb* ſignifies crucifixion, burning, rude, right, real, patient of labour, dignity, modeſty, chaſtity. *Ajuz*, has no leſs than ſixty different ſignifications; among others, it implies, a traveller, heaven, the univerſe, the world, the ſun, the temple of Mecca, a chriſtian church or monaſtery, hell, five particular days at the winter ſolſtice, &c. &c. Many of theſe are very applicable to the Iriſh word, *cul-de*; but Caſtellus and Golius, in their Dictionary of the Perſic Language, explain *Kalyud* by Eventus, Res & Narratio, Belgicè Aventur, the very employment I have aſſigned to the Iriſh *cul-de*.

Another name for the round towers, is *ſibheit*, *ſithbheit*, and *ſithbhein*. See O'Brien and Shaw's Lexicons. In Hebrew, the word *zapha*, is an obſerver, a looker-out, ſpeculator ſuper muro aut turre urbis conſtitutus, ut annunciet & videat quis urbem ingrediatur. Schindlerus. *Mi-zapha*, an obſervatory, a place on high: *Zaphit*, the aſpect or proſpect, as Iſa. xxi. 5. watch in the *zaphit* or watch tower. Hutchinſon, Icon and Boaz, p. 39. In Arabic, *zeſi*, is to go up on high; *ſabyhat*, ſtars, planets;

planets; *ſabat*, a ſcaffold; *ſahur*, the moon; *ſubat*, a gallery, piazzo, portico; and *ſebeb*, a track or quarter of the heavens.

In Hebrew, *ſhith*, is to ſhew, to point out, to ſet, to appoint.

In Arab. *ſeteh*, divinator quidam, Golius; from whence the Iriſh, *ſithir*, a diviner, and the *ſeer* (or poſſeſſed of ſecond ſight) of Scotland; *ſahyr*, in Arab. a learned magician; and theſe compounded, form ſoothſayer in Engliſh. Arab. *ſeteh* columnia tabernàculi. Caſtellus.

Satar, recto ordine conſtituit, præfectus; inſpector Rei.

Syr. *ſit*, forum.

Sether, סתר or *ſathar*, in Hebrew, a ſecret, a hiding place, place of protection, ſhelter; Pſ. xviii. 12. He made darkneſs his *(ſathar)* ſecret place; lxxxi. 8. I anſwered thee in the *(ſathar)* ſecret place of thunder. "Theſe and other texts, "(ſays Bates, in Crit. Heb.) refer to the fiery cloud "in which God dwelt;" From whence the moſt ancient name of God, in Iriſh, (and probably the Druidical name handed down to us) is *Seathar*. See all the Lexicons. At *Sinai*, there were thunderings and lightenings, and a thick cloud upon the Mount: the mountain burnt with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs; and the Lord ſpake out of the midſt of the fire. Exod. xix. 17. Deut. iv. This was the ſecret place of thunder and of darkneſs, David ſpeaks of above; and hence, (ſays Bates) we have the name and hiſtory of Satan, the ſon of Cælum and Terra. See Crit. Heb. pag. 402.

The

The Iriſh word, *Sith-bheit*, is literally, the *Beth*, or houſe of *Sith*; which may imply, the houſe of peace, of pointing out the ſeaſons, or, the houſe of adoration. *Sith*, particularly, expreſſes every place eſtabliſhed by the Druids in Ireland for devotion. *Sith-drum*, was the ancient name of *Caſhel* or *Caiſil*, that is, the *Sith* upon a hill: the tower of *Caiſil* is thus ſituated; *Caiſiol*, implies alſo, a houſe built of lime and ſtone. *Sith*, is pronounced *See*, the *t* being aſpirated: I think it bids fair to be the root of the Latin, *ſedes*, and the Engliſh, *ſee*; i. e. the dioceſe of a biſhop. Ainſworth, derives the word from the Greek, ἕδος edes. *Sith-bhein*, in Iriſh, will imply the place of benediction, of pointing out, or proclamation, of the anniverſary, or of the vigils, the evening place of prayer, and, laſtly, *binn*, is alſo a bell, uſed by the Romiſh church in excommunication. Gur beanadh *binnèan* chiarain, &c. Chron. Scot. ad An. 1043.

Caiceach, the laſt name I find for the round tower, is ſuppoſed by the gloſſariſts, to be compounded of *cai*, a houſe, and *theac*, a houſe; this is tautology with a witneſs! The word may be compounded of *cai*, a houſe, and *ceac*, inſtruction, &c. but I rather think it ſhould be written, *caig-theac*, or *caig-each*, i. e. the houſe of ſolemnity, or of the feaſts or feſtivals. חג chag, in Hebrew, as we have already ſhewn, is a circle, feſtival, anniverſary. Exod. x. 9. we have a *(chag)* feſtival day, xxiii. 18. nor ſhall the fat of my *(chag)* annual ſacrifice, remain till morning. The Hebrew, *chag*, is the root of the Iriſh, *cagaus*, a name of lent. *Cargus*, i. e. *cag-ans*, the ſeaſon of *Chag*. Vet. Gloſs. *Cag*, is an old Engliſh word for faſting, or abſtaining

n meat or drink. *Cangus*, has another de-

.rabic, *chag*, annus quod anniverſaria illa
:a. Caſtellus.
'riac, *chaga*, feſtus dies, ſolemnitas.
ıaldee, *chagiga*, feſtivitas, apud Rabb. obla-
ica. Of theſe words, we ſhall treat largely
ure Number, by which, it will appear, that
h introduced oriental words ONLY into the
and which exiſt to this day.
e towers were certainly belfries in after-
nd, probably, were not only obſervatories,
fries too, at the time of their conſtruction.
rthy of obſervation, that all feſtivals are
ned in the eaſtern countries from the top of
ir, or *diz-ghalè*, or round towers of the
bells might alſo have been uſed by our
; the hand-bell is of a very ancient conſtruc-
nd the Latin name for a bell-ringer, viz.
ULUS, ſeems to be of Scythic origin; and,
*tina*BULUM, a bell. *Tein*, in Iriſh and Ara-
ioiſe, a ringing-noiſe: *tein-tein*, is doubled
ı languages, to expreſs the greater noiſe:
in Iriſh, is to ſtrike, which was the ancient
f founding the bell *(o)*. *Cul*, as we have
is an anniverſary, a round tower, a ſteeple;
c, *kullè:* but *keol*, in Iriſh, is a muſical note,
. I ſubmit theſe obſervations to the notice
riſh antiquary, and, flatter myſelf, they me-
eſearches.
does it appear, that the modern names of
wers, viz. *cloghad*, or *cloig-theac*, ſuppoſed to

 ſignify

ot pariter pelves, tot tintinnabula dicas pulſari.
. 6.

ſignify a bell-houſe, are any inducement to think they are modern buildings. *Clog* is certainly a bell in Iriſh, ſo named, from *clog*, the *cranium* or ſkull; in which form, our firſt bells were made, and thoſe at this day uſed in *clocks* are caſt; but *clog*, the ſkull, owes its name to its orbicular form, as we have ſhewn before.

It is evident, that all our *cloghads* have not been belfreys: in many there are no marks of the wall having been broken within for hanging a bell; nor are they always annexed to churches. There are many in the fields, where no traces of the foundations of any other buildings can be diſcovered round them. Had the primitive Chriſtians of Ireland poſſeſſed the art of building theſe towers with lime and mortar, it is reaſonable to think, they would have preferred building the churches of the ſame durable materials; but we are poſitively told, that *Duleek*, or *Dam-liag* church, was the firſt that was built with ſuch materials; and was ſo called, from *leac*, a ſtone. Near to the church, is a Druidical monument, or *leac*, of enormous ſize, to which, probably, it owes its name.

The fire of the Druids lighted on the *Cul*, or *Neomenia* of the four quarter months, was called *Tlachtgha*, or *Teine-tlachd-adh*, contracted from *Tallacht-adh*, or *ath*; it was, ſays O'Brien, a fire kindled for ſummoning all the Druids to meet on the 1ſt of November, to ſacrifice to their gods: they burned all the ſacrifice in that fire, nor was there any other fire to be kindled that night in Ireland: This is copied from Keating, an author who often miſtook the Iriſh MSS. We have ſhewn the occaſion,

ſion of this fire on the *La-Saman*, in the preceding Eſſay.

Tlacdgha, or *Tallacht-ad*, was the ſame as the Arabic, *Tehwil-awt: Tehwil*, a ſolemn oath made by the Pagan Arabians before a ſacred fire, called *awt*, or *hawt*. Richardſon. This fire was named by the Iriſh, *ath*, *aodh*, *aoth*, and *idd*; and, in the Lapland language, *oth*. From *aoth*, or *ath*, the ſacred fire, and *nae*, an iſland, the Pelaſgi named Mount Ætna; but *aoth*, is alſo a bell in Iriſh: and here is another opening for our bell-ringing etymologiſts. Several hills in Ireland bear the name of *Tlacdgha*; alluding to theſe fires, where no round tower is to be ſeen.

In Arabic, *Tela* and *Tulua*, is the new moon when juſt appearing: this is another name favourable to my ideas, of thoſe Iriſh round towers, named *Tulla*, and not conſtructed on a *tullach*, or hill: ſuch a tower is in the county of Kilkenny, near Gowran, ſituated in a low, plain country; and I have ſeen many others in like ſituation.

Talak, in Arabic, is DIES DOGMATIS. *Talu* in Æthiop. ordo, ſeries, words pointing out the uſe of our towers: *Tallak*, in Arab. ſervet Deus corpus, perſonam, vitam tuam. *Talak*, permiſſus fuit ſacrificare, hilaritas, abſolutus. Caſtellus.

Talak, in Arabic, ſepulchri; in Iriſh, *Tlacda*; a contraction in both languages, of *tul* tumulus, and *leacht* ſepulchrum: *leach*, is alſo an oblation in Hebrew, Arabic, and Iriſh. *Tiodhlacadh*, a gift, did originally ſignify the ſame as *Tlacdga*, i. e. a gift on the altar; from whence, *lac*, and *laac*, in old Saxon, is a ſacrifice; *lacan* offerre, ſacrificare. *Lochem* in Heb. non tam panem quam cibum ſignificat; eſt

generale nomen. Buxtorf. In Exod. xxv. 30. it is *ſhewn-bread* upon the altar. Num. xxviii. 2, my bread of the offering. *Luch*, in Heb, a ſtone table: Ex. xxiv. 12, and Deut. ix. 9, tables of ſtone; from *talak*, our *Tallaght*, or *Talla*, the palace of the archiepiſcopal ſee of Dublin, written by the pedantic monks, *Tamleacht*, i. e. ſepulchrum mortuorum.

What ſacrifices our Druids offered at theſe *Cul*, or *Tlacht*, we are ignorant of, but very probably, they conſiſted of he-goats and fat heifers. *Cul-bhoc*, is an old Iriſh name for a he-goat, and *col*, or *culach*, a fat heifer: *cul*, is a word, neither ſignifying ſex, gender, ſpecies, or condition of body, and can only bear reference to the ſacrifice: *agh*, is an ox, bull, or cow, but *cul-agh*, a fat heifer. In Hebrew, *cùl*, is meat, a feaſt; in Iriſh, *colt*; but *chul-al*, in Arabic, expreſsly ſignifies, *animal idoneum mactari in hoſtiam*. Caſtellus.

The name, *Cluan*, was, I believe, originally given to all theſe towers: it appears to be a contraction of *cùl-luan*; i. e. the return of the moon: *cluan*, certainly ſignifies a lawn; *cluan*, ſays O'Brien, *is* a name given to ſeveral of our biſhops ſees, as *Cluan Umha*, now Cloyne; *Cluan Haidhneach*, Cluan Mac Nois, in Leinſter, &c.—We meet with many places in this kingdom, named *Cluain*, that are ſituated on hills, conſequently, they did not derive their names from a plain, or level country.

A plain, in Iriſh, is expreſſed by machaire, magh, leirg, cathan, achadh, faitche, faithemeid, maighneas, raodh, reidhlein; and, *clogad*, can no more be derived from *Tlachdga*, than *homo* from *Adam*.

Le Brun

Le Brun deſcribes a tower, in Turkey, which the Turks name *kiſs-kolæ*, i. e. the tower of the virgins;—in a few pages after, he ſays, they call it *kſes-caliſi*, i e. the caſtle of the virgins. He ſaw, alſo, the tower of the *patriarch Jacob*, near Bethlehem, but it was ſo ruinous, he could form no idea of its magnitude: he gives a plate of the ruin, by which we may ſee, it was then about twenty feet high, circular, and exactly reſembling the ſtate of many of our Iriſh towers. The *kiſs-kolæ* or virgin's tower, of the Turks, carries the air of oriental romance in the name: *cais-caili*, in Iriſh, is, indeed, the virgin's tower, but I am inclined to think the name is a corruption of *cais-cuile*, or of *ceach-cuile*, i. e. the tower of proclamation of anniverſaries, &c. See Le Brun's Voyage de Levant. *Kiſs*, in Arabic and Perſic, is holy, religious.

I muſt now call in another very ancient language to my aſſiſtance; I mean, the *Sclavonian*; becauſe, in the ſequel of this ſubject, there will be many references to it, as a language, which the learned Abbot Jablinſki has contended to be a dialect of the Phœnician.

SCLAVONICE.

Kolác kuhi, a circle, ſteeple, ring of people, multitude.

Kolacich, a ſmall circle, cake: *Kolaç*, publick prizes.

Kolaç, a round pillar; *Kolar*, a maſter builder.

Kolaſee, a reel, a wheel: *Kolenda*, ſtrena, a new year's gift, the hymns ſung on the eve of New-Year's Day, Chriſtmas Day, &c.

Kolendati,

Kolendati, canere cantiunculum ante nativitatem Domini, &c. &c.

Kolje, a palace; *Kolliſeo* Amphitheatrum; *kollo*, a wheel.

Kollo od ſkakanja, Chorea, a circular dance.

Kollo na nebber, ſeptentrio, urſa major, Plauſtrum.

Kollobar, a circle; *Kollo-voz mieſe*, Sextilis, AUGUST; Iriſh, *Cuile-mhos-mios*; *Kolocep*, *Calamotta*, the NEEDLE, compaſs, loadſtone.

KOLUDRIÇA, vel DUMNA; (Ital. monaca) Lat. moniales.

KOLUSETAR, a cloiſter, monaſtery, college, &c.

KAKO MISE, meo judicio.

Cekati, to look for, wait for, expect.

Chiuchjenje, learning, ſenſe, reaſon.

Cloujek ueoma, rerum agendarum uſu illuſtris.

The learned Monſ. Count de Gebelin, in his *Allegories Orientales*, Paris 1773, is profuſe on the Etymon of the word *gule* or *yule*, and indeed offers ſuch proof, that we can no longer doubt of the true origin of this very remarkable word. *Jol*, ſays he, pronounced *hiol*, *iul*, *jul*, *giul*, *hwpoel*, *wheel*, *wiel*, *vol*, &c. is a primitive word, carrying with it a general idea of REVOLUTION and of WHEEL.

Jul-iom, ſignifies, in Arabic, the *firſt day of the year*; literally, the day of *revolution*, or of *return* (*p*). *Guil-ous*, in the Perſian tongue, is ANNIVERSARY; it is appropriated to that of a king's coronation (*q*). *Hiul*, in Daniſh and Swediſh, wheel; *wiel*, in Flemiſh; *wheel*, in Engliſh.

Well-en,

(*p*) This was alſo the day of *guil-am* of the Druids, when they preſented the *giul*, or *uile-ice*, i. e. miſsletoe, to the people. See Preface to the Iriſh Grammar, 2d Edit.

(*q*) In Iriſh, *cuil-aos*, an anniverſary.

Well-en, in German, ſignifies, to turn; *wel*, implies waves, which are continually coming and going: it is the French *houle*, the Latin *volvo*.

The *ſolſtices* being the times when the ſun returns back again, have their name from that circumſtance; hence, the Greek name, *tropics*, which ſignifies return *(r)*.

It was the ſame amongſt the Celts; they gave the name *iul*, to the ſolſtices, and to the months which commence at the ſolſtices, which, in like manner, ſignified return *(s)*.

Stiernhielm, ſkilled in all the languages and antiquities of the North, informs us, that the ancient inhabitants of Sweden, celebrated a feaſt, which they called *Iul*, in the winter ſolſtice, or Chriſtmas; that this word means revolution, wheel: that the month of December is called *Iul-month*, the month of return; and that the word is written, both *Hiule* and *Giule*.

The people of the county of Lincoln, in England, ſtill call a *log*, or ſtump, which they put on the fire on Chriſtmas-day, a *giule-block*, i. e. the block, or log of *iul*; in Yorkſhire, it is termed, the gule clog.

We muſt not be ſurpriſed, then, if our month of *July*, which follows the *ſummer ſolſtice*, has had its name from hence: 'tis true, the Romans tell us, this month took its name from Julius Cæſar, an etymon that ſuited well with the flatteries they heaped on their

(r) In Iriſh, *cùl*, is backwards; *culam*, to return; hence, *cuil*, a fly, from its circular motions in flying to and fro.

(s) With ſubmiſſion to Monſ. Gebelin, I have never found it written *iul* but *cùl*, as *grian-cùl*, i. e. *grian-ſlad*, i. e. *grian-tas*, the Zodiac.

their emperors, though they had done nothing but altered the pronunciation of the word *iul*, to make it agree with *Julius*, probably pronounced by them as *Julus*, the ſame with Aſcanius, the ſon of Æneas, from whom he boaſted his deſcent; a name which aſcended from thence, *even to the primitive languages of the eaſt.*

The caſe had been the ſame with the month following.

If theſe two months were fixed on, to bear the names of their firſt and ſecond Emperors, it was, principally, becauſe their names already reſembled thoſe of Julius and Auguſtus.

They did it alſo, in imitation of the Ægyptians, who had given to theſe two months, the names of their two firſt kings, *Meſor* and *Thot*.

As the month of Auguſt was the firſt in the Ægyptian year, the firſt day of it was called, *gule*, which being latinized, makes *gula:* Our legendaries, ſurpriſed at ſeeing this very word at the head of the month of Auguſt, did not overlook, but converted it to their own purpoſe. They made out of it the feaſt of the daughter of the tribune, Quirinus, cured of ſome diſorder in her throat, (*gula*, being Latin for the throat) by kiſſing the chains of St. Peter, whoſe feaſt is ſolemnized on this day. (*t*) Thus far Monſ. Gebelin.

It is certain, that, in all the ancient languages, *gul*, implies feaſting.

IRISH.

(*t*) In the ancient kalendars of the Romiſh church, we find the ſubſequent obſervations on the 1ſt of Auguſt.

Catenæ coluntur ad Aram in Exquiliis
Ad vicum Cyprium juxta Titi thermas.

IRISH.

Gall, gull, a round tower, feaſting, gluttony; *cir-cul*, a circle, hence, the Latin *Anguilla*, an eel, or twiſting fiſh.

Goile, the ſtomach, an appetite for eating: Latin, *ingluvies*.

Gola, guala, gluttony, feaſting, joy.

Gul, the eye, to ſee; *gul, coel, cul*, augury, preſcience; hence, *galleotæ*, interpretes portentorum, in Sicilia appellebantur. Cicero de Divin. lib. i.

WELSH.

Gwledd, a feaſt.

Gwledda, to make a feaſt, to debauch oneſelf; *guild*, drunk; (Erſe).

Gwiliad, a guard, a watch, a centinel; *gwilio*, to ſee: this correſponds with my idea of the *cul dia*, who were to look out for the *Neomenia*.

Coel, augury, preſcience, news, faith.

BAS BRETAGNE.

Gwel, feaſt, ſolemnity, joy.

Gul, ſight; hence, the Latin, *gelaſinus* nec pulchra eſt facies cui Gelaſinus abeſt. Martial

BASQUE, OR BASCUENCE.

Eſtar-goa, or *gola*, an appetite; Spaniſh, *gula*.

Gueikalac, an immoderate appetite.

Jaiz aina, a feſtival, or annual feaſt; literally, annual days; this is the ſame as *Dias-aina*; in Iriſh, *di* and *ti*, being turned by the Biſcayans into *j*, as I have ſhewn in the Preface to the Iriſh Grammar,

and

and is of the ſame ſignification, as the Iriſh *bliain*, or the circle of *Belus* or the ſun.

I ſhall conclude with one more obſervation on the word *ule*: The Iriſh word, *amhuil*, pronounced *ule*, or *ool*, is annexed to nouns, to form the explicative adjunctive particle, in Engliſh, *ly*, as, *fear-amhuil*, or *farool*, manly.

Gean-amhuil, *ganool*, lovely.

Speirthamhuil, or *ſpeirule*, ſprightly.

So *bliadhan amhuil*, or *blianule*, an anniverſary, i. e. yearly; from whence may be derived, the Angelo Saxon *ule*, or a periodical return of a feſtival: *amail*, *amhail*, in the Celtic, was of the ſame force and meaning, as the Greek ὁμαλος, and Latin *ſimilis*, and when ſuffixed to nouns, betokened likeneſs, aptneſs, fitneſs: it was originally pronounced with two ſyllables, viz, *a-wail*, and was, probably, ſoon corrupted to *awl*, *ool*, *uly*; from whence, the Engliſh *ly*. I judge, the ancient Iriſh grammarians, were ſenſible of this corruption; and, as *bh*, forms a ſtronger *v*, or *w*, than *mh*, I perceive, they wrote *abhail*, inſtead of *amhail*, and this forms the Engliſh termination, *able*, *ble*. This not being regarded by all writers, the Iriſh grammarians diſtinguiſhed ſuch words as terminated in *able*, by a prepoſite word, ſignifying, *more apt*; I mean, the prepoſite *ſo*, (Arab. *zu*) which forms all ſuch compounds in the Iriſh, and is to be traced in the Greek and Latin, and, I believe, the origin not known. "Σ, ſays Portroyal, is often added (pre-"fixed) to enforce the ſenſe of a word, as φάω, σφίζω; "the Lacedemonians rejected it, (as a ſuffix) as in "μῶσα, μῶα: The Latins termed the aſpirate in σ, as "ὑπὲρ, ſuper;" Iriſh, *ſo-bar*, from *bar*, upper; ὑπὲρ perfectus,

perfectus, Iriſh, *ſo-os*, more perfect than others; *σύ-φημι fugio*, from *ſo* and *imi*, to go: *ſuperbia*, from *ſo* and *borb*, high, lofty; *ſupremus*, from *ſo* and *priom*, i. e. *primus*, &c. &c. *amhuil*, and *abhail*, formed the *ilis* and *bilis* of the Latins, as from *doceo*, *docilis*; *amabilis*, &c. it alſo forms the Engliſh termination *le*, when the laſt letter of the noun, if a conſonant, is repeated, as from the Iriſh, *leit*, half, *lith-amhuil*, not half, a part; Engliſh, little; ſo riddle, middle, &c. &c. &c.

There are other names for the ſeaſons, in Iriſh, worthy of attention; ſuch are *Abran*, *Abarann*, February; the laſt month of the year; the firſt month of *Earrac*, or the ſpring; in Perſic, *bahar*, is the ſpring, and the month of April; *bahari*, the ſpring, from whence, the Iriſh, *earrai*, the ſpring; and *Aban*, is the month of February, in Hyde's *Menſium ordo antiquiſſimus*, p. 190; in the next page, in Menſium ordo *Gjelalæi*, it is the month of October; and, likewiſe, in Mr. Richardſon's Lexicon:—This learned author's deſcription of the Perſian feſtivals in the month *Aban*, correſponds perfectly with thoſe of the ancient Iriſh *Abran*, or *Faoilidh*: "This "month, ſays he, in old times, having been the "laſt of the year, they annexed to it the five ſup-"plementary days; on this occaſion, they held a "continual feſtival for eleven days, which began "on the 26th, and ended on the 1ſt of the ſubſe-"quent month: during this ſolemnity, amongſt "other ceremonies, the MAGI uſed to place upon "the tops of high TOWERS, various kinds of rich "viands, upon which, it was ſuppoſed, the *Peris*, "and ſpirits of their departed heroes, regaled them-"ſelves."

Ceatain,

Ceatain, is an ancient name of the month of May, ſo called, becauſe, in that month, the Druids held their aſſizes or trials, and the perſons condemned to be burned *idir dha teine Bheil*, between two fires of Baal, were firſt tried by the brehon, or judge, and ſuffered if the chief Druid confirmed the ſentence: In Hebrew, *Sanhedrim Kettana*, was the name of one of their civil courts, and in Arabic, *kitt*, is the written decree of a judge.

Theſe days were called by the Iriſh, *dubh laoi*, or days of mourning, from whence the *jubilee* of the Romiſh church, which had nothing (except a ſimilarity of ſound) to ſay to the *jubilee* of the Jews, or the blowing of the horn, or rather the act of blowing, as the word expreſſes, i. e. the *reverberation of the air*; that was a ſeaſon of rejoicing and feaſting, but our *dubh-laoi*, and the *jubilee* of the Romiſh church, is a time of faſting, alms, and prayers: the *d* and *t*, of the primitive language, was often turned to *j*, as *tiearna* into *jarna*, i. e. Lord. See Iriſh Grammar, Remarks on the Cantab. Dialect. See *Mi du* or *Dubh*, p. 1. of this Eſſay.

Faoilleach, *Faoilidh*, half of February and January; it ſignifies, the ſeaſon of rejoicing and feaſting; it was the Iriſh Carnival. *Mi duireadh*, or *Duireadh*, December, or half December, and January; it literally ſignifies the wet, dropping month, in the Iriſh language; but I am of opinion, theſe names are all oriental.

In Hyde's Religio Vet. Perſarum, we find the following:

Anni Yezdegherdici 5 dies Appendices.

1ſt. *Apherin*,

1ſt. *Apherin*, i. e. *Benedictio, ſeu Salutatio, in initio Appendicum.*

2d. *Pherruſ*, i. e. *Felicitas.*

3d. *Phiruz*, i e. *Victoria.*

4th. *Ramiſht*, i. e. *Contentatio.*

5th. *Durud*, i. e. *Valedictio, in fine anni.*

Ramiſht eſt idem quod *Ramiſh*, ſeu *aramiſh*, i. e. contentatio, quies, uti quando ex cantu & muſica animus demulceri ſolet, ut exponitur in Libro Ph. Gj.

N. B. *Reim*, in Iriſh, is of the ſame ſignification, viz. evenneſs of temper.

Et tandem *Durud* eſt Valedictio totius anni, i. e. ejuſdem finis, nempe ſec. vim vocis *Durud* eſt apprecatio boni; quæ ſi fit a Deo erga homines, tum nomine *Durud* ſubintelligenda eſt miſericordia: ſi ab Angelis erga homines, tum ſignificatur remiſſio, ſeu condonatio: ſi hominum erga ſeinvicem tum eſt precatio, ſeu apprecatio boni, quæ inter valedicendum adhiberi ſolet. Et *Durud* avium & beſtiarum eſt laudatio. Ita variè uſurpatur vox *Durud* uti & Arabum formula precatio ſeu benedictio Dei ſit ſuper illum.

N. B. In Iriſh, *druidheadh*, ſignifies diſſolved, abſolved, poured out, to operate upon; and this appears to be the root of the Latin *Druidas*, Welſh, *Drud*, a Druid, i. e. the Abſolver or Remitter of Sins; ſo the Iriſh *Drui*, a Druid, moſt certainly is from the Perſic *duru*, a good and holy man: in the Menſes Gjelalæi, *Adur*, is November, fire *(u)*.

The

(u) This word ſeems to allude to the Druidical fires of November, *Adur*, was the name of the angel ſuppoſed to preſide

The learned Hyde, does not explain the other three appendices, but it is evident, the Iriſh word *aifrin*, the Maſs, is from the Perſic *aſpherin*, benedictio.

Fearachas, is manhood; *earrac*, is the ſpring of the year, the *faoilidh*, or ſeaſon of rejoicing, which correſponds with the Perſic *Pherruch*, felicitas.

Firfi, is ſtrength, power, courage, from the Perſic *Phiruz*, Victoria.

The ORIGIN of our *Culdea* merits a further Inveſtigation than could be properly introduced in the foregoing Paragraph, where they are mentioned; the following Obſervations on ancient Hiſtory, are offered to the Iriſh Antiquary:

The religion and boaſted learning of the Babylonians, are ſo blended together, that we hardly know how to ſeparate them into diſtinct heads; for the *Chaldeæs*, properly ſo called, were not only the prieſts, but alſo their learned men, whoſe whole ſcience ſeems to have been ſubſervient to the purpoſes of ſuperſtition and infatuation. Theſe Chaldœes were, perhaps, more diſtinguiſhed from the people than the clergy are from the laity with us; and were as much revered in their country as the Egyptian prieſts were in theirs; and are ſaid to have enjoyed the ſame privileges. (Diod-Sicul. Bibl. l. ii.) They were wholly devoted to the buſineſs

preſide over fire, and this was, ſays Richardſon, the firſt month of the Perſian year, which commenced from high antiquity at the vernal equinox.

ſineſs of their ſuperſtitious religion; and pretended to prophecy, and to the gift of prediction, by the rules of *augury*, the *flight of birds*, and the *inſpection of victims*; they explained dreams, and all the extraordinary phænomena of nature, as portending good or evil to men or nations; and were thought, by their inchantments and invocations, to affect mankind either with happineſs or miſery. Diod. Sicul.

Having, by their ſituation, been early addicted to CELESTIAL OBSERVATIONS, they, inſtead of conceiving, as they ought to have done, juſt notions concerning the omnipotence of the Creator and Mover of the heavenly bodies, and of being confirmed in a due belief and practice of what had been handed by tradition down to men, by *Noah* and his ſons, fell into the impious error of eſteeming theſe bodies as gods, and the immediate governors of the world, in *ſubordination*, however, to the Deity, who was inviſible but by his works, and the effects of his power. (Diod. Sicul.) They concluded, then, that GOD had created the ſtars, and great luminaries, to govern the world; that he had, accordingly, placed them on high, and ſubſtituted them his miniſters; and that it was but juſt and natural they ſhould be praiſed, honoured, and extolled; and that it was even the will of GOD they ſhould be magnified, feared, and worſhipped, juſt as a king deſires his ſervants ſhould be reſpected in honour of himſelf. (Maimonid. in more Nevoch). Perſuaded of this, they began to build *Sacella* to the ſtars, to ſacrifice to them, to praiſe them, and to bow down before them; that, through their means, they might obtain the favour and good will of GOD;

ſo

ſo that they eſteemed them as mediators between GOD and man. (Maimonid.)

Such was the firſt riſe of idolatry, and the original of the *Sabian* doctrines, which, taking root among the *Chaldæes*, at laſt ſpread ſo far, as to keep in darkneſs, at one time, all the nations of the Eaſt. (Univerſ. Hiſt. Babylon).

Properly ſpeaking, there was no ſuch country as *Chaldæa*, nor no ſuch people as *Chaldæans*, as a Nation: they are mentioned in the ſacred ſcriptures, by the word *Chaſdim*; the prophet Jeremiah, after predicting the deſtruction of the Philiſtines, to be effected by a mighty river overflowing from the North, particularly mentions the people of that river or nation, by the word *Sachaim* and *Chaſdim*, that is, the *Scythians*, the men of *Chas* or wanderers; but the *Chaſdim* had overrun *Aſſyria* and *Ægypt* long before this prophet's time, as is very evident from the ſacred and prophane writers. *Chaldæa* was a ſmall territory ſouth of Babylon, abounding with lakes and mountains, bordered by the *Euphrates* on the north and ſouth, and by a great ridge of mountains on the weſt, extending to the Perſian gulf: This ſpot was allocated to the *Chaldæes*, as the north of Ireland was to their deſcendants, the *Tua Dædanani*, of whom we have treated in the Preface. *Daniel*, who was perfectly acquainted with the *Chaldæes*, expreſsly calls them *Chaſdim*, throughout his writing: not only ſpeaking of them as a nation or people, but as ſorcerers and diviners; as in Daniel, chap. ii. viz. "The king commanded to call the magicians, "aſtrologers, ſorcerers, and *(Chaſdim)* Chaldeans"

Montanus

mus never tranſlates this word, *Chaldæi*, but

: LXX ſometimes write χαλδαίοι, and ſome- χαλδαίοι. Joſephus, Antiq. l. i. c. 7, tranſlates *re* by *Chaldæans*; *(w)* he ſays, it is ſuppoſed, *ca* borrows its name from the *Chaldæans*, or *re*.

:ſe *Chaldæes*, were *Magogian Scythians*, who ed in *Aſſyria*, and inſtructed the *Babyloniſh* in the art of *Chaldæa*, or of predicting the re- ns of the heavenly bodies.

art proves, that the ancient Greek authors, he name of χαλδαῖοι to many nations: for ex- , he ſays, *modò junguntur Tibarenis, ut cum ſu- apezuntem & Pharnaciam ponit Tibarenos & os, id eſt, Chalybes*; addit (Strabo) enim non poſt; *qui autem nunc Chaldæi Chalybes olim vo- ur*, eadem in *Dionyſio* legas, & *Apollonio*, & , & *Valerio Flacco*, & *Ammiano Marcellino*. *rt* makes this obſervation in his chapter on and *Meſech*, (chap. 11. Phaleg) where he ientions, that the *Syrians* and *Chaldæan* Inter- , by the word *Meſech*, do always mean the *i* or *Tuſci*; "quem avidè ſequti Hebræi poſ- s, nomine *Meſech* TUSCIAM, id eſt *Italiam*, *manorum* imperium intelligunt." I have ſhewn,

Joſephus certainly borrowed the name from the and Latin Authors: Strabo and Pliny mention the s under the name of *Chaldæans*; I can find no ſuch n the Sacred Scriptures; and Claud. de 6, Conſ. Ho- ientions them alſo:

ugna fui Chaldæa magno, ſeu Carmina ritu
rmavere Deos.

ce, I believe, it is evident, that *Chaldæa*, as a country or n, was not known to the Hebrews.

in the Preface, that no name could be more proper for the *Pelaſgi* than *Meſech*, which, in Hebrew, ſignifies a mixed people, the ſame as the Iriſh *Meaſc*. *Bochart* thinks the prophet Iſaias ch. xviii. v. 2. names the Ægyptians *Meſhech*, quia *gens tracta*, vel in longum extenſa: but is it not more agreeable to the Sacred Hiſtory, that they ſhould be called a mixed people, as Jeremiah had foretold, that five cities in Ægypt ſhould be poſſeſſed by, and ſpeak the Cananitiſh language? Now, *Gog* is ſaid to be, princeps capitis *Meſech* & *Tubal*, in *terra Magog*: And, as our learned author obſerves, *Meſech*, in Hebrew, does certainly imply dilatio, prorogatio, when ſpeaking of time, but when connected with nations, people, &c. will ſignify peregrinatio. The *Chaldæi* were conſequently in the land of *Magog*, as well as about *Babylon*, and it appears to be the general name for the calculators of time, ſoothſayers, &c. &c. and, from the *Magogian Scythians*, the name deſcended, with the *Pelaſgi*, to Ireland, and formed the name *Culdea*.

Hiſtoire d'Aſſyrie dont on ne peut fixer la chronologie. Des eſpêces de *Scythes* errants, ſortis du mont *Caucaſe*, commencent à ſe repandre dans les plaines de l'*Aſſyrie*, recemment abadonées par cette partie de l'Ocean, que, pour ſe faire entendre, il faut bien appeller *Mer Caſpienne*. Les Oans, plutot civiliſés que ces *Scythes*, parce qu'ils avaient un commerce plus direct avec les *Atlantes* de la Métropole, pènètrent, de leur cotê, dans la *Chaldèe*, ils avaient, a leur tête, le hardi navigateur *Oannes*, dont la Fable a fait un amphybie. (Hiſt. d'Aſſyrie. Paris. 1780).

We

We ſhall find, in a few pages, that this *Oannes*, *Oinios*, or *Ainius*, was the founder of our *Dadanani*; and that *Colgan's*, Chevalier *Oinin*, took his name from hence. In ſhort, *Oannes* and *Chaldæa*, are ſynonimous terms for prophet, ſoothſayer, aſtronomer, in the Aſſyrian, and Magogian Iriſh language.

The *Babylonians* were famed for learning, particularly the *Chaldæans*, who were their prieſts, philoſophers, aſtronomers, aſtrologers, ſoothſayers, &c. and, in reſpect of this pretended claim to learning and ſupernatural knowledge, the *Chaldæes* are *quite diſtinguiſhed* from the *Babylonians*; and are ſaid to have inhabited a territory peculiar to themſelves, next to the *Arabians* and the *Perſian* Gulph. (Strab. l. 16.) They were divided into ſeveral ſects, as the *Orcheni*, the *Borſipenni*, and known by other names of diſtinction, borrowed either from particular places, where different doctrines on the ſame points were held, or from particular perſons, who had doctrines peculiar to themſelves. *Oannes*, might have been the Ægyptian *Iſis*, or *Oſiris*, or both:—The *Greeks* were better acquainted with the *Ægyptians* than with the *Babylonians*, and the *Ægyptians* may have impoſed on the *Greeks*, ſo that nothing certain can be found in the Greek writers on this head. (Univ. Hiſt. Babyl.)

The *Chaldæes* taught, that the world was eternal; that it never had beginning, and never ſhould have an end; they acknowledged a Divine Providence, and owned, that the motions of the heavens were not directed by chance, or performed ſpontaneouſly, but by the guidance and direction of ſu-

perior agents: They are univerſally allowed to have been perfect aſtronomers, and to have made ſuch progreſs therein, as to have not only diſcovered the exact motions of the heavenly bodies, but alſo certain influences they have over things below; and to have thence been able to foretel what was hidden in the womb of futurity. (Diod. Sicul. bibl. l. 2.) In ſhort, they were muſicians, poets, and phyſicians. Such was the learning of our *Hibernian Druids*. They were remarkable for the manufacture of fine linen, and for embroidering: In theſe arts, the *Magogian Iriſh* alſo excelled.

But theſe *Chaldæans*, *Babylonians*, and *Ægyptians*, originally ſprung from the *Scythians*, (as we are informed by the author of the Hiſtoire d'Aſſyrie. Paris. 1780).—*Diodore*, *Herodote*, & *après* eux *Boſſuet* & *Rollin*, ont cru la population de *l'Ægypte* antèrieure à celle de *l'Aſſyrie*; ce qui les a engagés à commencer leurs hiſtoires par celle des ſujets des *Pharaons: Plaignons ces hommes juſtement celèbres de n'avoir pas été aſſez phyſiciens pour voir le nèant de leurs ſyſtêmes: aujour-d'hui que la théorie du globe eſt mieux connue, nous ſavons que l'Ægypte inondèe par le Nil, nà pu être habitèe, que lorſqù à force de patience & de gènie, on a fait un lit à ce fleuve, & prèvenu par des digues puiſſantes les ravages de ſes inondations pèriodiques.*——Suivant ce principe je conçois comment des *Æthiopiens*, des *Syriens*, &c. fatigués dans le ſecond age du monde par une population exceſſive, allerent ſ'établir dans les fanges du *Delta*, qu'ils fertiliſèrent: mais ces *Syriens*, ces *Æthiopiens*, &c. &c. ſi prodigieuſement antèrieurs aux habitans des rivages du *Nil* nètaient pas eux-mêmes

mes des peuples *indigènes*: ils deſcendaient de la nation primitive du CAUCASE. Nous avons donc une foule d'Hiſtoires à traiter avant d'en venir à celle de cette *Ægypte*, *ſi orgueilleuſement ignorante*; mais qui a fait croire *l'Europe* à ſon *antique ſageſſe*, grâce à l'audace *d'Hérodote*, à l'eloquence des *Bouſſet*, & à la crédulité des *Rollin*. (Tom. i. p. 22.)

N. B. *Geaſad*, or *Ceaſad*, in the ancient Iriſh, implies ſorcery, divination: this might have been the root of the Hebrew *Chaſdim*. In the Chaldæe Lexicon, by Buxtorf, we find, *gazar* decidere, decernere, decretum, Prædeſtinatio, Fatus, decretum divinum: *Gazarin* Haruſpices, quaſi Sectores dicti. Præterea uſurpant Hebræi etiam de decreto divino, quod homini, aut rebus humanis tanquam inevitabile impoſitum eſt: *item de influentia ex aſtris indeclinabili*; hence, the Engliſh words to gueſs, a ſtar-gazer. I take the Chaldæe *geſher*, a bridge, to be of the ſame root, that is to ſay, the work of a ſorcerer; as the Iriſh word *draochad*, a bridge, is derived from the Iriſh *draoch*, *druich*, magick, ſorcery, Druidiſm.

DESCRIP-

DESCRIPTION

OF THE

BANQUETING-HALL,

OF

TAMAR OR TARA;

WITH

A PLAN OF THE SAME,

FROM

AN ANTIENT IRISH MANUSCRIPT, IN TRINITY COLLEGE, DUBLIN. (a).

THIS valuable fragment is in the collection lately preſented to Trinity College by Sir John Sebright; it appears to be the fragment of a fragment; the writer takes notice, that the deſcription

(a) This hall was appropriated to the king's houſhold or domeſtics: The royal banqueting-hall, in which the monarch with his family, chief Druid, ſecretary, &c. dined, is deſcribed in the Tranſlation of Keating's Hiſtory of Ireland, p. 135. It is an interpolation of the tranſlator, from the Pſalter of Caſhell, he ſays.—When that work falls into our hands, we will give it a place in our Collectanea. The liberties this tranſlator has taken with Keating, give great room to ſuſpect his authority.

Tamar

ſcription of the palace, and of the royal apartments, are wanting; and from ſome other work, he gives a very ſhort account of them.

ORIGINAL.

Suidhiugh Tighi Teamhra, canlaſta indiu amail bae la Con cead cath, agus Teach n Airt agus Cormac, agus Cairpri Liffeachair, agus Teach Cathair moir agus Teach gach Righ ro fallnai Tamar co Niall naoi ccleach airulaedan fo tri, agus ro giall hiu do fo tri.

Samlaid bae Teach Laegaire Mac Niell iar cein iſin ro ſiacht trian tigi Cormac, tri cead troighead hitaig Laegaire, coecad imdhaigh ann, coecat fir in gach imdaigh, coecad airel caſſib, XX fir in gach airiul, XXX cub: a airddi ſuas, VII tre diu immon Raith, VII ndoirſi foraib, LLL comol na timcholl fri ſin tſluagh, L Cornn claſach nordha, L leaſtar finnruini forſin righraidh feiſin, LL nool inna dabhaigh, V cub: a chaindelbrai, IIII torſi airedha fir, VII rannaire, VII ndailemhain fir, in charpait foraigthaig immo thenid fo chuairt, in *Drui* in Druith accommat, agus in chleaſamnaigh agus in airſiti no Orfeaſal, na ma iſin tigh ſin. In tſluaigh olceana iſin fortaigh imontech dia necht-air itir in da muir, acht in ti do gairt o Laegaire do cum an tighi ſin, &c. &c. &c. &c.

Suigiugh

Tamar or Tara, was alſo called *Aicbill*, or *Aikill*. In the Preface of an ancient code of laws in my poſſeſſion, it is ſaid, *Loc don Liuburſa Aicill aireac Tamar*, i. e. the place where this book was written, is called *Aicill*, or noble Tamar. The Græcian *Achilleon*, *Troia*, *Iliacus*, *Iliacagens*, &c. have a wonderful Affinity with our Iriſh names of the royal ſeat.

Suigiugh Tighi Teamhra la Cormac ria ſunn bi ſain ſon, IX cead, traigheadh a Teach, VII india ind Rath immon Teach, LLL imdhaigh ann, LLL aireol eaiſſibh, LX fir in cach aireol, X cub; a tealla; tri IX cub; a fordleas, LLL Cornn com nol, XV cubail, XV dorus, mili no othard Cormac cach laei, ceann motha fearti-ſuadh, aeſdina, agus rinnola di or agus argut agus cairpthit, agus eochuc agus eairreadha in ſin.

TRANSLATION.

The palace of Tamar, *(b)* was formerly the ſeat of *Conn*, of the hundred battles; it was the ſeat of *Art*, and of *Cairbre Liffeachar*, and of *Cathar Mor*, and of every king who ruled in *Tamar*, to the time of *Niall* of the nine towers, formed or conſtructed on

(b) Tighi Teamhra, is the genitive of Teagh Tamar, or Teach Tamar; *teac*, in the modern Iriſh, implies a dwelling, but originally ſignified a houſe of ſtone, a royal palace; in Arabic, *Tekht* is a royal reſidence, and *Tak* an arched building; and this is the reaſon it is commonly added to ſuch names as expreſs a tower vaulted at the top; as *cluach-theac*, *cuill-ceactheach*, &c. See the preceding Eſſay. Of the names *Tara*, *Tarack*, and *Tamar*, I ſhall treat at large in a future number of this work, wherein the ſeveral names of places in Ireland, which cannot be derived from the Iriſh language, will be ſhewn to have exiſted in remote times in *Judea*, *Phœnicia*, &c. and moſt certainly to have been introduced by oriental coloniſts; and ſhall only notice here, that at the triennial aſſembly of the ſtates at Tamar, the chronicles and archives of the whole kingdom were read and compared; and, that in Arabic and Perſic, *Taarick* implies Chronicon, Annales; whence the Greek and Latin *Archion*, *Archium*.

en three, for he had vowed to build three towers (*c*). Such was the palace of Laogaire Mc. Neill, which was but the third part of the palace of Cormac; for in Laogaire, his time, it was but three hundred feet ſquare, contained fifty apartments, and fifty men in each, fifty barrack rooms or dormitories (*d*) for guards, and twenty men in each, and the height thirty cubits; ſeven *diu*, i. e. caſts of a dart, the diameter of the *rath* ſurrounding the palace, and ſeven entrances; one hundred and fifty common drinking cups, fifty curious gilded drinking horns, fifty cups, curiouſly engraved for the uſe of nobles only, one hundred *ol* (*e*) (of Metheglin) daily ſerved in the Vat, five cubits the height of the candleſticks, and four flambeaux in each.

Seven aſtrologers, ſeven hiſtorians, and but one Druid, one mimick, or comedian and profeſſor of muſic: (*f*) No more were allowed in this palace: one

(*c*) Arab. *Taamur*, a tower, a ſteeple, a belfry. Richardſon.

(*d*) *Aireol*, is a bed, in all our Lexicons, but here ſignifies a bed-chamber: it is compounded of *ar*, High, and *eol*, which is certainly the ſame as the Hebrew עלי *oli*, an upper room, Pſal. civ. 3. who layeth the beams of his *oli*, or of his chambers; hence, *moli*, in Hebrew, ſignifies ſteps, ſtairs.—The palace of *Tamar* was thirty cubits high; it certainly had an upper ſtory.

(*e*) *Ol*, and *olas*, is a drink, but whether it here implies any liquid meaſure, I am not certain; a drink is no ſpecific meaſure: *olaz*, in Hebrew, is to make merry: I do not recollect any meaſure of this name in the oriental dialects.

(*f*) *Aon Drui*, *aon druith*, one Druid, one comedian: here is a diſtinction worthy the notice of the Iriſh antiquary. In modern times, the word for a Druid is written many ways, as draoi, druith, draoith, &c. &c.

Airfiti,

one carriage or chariot only at a time within the court, to prevent confuſion: a large body of troops were alſo within the walls.

In the reign of Cormac, the palace of Tamar was nine hundred feet ſquare, the diameter of the ſurrounding

Airfiti, vel *Orfeaſal*, the chief muſician; the firſt is compoſed of *aire*, a chief, and of *pheit* or *peit*, a muſician, properly written, *peitil* or *feitil*. Mr. Shaw, in his Galic Dictionary, tranſlates *fitbil*, a poetaſter; this is a miſtake, he corrects it at *peit*. פתל *phetil*, in Hebrew, is a twiſted cord; ſuch were the ſtrings (we call cat-gut) uſed by the Iriſh harpers, and by thoſe of Wales to this day. From this word is derived *Phatara*, a city in Lycia, where Apollo had a temple and oracle: Apollo's prieſts were called *Phataræ*, (i. e. aire-phitt) hence, ſays Bates, in his Crit. Heb. an old word *patter*, applied to prayers. The Iriſh ſtill retain this old word in *paidir*, ſignifying an oration or prayer; but now, ſays O'Brien in his Iriſh Lexicon, emphatically applied to the Lord's Prayer: *paidirin*, the roſary or beads, literally, the *diviſion* of prayers, from *phetil*, the Iriſh word *fidhlin*, i. e. a ſmall harp or fiddle.

The explanation of Airfiti, by *Orfeaſal*, by the Iriſh author, is well worthy of notice: *Or*, is ſound, from *o*, the ear, hence, the Latin *auris*: *feas*, or *fios*, is art, knowledge, ſcience; *feaſal*, is the adjective, implying expert, knowing; ſo that *orfeaſel*, is expert or ſkilled in the harmony of ſounds, a moſt proper name for a profeſſor of muſic: In Arabic, *fenn* and *fezylet*, is ſcience, art, learning, doctrine, ſuperior excellence. The Latin name *Orpheus*, is derived from *Aire-feas*, chief or moſt ſkilled in all ſciences. I ſuppoſe the word had been written *Orfeas* by ſome Etruſcan author, and was miſtaken by the old Romans for a maſter of ſounds or muſic; but *Orpheus* is allowed to be a moſt ancient learned author and excellent poet; and Horace obſerves, that the meaning of his leading hills and woods a dance by the force of his muſic, implies no more, than that by his eloquence, (or *aire-feas*) he reduced a barbarous people to civility. *Aire* is often written *oire*; thus *airfit* is to be found in moſt of the Iriſh Lexicons, under *oirfit* and *oirfid*.

g Rath, ſeven *dia* or caſts of a dart; it conne hundred and fifty apartments, one hunid fifty dormitories, or ſleeping rooms for and ſixty men in each, the height was ſeven cubits, there were one hundred and mmon drinking horns, twelve porches, doors, and one thouſand gueſts daily, be-'earti Suadh) Princes, (*g*) orators (*h*) and men

rti ſuadh, the nominative ſingular is *feart*, which, ſh gloſſariſts, is explained to imply any good or vir-: *Fearta feile*, an act of generoſity: *Feart* is alſo a rovince, country; and *ſuadh* is noble. Feart is a reat antiquity, and occurs in the Bible but thrice; id 3, vi. and 9, and Dan. i. 3. *Phartim* is tranſlated t is, ſays Bates, in his Crit. Heb. put before the *provinces*; a term uſed by the *Perſians* and *Chal*hoſe language we have not enough of, to ſay cerat it means. This paſſage in our Iriſh MSS. fully the word *feart*, for *ſuadh*, nobles, being joined with y indicates they were the *provincial princes*, who caſionally lodge with *Cormac*, or the monarch of Iroccaſional viſits; hence, *Feart Ullach*, a territory in y of Meath, anciently belonging to the O'Dooleys.

Suad, a noble, is the ſame as the Arabic *Sadi*, ie Heb. *Sadi*, all bountiful, an attribute of God. . 1. I am *al ſad*, i. e. the all bountiful God.

often aſſerted, that the *Iberno-Scythic*, or *Iriſh* dia-: *Scythic*, was of great uſe in explaining many paſhe Bible, and moſt uſeful in the ſtudy of the hiſtory uities of all nations: the above paſſage, is a proof rtion, and I am not ſingular in this opinion. In the of papers publiſhed at Edinburgh in 1738, added ıy on the Antiquities of Great Britain and Ireland, ıany minutes of a very learned ſociety of gentlemen id, who underſtood the *Iriſh* or *Erſe* language well; are, that by the Iriſh, they had been able to trace language to its fountains, to illuſtrate the antiqui-

ties

men of ſcience, engravers of gold and ſilver, carvers, modellers, and nobles.

SUIGHIUGH TIGHI MIDHCHUARTA AN SO.

Da imdai deac in fo hiceachtar ada leithe & triathartha in gach imdai, VI fir deac hi ceachtar ada airetear & ochtur a rannairib & reachtaireib & daileadhmnaibh in iarthar in tighe & dias hi ceachtar ada imdai iſin dorus, cead fir huili in ſin.

Da bae & da thinne (*i*) & da muice a proinn rainneadh coecat for ceachtar in da bo, &c. leth do leath & leth illeith naili, Bruidhean midcuarta ainm in tighiſin.

On the oppoſite page of the original, is a plan of the hall, and the ſcite of the tables, with the names of the houſhold, and the joints or parts of the beaſt allotted to each, according to their rank. The plan is twice the ſize of the annexed plate, which, being too ſmall to have the names, &c. engraved on it, we have made uſe of references.

TRAN-

ties of *Greece*, and the *Greek* language, in which the New Teſtament was written, to follow the *Greek* language up to its ſource; and that the *Hebrew* and *Chaldæa* languages may receive a great deal of illuſtration from the *Iriſh*; that it gave great light to the languages of *America*, particularly of that ſpoken about *Darien*, &c. &c.

(*b*) *Aoſdana*, orators, learned men; from *aos* or *aoſal*, a community; in Arabic, *yzzet*, and *dana*, learned men: *dan* alſo implies poetry; in Perſic, *dana* is learned, (*doctus*) and in Arabic, *deivani* is a perfect poet.

(*i*) *Teinid*, a ſheep: Arab. *Tinet* and *Timet*, a ſheep of a ſuperior kind, never allowed to go with the reſt, but milked at home, and only killed in ſcarce ſeaſon by the poor. (Richardſon).

TRANSLATION.

DESCRIPTION OF THE BANQUETING OR EATING HALL. (*k*)

Twelve ſtalls or diviſions in each wing, (with tables) and paſſages round them; ſixteen attendants on each ſide, eight to the aſtrologers, hiſtorians, and ſecretaries, in the rear of the hall, and two to each table at the door; one hundred gueſts in all; two oxen, two ſheep, and two hogs, at each meal, (*l*) divided equally to each ſide. The name of the hall is BRUIDHEAN. (*m*)

AN

(*k*) *Midhcuarta*, i. e. *teach feſta no curma*, i. e. *Midhcuarta*, is a feaſting or banqueting room. Vet. Gloſs.

(*l*) See the Bruighs explained in the Brehon Laws, No. x. Preface, p. 34. In Arabic, *burj*, hoſpitality: In Perſic, *berkh*, feaſting, *burkendam*, a carnival.

(*m*) *Proinn*, a meal at noon, a contraction of *bro*, meat, food, and *noin*, noon. *Pbit* or *fit*, is a breakfaſt, a ſnack or ſhort meal, from the Hebrew פת *pbet*, a morſel or mouthful: the Latin *prandium*, is ſuppoſed to be derived from the Greek πρω and ἡδιον, i. e. *cibus-meridianus*; but the Iberno Scythic *prain-dia*, a meal in the day-time, appears to be the root of *prandium* and of πρανδιον. The chief meal of the ancient Iriſh, was at even; and in the annexed plan, we find the hall was lighted by torches and lamps: This meal was called *cuid*, which implies a meal, ſhare, portion, entertainment, and alſo a ſupper. In Arabic, *kedd* and *kyd*, is a portion, part or ſhare; *kedat*, a collection of meat and drink; but *kudas* is the Lord's Supper, with the Chriſtian Arabs: the conſecrated wafer is named by them *kyriſſet*, from *kurz*, baked bread; of which in ſome future number.

AN OBSERVATION.

Fulucht na morrighna an ſo; blogh di feoil huim *(n)* & di fheoil fhonaithi & mir nimmiarfe & ni leagad anim & ba fonaith anom & ni ba loiſcthi an bruidhi & moale no bitis a triur for in mbir, do dechatar tri naoi cuici ſeomra do cuimgid indeoine & IX naiſle inti & do bearad cach dib a aiſil na laim can ateagdis caichi & condrictis cach dib for a ccoſſa & no thocabtha combeag comard.

TRANSLATION.

The grandeur of the royal palace is here unnoticed; the quantities of meat and butter that was daily conſumed there, ſurpaſſes all deſcription: there were twenty-ſeven kitchens, and nine ciſterns for waſhing hands and feet, a ceremony not diſpenſed with from the higheſt to the loweſt.

Before we proceed to the explanation of the annexed plate, it will be neceſſary to mention the ranks of *file*, or philoſophers and poets, as I find them in another part of the ſame manuſcript, entitled, *ſeacht gradh fileadh*, i. e. the ſeven degrees of *file:*

1ſt. *Ollamhan* or *Ollamh*, 2d. *Anſruth*, 3d. *Cli*, 4th. *Cana*, 5th. *Dos*, 6th. *Macfuirmidh*, 7th. *Foch-locc*; Students of three claſſes, viz. 1ſt. *Taman*, 2d. *Driſiu*, 3d. *Oblaire*.

I have

(n) Uim, butter: Heb. *aim*.

I have not been able to tranſlate all the ſeveral joints and parts of the animal, with which each rank of the houſhold were ſerved, ſuch as I could not diſcover, I have left in the original Iriſh.

Martin, in his Deſcription of the Weſtern Iſles, gives ſome little deſcription of the claſs of men we are going to explain; in p. 115. he ſays, the orators in their language, called *iſdane*, (aoſdana) *(o)* were in high eſteem both in theſe iſlands, and on the continent, until within theſe forty years; they ſat always among the nobles and chief families; their houſes and little villages were ſanctuaries as well as churches, and they took place before doctors of phyſic. After the Druids were extinct, the orators were brought in to preſerve the genealogy of families, and to repeat the ſame at every ſucceſſion of a chief: they made alſo, epithalamiums and panegyrics on marriages, and births:—and at p. 109, he ſays, before money became current, the chieftains in the Iſles, beſtowed the cow's head, feet, and all the entrails upon their dependants, ſuch as the phyſician, orator, poet, bard, muſicians, &c. and the ſame was divided thus: the ſmith had the head, the piper had the, &c. &c.—Mr. Martin probably took this deſcription from ſome poor clan of the Iſles; in our ſcheme, the ſmith had allotted to him *moel*, i. e. fleſh without bones.

N. B. I am not yet able to diſtinguiſh the great number of augurs, diviners and ſorcerers, mentioned in the following liſt; but hope, by the generoſity of Sir John Sebright, ſoon to be able to explain

(o) *Dan*, in Arabic, an orator; *dana*, Perſic, very learned.

plain their various claſſes, having met with a MSS. in his collection on the ſubject.

REFERENCES TO THE PLATE.

TABLE

1. *Marcaigh* no *Araidh*, cuinn doib & moer.
   Maſters of the horſe, the head and marrow to them.
2. *Citeare* & *Timpanaich*, muic forman doibh.
   Harpers and minſtrels, (ſome part of the hog, I know not which).
3. *Breitheamhain* lonchroichti doib.
   Brehons or judges. — — —
4. *Suilitri* & *Taman*, *(p)* lonchroicht no primbckrochat doib.
   Heralds and tamans. — — —
5. *Ollamh file*, *(q)* loarcc do; *anſruth*, cant cnaimh.
   Profeſſor of the file, the thigh to him; anſruth, crooked bones, (ſhins of beef).

6. *Bruigh*

(p) Taman: Taman is the latter part of the Hebrew compound *chartum*, a magician; *taman*, i. e. to hide; *this* expreſſes the dark doings practiſed by theſe conjurers in their caves, or in the adyta of the temples, with the obſcure ambiguity they uſed to return to their deluded clients; it implies purifications, luſtrations, &c. wherein they undertook to expiate crimes, and to avert evils and plagues, by crimes more black than any others, viz. by idolatrous rites and arts magic. (Holloway, Orig. Phyſ. and Theol. p. 223). In the *Carribean* dialect, *taman* is a ſervitor to the prieſt.

(q) Ollamh, *Ollabh*, or *Ollaph*, we find the word thus written in the various MSS. *Alluph*, in Phœnician and Hebrew, is *doctor*, *magiſter*, *princeps*, *director*; in Perſic, *ulem*, a learned man; a doctor, in Arabic, *allam*, omniſcience; *alem*, *ylm*, knowledge.

Phola,

Bruigh & aire triſiu, laracc doib;
The bruigh and chief of the Driſiu, ſtudent
or File.

7. *Ogtairſaire*

, in Hebrew, relates to any thing which is beyond
n, as to knowledge, excellence, power. Our Iriſh
ere philoſophers, compoſers of (*neimeadh*) odes, an-
&c. they were alſo judges in ſpiritual cauſes under
ıid; they were ominators; hence, *fal* an omen.
lebrew, *phililа* judicium, *tephilla* oratio: Chaldee,
um, *oratorium*: In Syriac, *phil* acutè, *phil-phel* ſubtiliter
, (de re aliqua, ut in ſcholis fieri ſolet). *Phile-phel*
io ſubtilis, acuta; ſubtilitas, acumen in diſputando
licando: In Æthiop. *fal* omen, *ſabal-fale* ominator.
tybab (in Iriſh, *tobair fail*) fons ſapientiæ, *Titulus Sti.*
Chaldee, *phileа* interpretatio, ſententia allegorica &
ica: Syriac, *mephille* ſymphoniæ: Arab. *fali* elevatus,
m vir!—pretium divinationis: *faal*, a ſoothſayer;
:elling in any profeſſion, eſpecially poetry: Perſic, *fal*
ı; *filek*, the *Magi*; a ſmall number of the ancient Per-
:re ſo called, who adhered to the tenets of Zoroaſter;
:d from the Arabians, in the ſeventh century, to the
Ormuz, and ſoon after took refuge at Surat and Gu-
where their deſcendants ſtill remain under the name of
(Richardſon). This is the *Phallon* of the Greeks:
ng to Diod. Sicul. they derived this deity from
, and miſtook his attributes for *ball* pudendum; which
Paſſerius very properly corrects, and derives from the
v *Phala*; from whence *niphla* arcanum, myſterium.
Ægypt. Heb. p. 15. 84).
'ord in the Iriſh has been more miſtaken by the mo-
who have claſſed the *file* with the *bard*; *file is neime*
ıgus *eaſcop is neime an eclais*: the file and the biſhop,
ı *neime* or holy men, ſays the old gloſſariſt; and cer-
'ur *file*, was the *phiiiu* or *ignicola Magus* of the old
ı. (See Hyde, p. 361). I am of opinion, the Greek
ω is derived from this word *file*, compounded with *ſo-*
c. σοφία: *ſo* in the Hiberno Scythic, is a prepoſit, ſigni-
ptneſs, goodneſs, excellence; (Arabic, *zu*) and *feas* is
, art, &c. *ſo* forms many of the Greek and Latin com-

7. *Ogtarſaire macfaoſma a tamaiſi*, cam cnaimh doib;
Young ſorcerers to ſucceed as vacancies happen; ſhins to them.

8. *Faiſbiri*

pounds, with the ſame force of expreſſion; as Σοβαρὸς, ſuperbè; Iriſh, *ſo-bor* vel *borb*. Σόφισμα, commentum; Ir. *ſo-ſiſeamh*. The oppoſite to *ſo*, in the Iriſh, is *e* or *mi*; for example, *breith*, ſenſe, judgment; *ſo-breith*, ſound in judgment, ſober; Lat. *ſobrietas*; Gr. σωφροσύνη: *ebreith*, out of his ſenſes, drunk; Lat. *ebrietas*; Gr. μέθη.

The modern gloſſariſts ſay, *phile* or *file*, is derived from *balg*, a man of erudition; whence, *bol*, a poet, art, ſkill, eloquence; *bolachd*, poetry: but this *bal* and *balg*, are evidently from the Syriac *bal* mens, animus, cogitatio; Chaldee, *bal*, cor, animus; *balab* conſiliarii, from whence, βουλὴ conſilium, and not from βοὴ and λάω (video). Arabic, *belg*, eloquens: *Bilga*, was alſo the name of an order of prieſts with the Chaldees; ab hoc, ordo ille ſacerdotalis, cujus obſervatores *Belgitæ* dicti. (Caſtell).

In Perſic, *Pulkenjik*, is a comic poet.

The *anſruth* was ſo named from *ſruth*, knowing, diſcerning, and *an*, good, great. *Sruth*, in the modern Iriſh, is a man in religious orders, though not yet promoted to holy orders. (See Biſhop O'Brien's Dict.) It was ſometimes written *ſuith* or *ſaoith*, which O'Brien tranſlates, a tutor. The Iriſh *bar*, when prefixed, being equal to *an*, *bar-ſuith*, is certainly the root of the Greek Παράσιτος, who, as Potter obſerves, was certainly a perſon in holy orders, and was allowed part of the ſacrifices, together with the prieſt; this is evident, from an Inſcription on a pillar in the *Anaceum*;

ΤΟΙΝ ΔΕ ΒΟΟΙΝ ΤΟΙΝ ΗΓΕΜΟΝΟΙΝ ΤΟΙΝ
ΕΞΑΙΡΟΥΜΕΝΟΙΝ ΤΟ ΜΕΝ ΤΡΙΤΟΝ ΜΕΡΟΣ ΕΙΣ
ΤΟΝ ΑΓΩΝΑ ΤΑ ΔΕ ΔΥΟ ΜΕΡΗ ΤΟ ΜΕΝ ΕΤΕΡΟΝ
ΤΩ ΙΕΡΕΙ ΤΟ ΔΕ ΤΟΙΣ ΠΑΡΑΣΙΤΟΙΣΙ.

Thu. ſays, from σῖτος frumentum, but *barſaoth* is an old word for a biſhop, and *bardhion* a mitre, in the Iriſh language; from the Druidical word here quoted.

8. *Faiſhiri (r)* & *comail*, colptha doib;
Augurs and their diſſecters. — —
9. *Ailtire ſaor & ſaor chrann, & raith-buinnithir*, hir croichti doib;
Architect, carpenters and rath-builders. - -
10. *Carnaire* & *buinnire*, *(s)* midh-mir doib;
The ſacrificing prieſt and his attendants. - -
11. *Rinnaire*

(r) *Phaſar* occurs but once in Hebrew, Eccleſ. viii. 1. but often in Chaldee, in Daniel, to interpret: There are three words, *pharas*, *phaſar*, and *pharat*, which have ſome affinity in ſenſe, as hath *phatach* alſo; and it would be hard to ſay that any of them, or if any, which of them, was not genuine Hebrew. Bate's Crit. Heb.—N. B. All theſe words are common in the Iriſh, ſignifying ſoothſayers, ſorcerers, prophets, and interpreters of dreams, as *faiſiri*, *foras*, *forat*, *faitheach*, *faithg*, &c. &c. Dr. Keating gives the title of *foras-feaſa*, to his Hiſtory of the Antiquities of Ireland. *Foras-focal*, is an expoſitor or interpreter of words, an etymologicon. The Arabic word *fariz*, is tranſlated by Mr. Richardſon, *diſtinct ſpeech*. *Foras* ſometimes implies a preface in Iriſh; that is not the ſenſe of the word; it means an index; the Arabic *febris*, is an index, a canon, a rule; and *foras*, in Iriſh, is alſo *law*, foundation: the word here implies an interpreter of dreams; and the ſorcerer, or he who divined by twigs, ſticks, or arrows, was named *crannfaiſitheir*, from *crann*, a ſtick or arrow; hence, *crannfaiſtine*, ſorcery.

Comail, is a dwarf in Iriſh and Arabic; it alſo ſignifies *perfectus*, *perfecta ſacrificia*; and I believe here ſignifies thoſe employed in diſſecting, being claſſed with the *faiſhiri*, augurs or interpreters.

(s) The *Carnaire* was the principal *ſarcificulus* of the Druids, ſo called, ſay the gloſſariſts, from *carn* fleſh, and *aire* a chief in ſcience; *carneach* is tranſlated a heathen prieſt, in our modern Lexicons; they were both *neimeadh*, and claſſed with the *files*. The Rev. Dr. Clever, firſt chaplain to his Excellency Lord Temple, has ſo very learnedly explained theſe two words, in his notes on the *Decretum Lacedæmoniorum con-*

11. *Rinnaire* & *neaſcoithri*, loatan doib. Aſtronomers and genealogiſts, or diviners.

12. *Cairen-*

tra Timotheum, Edit. Oxon. 1777, p. 26. that with his permiſſion, they are here inſerted:—It muſt be firſt underſtood, that *neimh*, in the Iriſh, implies law, poetry, ſcience, and holineſs; and a gloſſariſt of the twelfth century, thus explains the word *neimh*: *Cia neimeadh is uaiſſé? File, an eaclais neimeadh n'Eaſcop.* i. e. who are ſuperior, *neimhe?* File, and neimeadh, biſhop, are both *neimeadh*; Hebrew, *neum* arcanum.

"Nomum ideo ſic dictum fuiſſe, conjicit Ariſtoteles, quod, "quum adhuc literas neſcirent homines, leges cantare con- "ſueſcebant, ut memoriæ eas perpetuæ mandarent; & pro- "inde cantilenas antiquitus vocari nomos; neque multum ab "hac conjectura abludit Ariſtides Quinctilianus. Sed pro- "fecto mirum omnino eſſet, ſi vetuſta adeo invaluerat vox "νόμος, pro *lege*, eam nuſquam in iſto ſenſu apud Homerum re- "periri; cui νόμος acuitur, & denotat paſcuum: Cum quo "quidem ſenſu Nomi Etymon conjunctius eſſe videtur.

"Nomum primum hymnum fuiſſe in *Apollinem* conſcriptum "plurimi teſtantur auctores. Porro a Proclo traditum eſt, "*Apollinem* a nomo appellari Νόμιμον, lege Νόμιον. Eandem "adſtruunt ſententiam Poetæ.

——— καὶ ἄγνον Ἀπόλλω-
ν' ἀνδράσι χάρμα φίλοις
ἄγχιστον ὀπάονα μήλων,
ἀγρέα καὶ Νόμιον.

Pindar, Pyth. 7.

Χλωρὴ τ' ἀγρειλαος Ἀπόλλωνος Νομίοιο.

Theoc. in Idyll. 32.

Φοῖβον καὶ Νόμιον κικλήσκομεν, ἐξ ἔτι κείνου,
Ἐξότ' ἐπ' Ἀμφρυσῷ ξευγήτιρας ἔτρεφεν ἵππους
Ἠθέϊ ἐπ' ἴρνυτι κεκαύμενος Ἀδμήτοιο.

Callim. Hymn. in Apoll.

"Eadem

12. *Cairemhain* & *tornoire-reamhur*, nimhda doib. Shoemakers and turners in coarſe wood.

13. *Cuiſlin-*

" Eadem de cauſa Pan etiam dicitur Νόμιος apud Schol. " ad Ariſtophan. Aves. 746.

Πανὶ νόμιος ἱερῆς ἁμαφώνῳ——

" ἔστι Νόμιος ὁ Θεὸς. Quocum facit illud Phornuti; Νόμιος, παρὰ " τὸ νέμω. Unde Nomum exiſtimo fuiſſe primo carmen, quod " ἐν νομοῖς (in paſcuis) cantabant paſtores, Apollini dicatum, " qui et ipſe olim paſtor Admeti oves paſcebat. Porro Car- " niis, feriis itidem Apollini dicatis, ſolenne illud habebatur, " ut νόμους, aut potius νομούς, concinerent Καρνῖσες. Καρνῖος, " etiam appellabatur Apollo, ἀπὸ τῶν κάρνων, ἤγουν πρωβάτων. " Heſych.

" Sed nomi certe, utcunque de origine ejus ſtatuerint viri " docti, dup'ex erat notio. Quarum altera deſignabant mo- " dum Muſicæ, cujus generis magnam fuiſſe copiam apud " Græcos notiſſimum eſt. Plut. de Mus. Altera, *Poeſeos*, " quandam ſpeciem, quam ſupra aliquâ ex parte deſcripſi- " mus; cujus quidem ea fuit conditio, quum ex Reipublicæ " auctoritate *feſtis diebus* caneretur, ut non tantum materiam, " ſed et muſicæ numeros ex conſuetudine præſcriptos haberet. " Harmonia *Nomi* fuit continua, quippe cujus carmen erat " hexametrum, atque adeo rhythmus graviſſimus."

Ὁ μέντοι νόμος, γεγράφεται μὲν εἰς Ἀπόλλωνα. *Nomos* quidem in *Apollinem* conſcriptus, a quo appellationem ſumpſit. *Nomimus* enim *Apollo*, qui ita appellatus eſt quod veteribus choros conſtituentibus, & ad tibiam vel lyram *Nomon* canentibus, *Chryſothemis Cretenſis* primus ſtola uſus inſigni & accepta cithara, *Apollinem* imitatus ſolus cecinerit *Nomon*, qui cum eo genere vehementer probatus eſſet.

Eſt autem Dithyrambus incitatus & multum furoris cum ſaltatione oſtendens, ut vehementioreſque affectus comparatus. *Nomos* contra per affectus & numeros leniores remittitur, *compoſito gradu*, & *magnifico* incedens. Videtur autem *Dithyrambus* in ruſticorum luſu & *bilaritate*, inter *pocula* repertus eſſe. Photii Biblioth. p. 986. Edit. Stephani.

From this learned and accurate deſcription of the Greek *Nomoi*, we can readily diſcover the reaſon of the modern Iriſh

13. *Cuiſlinnalgh*, colptha doib.
Pipers.

14. *Scolaighe*,

Iriſh making diſtinctions in the word *neamh*; as *neamh-mail*, or *naombran*, an anthem or hymn. O'Brien's Dict. *Neamheadh*, a poem; *neamh*, is heaven, bright, noble, holy; *neambidh*, divine; *neamh-maiis*, the office of the Druidical prayer and adoration. In Perſic, *nemaz*, prayers, devotion; *namutenabi*, divine; all which are derived from the Hebrew נאם *neam*, ſermo. elocutio.

In Iriſh, *kearn*, *karn*, an altar; *karn-duais*, the prize-laurel; *karn* or *kearn-airrdhe*, a trophy; *keirnine*, a ſmall harp; *kearnach*, a prieſt; *kearnaire*, a ſacrificulus, before the eſtabliſhment of chriſtianity in Ireland; i. e. a ſacrifice to *Karneios*, Apollo or the ſun, named by the Iriſh, *Crian* or *Grian*, from whence *Granneus Apollo*. In Arabic, *keren* the rays of the ſun, the upper limb of the ſun. (Richardſon). In Perſic, *giryan* a ſacrifice. Tartar and Scyth. *ghiun*, *ghiurn*, the ſun; hence the Iriſh *goor*, light, *gorm*, warm, a firebrand: Perſ. *gurm*, hot: Arab. *jerm*: Iriſh, *garam*, to warm; *gairtheas*, the glittering reflection of the ſun from the ſea; *griam*, to ſcorch: Hebrew, *cor*, fornax.

N. B. The number of *aire*, in this liſt, is ſuprizing; they were all diviners, augurs, and ſorcerers: *Aire*, a ſorcerer, and *eolas*, knowledge, form the Latin *airiolus* or *hariolus*. In Arabic, *aurif*, knowing; *arrauf*, a ſoothſayer; *aul*, art, ſcience. It is aſtoniſhing, that *Voſſius*, who was ſo good an Hæbreiſt, ſhould not have looked into the Arabic; his Etymologicon Linguæ Latinæ. is a diſgrace to all his other works, and expoſes him to the cenſure of every ſchool-boy, the leaſt acquainted with the Arabic: in this example, he derives *hariolus* from *fariolus*, i. e. *hœdus*, *fœdus*, vel ab *balando* quia *balitu*, quia *halitu* ſoleat mortalem animam quaſi excludere, ut recipiat divinam: ſed primum malim: and this he borrows from *Scaliger*. Every word in Arabic and Iriſh, which implies arts, ſcience, knowledge, do alſo ſignify poetry, ſorcery, augury, &c. &c.—And as the learned Van Dale obſerves, apud Ethnicos ergo *ſortes* erant varii generis, militares, politicæ, divinitoriæ, &c. &c. (De Oraculis, p. 289). So had our Iriſh monarch ſeveral claſſes of ſorcerers, which we expect to be able to explain in our next number.

14. *Scolaighe*, leaſs croichte doib.
Royal ſcholars. —— ——
15. *Cearda*, *(t)* hircroichti doib.
Braziers, tinkers, &c. — —
16. *Gobainn*, moel doib.
Smiths, meat without bones to them.
17. *Toathaith*, milgittain doib.
Augurs. I cannot diſtinguiſh if this word is *toathaith* or *tuathaith*, both imply augurs, ſorcerers, and diviners. See *Tuatha dadanann* in the Preface.
18. *Saercarpat*, milgittain doib.
Carriage makers and wheelrights. — —
19. *Cleaſamhnaigh*, colptha muic doib.
Kings jeſters. —— ——
20. *Cainte re muir*, nimdha doib.
Lecturers on navigation. — —
21. *Dorſaire righadh*, dronn doib.
Royal porters or door-keepers, the chine to them.
22. *Fidhcheallaigh*, *(u)* colptha doib.
Cheſs players. —— ——

23. *Deoch-*

(t) *Ceard* ſignifies any mechanic: Perſicè *kerd*, he made; *ker*, a mechanic, art, commerce; *kar*, a trade; *Kerdagher*, *God*, i. e. Conditor—Lingua Indica, Gentoo, vel Indoſtan; *ceirdeor*, a tradeſman; *kertar*, *factor*, a mechanic. Hyde Rel. Vet. Perſ. p. 134. Millius Ling. Indoſt.

(u) *Fidcheallaigh* or *fitchilaigh*, cheſs, a word corrupted from *fill-cluithiagh*, or cheſs-players: *Fill* is the game at cheſs, ſometimes written *fitbcill*, to diſtinguiſh it from *fall*, another game on the tables, which are called *taibble-file*: *Phil* is the Arabic name of cheſs, from *phil*, the elephant, one of the principal figures on the table The ancient Iriſh were expert at cheſs, and at *taibh-lioſg* or backgammon: In Perſic, *tawle*

23. *Deochbhaire*, leaſcroichti doib.
Cup bearers; they were alſo called *bachlamhal*, from *bachla*, a cup: Perſicè, *bekawul*, cup bearer to the king: Arab. *bukla*, a cup.

24. *Humaidid*, *(w)* and *Oinmite*, Hercroichti doib.
Appraiſer of viands, &c. and his tribe: *amaidd*, i. e. *amainn*, i. e. *oifigid*, an office. Vet. Gloſs.

25. *Leighi & luamha*, *(x)* maol doib.
Phyſicians and inferior clergy, ſolid meat to them.

26. *Luamhaire*, *no luar-remuir*, *(y)* milgitain doib.
Sea pilots.

27. *Crea-*

tawld is a kind of trick-track, backgammon, or draughts. Richardſon.

The Iriſh had another game on the tables, called *falmer-mor*, wherein there are three of a ſide, and each throws the dice by turns. The ruſtics of Connaught play backgammon to this day remarkably well; and it is no uncommon ſight, to ſee tables cut out of a green ſod, or on the ſurface of a dry bog; the dice are made of wood or bones. Martyn, in his Deſcription of the Weſtern Iſles, tells a ſtory of Sir N. Mc. Leod: being at play at *Falmer-mor*, the turn of the game depending on his movement, he was at a loſs, till his butler whiſpered and told him the movement that won the game; p. 320. I find the name of the elephant, in Iriſh, was alſo *fall*, as *fall foghlach na fear-foirne*, fall, the robber or taker up of the *fear-foirne* or cheſs men.

(w) Amad, Heb. Chald. eſtimavit pretium vel menſuram alicujus rei. Caſtellus, *Ormith* Chald. populares tribus.

(x) Luamh, comprehended all the inferior ranks of clergy under the Druid: After the eſtabliſhment of chriſtianity, *luamh* was the name adopted by the abbots and priors. We read of *luamh Lis-moir*, the prior or abbot of Liſmore, &c. In Arabic, *luhem* implies wiſe men, ſage, excelling in virtue.

(y) Luar re muir, in Perſic, *lur*, is the channel of a river, harbour, &c. but the Iriſh adjunctive, *re muir*, of the ſea, ſufficiently explains this title.

27. *Creacaire*, cam cnamh, no, colptha muicci.
Carvers. —— ——
28. *Fuirſeoire*, (z) colptha muic doib.
Maſters of the ceremonies: Maitres de hotel.
29. *Braigitoire re muir*, nimhdha doib.
Naval officers. — —
30. *Druith righeadh*, drommona doib.
Royal mimicks or comedians. — —
31. *Araid*, cam cnamh doib.
Bridle-makers. —— ——
Moer, cuinnid doib.
Stewards. —— ——
32. *Suithiri*, muicformuin doib.
Brewers. —— ——
33. *Aireforgill*, lonchroichte doib.
See the titles of honour in No. X. of this Collectanea, Preface, page xxxii. where the ſeveral degrees of *aire*, are ſet down in order: the word ſignifies chiefs, nobles, and diviners. —
34. *Ruiri-rioghan*, & *ri-ruireac*, leaſcroichti doib.
The queen's knights, and king's champions.
35. *Aire-ard*, loarc doib.
The aire-ard, or chief augur. — —

Cli,

(z) This word is to be found in the Iriſh Lexicons, at *fuiras*, i. e. an entertainment: There is great reaſon to think theſe people diſtributed the meat and drink at the funerals of any of the royal family. The Hebrew word *pharaſi*, implies to break, to divide, and as Mr. Bates properly obſerves, to deal out. Iſa. lviii. 7. is it not *pharas*, (to deal, to divide) thy bread to the hungry. Jer. xvi. 7. Neither ſhall men *pharaſi*, (deal out) i. e. their bread to them, i. e. to comfort the mourners; neither ſhall men give them the cup of conſolation. The funeral feaſts were to cheer up the mourners, a cuſtom ſtill kept up in Scotland: Bates Crit. Heb.—it is a univerſal cuſtom ſtill in Ireland.

Cli, camcnamh doib.
Third File.

36. *Aire tuiſi*, cam cnamh doi
The tuiſe ſorcerer.
Seancha, *(a)* loarc doib,
Antiquaries and genea
round of beef to ther

37. *Aire deaſa & dos*, *& mu*
colptha doib. Aire d

(a) Seancha. This very comm
land: The *Seanchas* were called
repeated or renewed what had be
and genealogies of the kings. I
from whence, *ſhena*, a year, to r
nim, tongues, languages; from
Iriſh *ſain*, unequal, more than on
elder in years; *ſian*, a voice;
old; *ſeinn*, to ſing; *ſean-gal*, wiſe
ſios, and *ſean-ſean*, etymology;
ſanas, knowledge; *ſean*, old; *ſea*
ning; hence it is the name of a fa
ſeanam, to defend from the pow
ſeanacht, ſo bleſſed, from the pow
ſeanct, holy, and the Latin *ſanc*
who has the power of defend
Arab. *ſhenn*, a charm, a myſte
ſhenn, old; *ſenat*, a charm: P
Iriſh bards ſay, that the river
burſt out in Ireland, (for they pr
of the breaking out of each ſpr
called, as being the oldeſt of th
the firſt being a trifling effort o
name of the ſecond river in G
added *ain*, water, fountain, and
quaries were alſo ſatiriſts, and
vectives. Heb. *ſheninib*, a bitin

(b) Dos was alſo an order of
operators or executioners of a

fifth and ſixth file, and *aire eachta*, all augurs and diviners: In ſome copies, we find *macfaoſma*, which I take to be a corruption of the Hebrew *mecaſaf*. Deut. xviii. 10.

38. *Fochlochir & aire deaſa*, croichti doib.
The ſeventh file, and aire deaſa or augur.

39. *Cuthcaire & cracoire no cornaire*, midh mire doib.
Huntſmen and horn-blowers. — —

40. *Ruthbugi & oblaire*, milgitain doib.
Old men, and oblaire or ſophiſters. —

41. *Aire*

rived the Latin *ſacer-dos*, a prieſt: in Heb. *daſs* ſtrangulavit; Arab. *das*; Perſ. *daſh* coadjutor; in Arabic, *daſan*, dedicavit, munus altaris; *deſis*, roaſted, toaſted: In Perſic, *deſtyar*, is a coadjutor; (ſuch was our *Dos* to the Druids) *dezſh-khym*, an executioner: in Iriſh, *deaſam*, to roaſt or bake. I am of opinion, that the *aire deaſa* was the chief of the *dos* or *das*, and that they were both ſacrificers and augurs; though here ranked with the *file*: Every order of the *file*, bore the ſame name in the order of the Druids; they were diſtinguiſhed by the prefix *ſagah*, in the clerical order, and in the laity, by the ſimple word, or by the prefix *an*; hence, *ſag-airt*, Ir. a prieſt, and *ſacerdos* Lat. The Greek ΙΕΡΟΣ, ſacer, præſtans, magnus, is from the Scythic *iris*, religion, law, faith; Perſic, *kerai*; which forms the Greek ΙΗΡΑ; but the root ſignifies in Iriſh, a record or chronicle, an æra of the feſtivals and ceremonies due to God. Ἱερεύς, ſacerdos, is probably the ſame as the Iriſh *Iris-tus*, magnus in rebus religionis, or compounded of our DOS; from whence, the Greek Δόξα majeſtas, ſplendor, gloria, dignitas, ſententia, opinio, mens, Plat. Ponitur pro axiomate vel propoſitione rata. Ariſtot. Ἱερομνήμονες vates deorum, from the Scythic *iris*, religion, faith, and *macibbm* a theorem, a hard and difficult expreſſion or word. Ἱερός ſacer, divinus, auguſtus, has the ſame force of expreſſion as the Iriſh *agh-uſad*, explained in No. X. of this Collect. Thus the Iriſh *eaſcoph*, a biſhop; in Arabic, *teſſekuf*, created a biſhop, is evidently the Iriſh *tus-eaſcop*. The further explanation of theſe words, is referred to the Eccleſiaſtical Hiſtory of ancient Ireland.

41. *Aire eachta & cana*, cam cnamh doib.
Aire eachta, fourth file. —— ——

42. *Muirigh & claſaigh re uuir*, nimhtha doib.
Admiral and chief navy officers. — —

43. *Reamaire*, *(c)* mael doib.
Ambaſſadors or meſſengers, ſolid meat to them,

44. *Dalbhairi*,

(c) *Reamaire*: The word implies interpreters, prognoſtications and travellers; I have therefore tranſlated it ambaſſadors. In Hebrew, *barim* from *rimab*, which ſignifies to project, to caſt, to deceive, and when applied to actions of the mind, to deceive, from whence projectors and deceivers are ſynonimous to this day. From the word *oram*, the epithet of the devil in the ſerpent who tempted Eve; hence *Hermes*; the prince of frauds, tricks and cunning; alſo the god of arts and ſciences; likewiſe the interpreter or meſſenger of the gods: Ερμηνευω to interpret:—So (ſays Hutchinſon) *they* applied the attributes this Hebrew word expreſſes to *Hermes*, and emblematically made him a head and wings to it; but he was not made for thinking; that is all imagination: they have confounded the attributes of one god with another, and the emblems, ſo that at laſt they knew little further of their god, than the image they ſaw, and talked and writ accordingly. Upon ſuch blunders as this, the later languages, and conſequently all the knowledge in them *is* founded, Confuſion of Tongues, p. 92.

In Iriſh, *eirim* is an interpretation, a ſummary, index, but *reamaire* is a traveller, from *reim*, a ſtep, a way, a road; hence, *Mercury* was the god of the travellers. *Reaman* is prognoſtication; *ream-lon*, a viaticum; *ream-rad*, a preface; *reim-ambuil*, bearing great ſway, from the Hebrew *rim*, to exalt; *reaman*, from the beginning of all things, hence, Arab. *Rebman*, God: Perſ. *Reaman* and *Raiman*, the Devil. The Iriſh *eirim-mianadh*, to interpret, i. e. to explain the *mian* or mind of one perſon to another, bids fair to be the root of the Greek ερμηνευω. The ſtones ſet up in honour of *Hermes*, were called *margam*: *marg* in Iriſh, is commerce, hence,

marga

44. *Dalbhairi*, mael doib.
Sorcerers. —— ——

45. *Reachtaire*, *(d)* mael doib.
Secretaries or ſcribes. —— ——

C. C. C. C. *Coindeall*, candleſticks: Arabic, *kendil*, candle, lamp, chandelier: Chaldee, *kandil*,

D. *Dabac*, veſſel with beer, to drink. *(e)*

L. *Lochrann*, a lamp ſuſpended by a chain next the door.

46. *Herlar*

margad, a market: *margoir* is a merchant; quære, if this be not the derivation of his name *Mercurius?* The Scholiaſt upon Appolonius ſays, *Kadmilus* was a name of *Hermes*: from the Iriſh *Cadmus primus*, and *eolas*, knowledge.

(d) Reachtaire, ſcribes. See *Scriobam* in the concluſion.

The Iriſh words *raichtim*, *racam*, *ſcribim*, *ſcreabam*, to turn up the ground, to dig, are the roots of the Latin ſcribo, Belgæ ſchreiben, wroeten: Ang. Sax. a writan, to write, and probably of the Greek γράφω, the written decree or ſentence of a judge. From theſe roots, proceed the Iriſh *ratheoir*, *raigbtheoir*, a boor, a countryman, a plowman; *reactaire*, a judge, a ſcribe.

From the preceding ſynonima, it appears evidently, that the ancient Iriſh received all the names for writing, book, &c. &c. from the orientaliſts; and in my humble opinion, the word *du*, ink, is a ſtrong confirmation of it. *Ink*, ſays Skinner, a Belg. inck, inckt, enckt; Fr. G. encre; Ital. inchioſtro; hæc a Lat. & Gr. encauſtum, atramentum autem conſonis aliquantum vocibus ſed diverſæ prorſus originis; Hiſp. *Tinta*, Teut. *Dinte*, *Dinten* appellatur, hæc a Lat. *Tincta* pro Tinctura. *Du* is ſometimes written *dubh*, from whence the Perſic *dubir*, a writer, a ſecretary.

(e) The drink of the ancient Iriſh kings and nobles was *meadh*, *meith*, or *meithaclan*, i. e. *mead*, or what we now call *metheglin*, i. e. fermented *meith* or honey; it was alſo named *mil-deoc*, or ſweet drink.

That of the chiefs and of the houſhold, was *ſuith*, or *ſuithbruith*, i. e. beer; called alſo, *cuirm* and *leann*.

That

46. *Herlar caich.*
Area for ſpectators.

That of the common people, was *chlaba*, or *baine-clabe*, *meathar*, or *bintbràn*, and *cin-cis*, or *kin-keeſh*: The laſt is a ſower liquor drawn from bran; I know not its derivation.

Meadh or *metheac*, was a very ancient liquor made of honey; it was uſed by the Ægyptians, their country abounding in bees, and not producing vines, as we are aſſured by Strabo, Ptolemy, Herodotus, and Moſes.

In Hebrew מתק *methak*, is pleaſant, agreeable, ſweet, correſponding to our Iriſh *mil-dece*. In the Brehon laws, I find great attention was paid to the property of bees, and to the making of *meath* and *ſuth*, or beer.

In Perſic, *mayè* is ferment, rennet; in Iriſh, *meig*, whey, any ſerous liquor; *mei*, wine; in Greek *methu*.

In Arabic, *mebran* is honey.

Cuirm, ſtrong beer; Phænicè *chamar*, vinum; Gr. κάμος; Lat. *curmi*; (Welſh, *kwrw*), * *Suth*, ſometimes written *ſuithir*, and *ſuire*, beer: The word implies fermented liquor, but when joined with *bruith*, (brewed) denotes beer, or a decoction of *orn* or barley: It was in general named *ſutbh*. In Hebrew, *ſetaf*, to ſteep, to ſeeth; but *ſhet* is drink; *ſhti*, drinking, a drinking bout. Eccleſ. x. 17. for ſtrength, and not for (*ſheti*) drunkenneſs; hence, *miſhti*, in Hebrew, a drinking bout, an entertainment, a feaſt; in Iriſh, *meiſti*, *meiſce*, *miſga*. 1 Sam. xxv. 36. He held a feaſt in his houſe, like the feaſt of a king, and Nabal's heart was merry within him, for he was very (*meiſhti*) drunken: Thus the convivium vini of Ahaſuerus in Eſther, is named *miſhti*.

In Perſic, *meſt*, *meiſti*, *meſtanè*, *meiguſar*, drunken.

In Arabic, *muſkir*, *meſkir*, *muſeken*, drunk; *mukbeſhim*, very drunk; from whence, we ſay, in Engliſh, as drunk as muſc.

Suth was alſo the liquor of the Egyptians; called by the Greeks ζῦθος; by the Latins *zythum*. Dubium num vox ea ac res ipſa a *Gallis*, an *Ægyptiis*: Sed *Ægyptiis* aſſignat Plinius. Voſſius.

Hoc

* Vinum in Lingua Hindoſtanica eſt, *an gurri ciraal*, i. e. red *gurri*; in Iriſh *cuirm caoral*, red cuirm or wine; Arab. and Perſ. *chamar*.

Hoc (*zythum*) maximè utuntur Ægyptii. Hieronymus.

As in Hebrew, ſo in Iriſh, *ſuth* betokens ſtrong drink and mirth; *bi go ſutha*, (be ye merry) is the compliment at this day of every peaſant, at his entering an alehouſe.

Meathar or *meadar*, otherwiſe called *biothrân*, implies a ſerous liquor, made of ſweet milk, fermented ſome days with ſour milk; it is uſually given to the harveſt labourers in Munſter. I have drank of it often, and found it a pleaſant and cooling drink, not unlike cyder. *Biothrân* certainly did once imply ſtrong drink. In Arabic, *bita* is wine made of honey: *batt* ſignifies intoxicated: probably this is a corruption of the Iriſh *bac*, drunk.

Chlaba, or *baine-claba*, thick, ſour milk: this is alſo a Hebrew word, חלב *chlab*, rich, fat, unctuous matter, whether of fleſh, corn, wine, oil. &c. Bate's Crit. Heb. Gen. xlix. 12. teeth white with (*chlab*) milk: The word is often uſed in Heb. for milk. Gen. xviii. 8. He took butter and (*chlab*) milk, and the calf he had dreſſed and ſet before them. Jud. iv. 19. She opened a bottle of (*chlab*) milk, and gave him to drink. Prov. xxx. 33. The (*mits*) churning of (*chlaba*) milk, produceth (*hema*) butter: Here alſo we find the Iriſh *meatſacan*, freſh churned butter, meat, mead, or *migh*, *maigh*, a churn, and *eim*, *iom*, or *im*, i. e. butter; hence, the Arabic, *hemet*, a churn. *Baine*, the Iriſh word for milk, is certainly of Hebrew deſcent. חלבנה *chal-bani* is the Latin *galbanum*, a *milkiſh* diſtillation from the herb *fennel-giant*, in yellowiſh drops, and white within. *Gal* and *ban*, in Iriſh, imply white, and milk: The *galbanum* was one of the ingredients in the holy perfume which was burnt in the Holy of Holies, and which it was death to imitate. Exod. xxx. 34. from whence the Greek λιβανος, frankincenſe.

There are many places in Ireland named *Galbani*, probably from the quantity of wild fennel growing there. In Perſic, *binu* is thick milk, or rich milk; in Arabic, *le-ben*, new milk: Heb. *laban*, white.

Bita, in Arabic, as I have before obſerved, means *meath*, or wine made of honey, and *batt* is drunken. *Bita* and *bital*, in Iriſh, imply any inebriating liquor. *Uſca* is a diſtilled ſpirit: in Perſic, *uſkeſh* is a ſtrong ſpirit made of hemp, ſays Richardſon, and in general any ſtrong drink; it is the Iriſh word *uſca* or *uſaebt*, ſtrength, power: *Uſca-bita* was the ancient

ancient Iriſh name of this ſtrong ſpirit, which has been miſtaken for two words very ſimilar in letter and ſound, i. e. *uiſce-beatha*, i. e. *aqua-vitæ*, and now called *uſquebaugh*. *Uiſce* is certainly water, but ſhould be written *iſce:* thus we ſay *uiſce fiorath*, or contractedly, *uiſce-fior*, i. e. ſpring water, or water fit for man's uſe. *Pharat*, in Hebrew, and *farat*, in Arabic, imply *aqua-dulcis*, ſweet water; from whence, the Greeks formed *Euphrates*, a river remarkable for its good, ſweet water; and with their uſual tautology, added *eu* bene. *Bitàlol*, contractedly *bitàile*, is particularly applied by the Iriſh to rum; it is a very extraordinary word. The Corniſh called America *Lollas*; and rum was named by them *dour tubm Lollas*, i. e. Weſt India ſpirit; and *dour tubm Frenc*, French ſpirit, i. e. brandy. Borlaſe's Diction. of the Corniſh. In Iriſh, *dur tobban Lollas*, has the ſame ſignification as *bitalol*, i. e. the ſtrong water of *Lol*; quære, from whence is derived the word *Lollas*, for America, or the Weſt India Iſlands? The Welſh lay claim to the diſcovery of America, before Columbus it is true, but I am of opinion, Mr. Borlace has miſtaken the word *Lollas*; that it does not ſignify America, but ſtrong drink: *Lolloa*, in the Baſque or Cantab. dialect, is drunkenneſs; from whence, the Latin *loluim*, the Italian *loglio*, the German *lolch*, *lulch*, the Flemiſh *lulch*, the Dalmatian *lyuuly*, all ſignifying drunken; but *lollas* is omitted in the Corniſh dialect, when applied to brandy.

Lolium, *quaſi* ὄλιον hoc eſt *adulterinum*, fit enim e corruptis tritici ac hordei ſeminibus. Voſſius.

I think the derivation of this word, muſt come from the Scythic language: In Iriſh, *lo* is water; *all* is ſtrong; *lo-all* ſtrong water; *lott* is a drunken bout, a potation: *Lub-ala* is pronounced *lola*, and will imply a compotation, tending to drunkenneſs; *lollac* is a giant, a ſtrong man, from the Arabic *lala* a wolf, breaking bones, &c.

In Arabic, *lal* mulier quæ ebrietatem ſuam prodit cum vinum inebriat; *lala*, ſhaking, ſtaggering as a drunken man.

In the preceding pages, (514, 515) the word *diu* and *idu* occurs, as the meaſurement of a certain ſpace of ground, which is explained by the commentator, to ſignify the *caſt*

t; the ſame word occurs in ſeveral parts of the Bre-
s, as a land meaſurement, and is always explained in
: manner, viz. by *umcor ſleaſcaig*, the caſt of a dart.
ne, I apprehend, at length, ſignified a greater ſpace,
applied to a certain ſquare meaſurement, like the
acre.

riſh *idiu*, the caſt of a dart, is certainly derived from
rew and Chaldee יָדָה, *iadah*, jacere, projicere, jacu-
in Jeremiah 50, v. 14. All ye that bend the bow,
her, (that is, *idu*, jacite contra eam.) Hence the
iad, a hand; that is, the inſtrument whereby any
thrown, or caſt forth. From this root are derived
wing Iriſh words, viz. *iad*, *id*, the hand, a ring worn
and; *idna*, miſſive weapons; *diad*, *doid*, *miad*, *mad*,
d; *idir*, a certain ſpace; *idionnoir*, a protector, a
; *dideann*, a fort, ſactuary, protection; *did-deanam*,
d, to protect, *to take by the hand*.

ncient Iriſh often wrote this word *indiu* and *indiugh*,
of a dart or ſtone) making the letter *i* naſal; the
o the ſame, as from *eed*, the hand; *andauktun*, to
ndauz ſaukhtun, to caſt; *anduuze*, a caſt; *neezeb an-
n*, to dart a javelin; and that this was alſo an Arabian
is evident from the word *andauzeb*, which ſignifies
caſt and a meaſure.

of opinion, that the Iriſh *idiu*, a certain meaſure of
the root of the old Britiſh *hide or hyde*, e. g. a hide
; and that this is one of the many words retained by
tons not to be derived in the Welſh, which gave cauſe
great Welſh antiquary Mr. Lhwyd, to ſay, that the
Iriſh had certainly been the primitive inhabitants of
, until expelled by the Gomerian Celts or Welſh.

nberlain obſerves, that the diſtribution of England
es is very ancient: the *hide*, ſays he, denoted a mea-
quantity of land, containing ſo much as could be
illed with a ſingle plough.

calls the *hide* of land *familia*, and defines it to
much as was ſufficient for the ordinary maintenance
family.

hyd as Pollidore thinks, from a *cows hi*
on verb *hyden*, i. e. *tegere*, but this verb
Magogian-Scythian or Iriſh *idion* as bel
fender, protector, guardian, &c.

Quantitas *Hydæ* in diſſidio eſt, (ad
per *hydas* diſtributio perantiqua eſt: no
lam multifaria inſignit diviſione tribu
hydarum mentio in L L. Regis *Inæ*
Aluredum præceſſit) cap. 14. & hydar
cognoſcuntur 12 ille portiones, quæ 1
comitibus in Glaſtonienſis monaſterii ter
natæ.

From this word was alſo formed the
tribute collected from every *hide* of la
derived from the old Iriſh *iod-agh*, and
a ſacrifice, a tribute, from *beirt*, a gif
quantity of land; the word compounded
and pronounced *ioveirt*; this ſounds
Arabic *iſra*, ſacrificing. See *iodhba*
dictionaries.

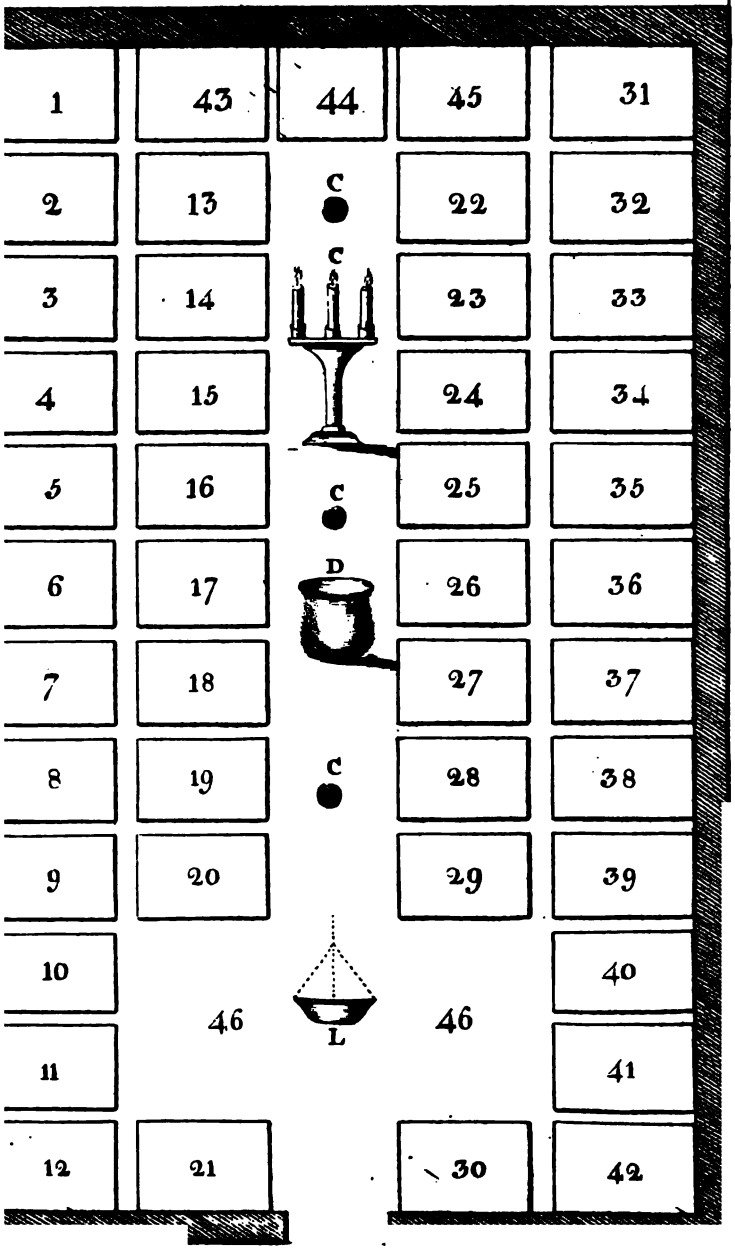
The *hidagius* is alſo evidently the old
bute to the *agh*, or holy uſes; whence *h*
ἅγιος, ſays Spelman. See *agh* explai
No. X. p. xv.

In like manner the Anglo Saxons ado
cal or eccleſiaſtical diviſion of Ireland, i
were circles of certain extent. round eac

. B. The word *reactaire*, which I have tranſlated *ſecretary* ıe preceding pages, implies alſo, a ſubſtantial farmer; kewiſe ſignifies a prince or judge, according to the follow- explanations in the lexicons, viz. *reactaire*, i. e. *cleireach*, riting clerk, a ſecretary; *reactaire*, i. e. *righ no breith-*, a prince or judge; *reactaire*, a farmer: and amongſt modern peaſantry, this word ſignifies a dairy-farmer; who rents a great number of cows of the landlord, with oportion of grazing ground, at a certain annual rent up- ach head of cattle.

ı the Arabic I find *raukaurees*, i. e. a writing-farmer, :d alſo *zemeendar*, a man of conſequence, who receives a porary farm from the prince of a large diſtrict, which he out in ſubdiviſions, and accounts for the revenue; his diction and powers is very great. (*Richardſon's Arab. at the word* farmer.) This without doubt was the old *reactaire*.

Plan of the common Eating Hall of TAMAR TARAH *from an Ancient Manuscript*



ſolet eſſe commune, ſalutationis videlicet officium. Nam & vos ipſi aliqui in perfunctoria ſalutatione oſcula ſolita denegatis." *Optatus*, l. 4.

The Latins made three diſtinctions of kiſſes, viz. the *oſculum* between friends; the *baſium* was a kiſs of reſpect, and the *ſuavium* between lovers: but Tiberius in order to check the progreſs of vice amongſt the Romans, prohibited the kiſs of ſalutation. Pliny tells us, that men were allowed to kiſs the women near of kin. "Non licebat id fæminis Romæ bibere. Cato, ideo propinquas fæminis oſculum dare ut ſcirent an *temetum* olerent—hoc tum nomen vino erat." Lib. 14 c. 13. "*Oſcula officiorum* ſint, ut, cum peregere advenientes oſculamur, *baſia* pudicorum affectuum, ut patris erga liberos, *ſuavia* libidinum vel amorum; ſed diſcrimen id minimè obſervatur." *Voſſius*. The French academicians make the ſame diſtinction, "les peres & les meres baiſent leúr enfans au *front*; les amis ſe baiſent à la *jouë*; les amans à la *bouche*; on baiſe la *main* d'un Evêque à l'offrande; la *robe* d'une princeſſe, & la main d'un Seigneur à qui on rend la foi & hommage." *Furetiere*.

The church at length made *oſculum* to imply eulogia, benedictio. Hen. Imper. Paſchalis P. P. ſpeaks of the oſculum in ore, in fronte & oculis.

Hieron. & Greg. Tour. of the oſculum *genuum* & *manuum*. Anaſtaſius of the oſculum *pedum* pontificis. And Amalarius explains the oſculum *pacis* of the church. "Ordo Romanus, cum dixerit *pax Domini ſit ſemper vobiſcum*, mittit in calicem de ſancta. ——interim Archidiaconus *pacem* dat Epiſcopo prio-

ri,

OF THE

ISS OF SALUTATION;

OF CURSES, &c.

HE kiſs of ſalutation is univerſally practiſed in and, except in the metropolis: it is of Oriental gin, and at one time, was common to all polite ions. "Eſt Perſis in more oſculare cognatos? ximè dixiſſe Cyrum cum ſaltem & intervallo ıporis allii alios videant, vel a ſe invicem aliquo :edant." *Cyrop. edit. Hutchinſ. p.* 43.—"Tradit, fallor, Herodotus, Orientis morem fuiſſe, ut ıales in occurſu invicem oſculum darent; qui inores eſſent, manum ejus, qui dignitate præstabat, ılarentur, qui humillimi, ſeſe incurvarent." *Tius in Maimonede de Idol. p.* 6.—"Nec vos negare eſtis, qui contra nos ſcandala ponitis, dum aliveſtrum & non intellectas proferunt lectiones: auferant etiam illud, quod inter omnes homines ſolet

Pfeiffer in his Antiquitates Ebraicæ, makes no other diſtinction than the *oſcula licita & illicita* †.

That the moſt ancient Iriſh kiſſed the beard, according to oriental cuſtom, I think is evident from the following words;

IRISH. *Buſs*, a mouth, a kiſs.
Pus, the lip, a kiſs.
Phuſog, *feuſog*, a beard, compounded of *phus* and the Hebrew *zak* or *zakan*; for the proper name of a beard in Iriſh is *grinn*, *grean* or *ulcha*.

PERSIC. *Bus*, *buz*, the mouth, lips, a kiſs.
Fuſh, a beard; *anfuſh*, a great beard.

And Joab ſaid to Amaſa, art thou in health, my brother? And Joab took Amaſa by the beard (*zakan*) with the right hand to kiſs him. 2 Sam. 20. 9. Thevenot ſays, that among the Turks it is a great affront to take one by the beard, unleſs it be to kiſs him, in which caſe they often do it. (P. 1. p. 30.) Our Lord reproaches the Phariſee who invited him to eat bread (Luk. 7. v. 45.) that he had given him no kiſs, whereas the perſon he had been cenſuring *in his* heart, had not ceaſed kiſſing his feet, from her entrance into the houſe. It is viſible by the contraſt (ſays Harmer) that our Lord ſuppoſes, between the womans kiſſes and the compliment, he had reaſon to expect from the Phariſee, ſome other kiſs of ſalutation.

† The reader may conſult alſo Herenſhmid in Oſculologia, Kempius de oſculis, Salmuthus, &c. &c.

When

When beards became unfaſhionable, the Iriſh naturally kiſſed the cheek, or the lips, a cuſtom that ſtill remains amongſt all people of equal rank.

The modern Iriſh have but one word to expreſs a kiſs, viz. *pòg*; thoſe of the middle age had three, viz. *pòg*, *meam*, *falùt*: the firſt implies the kiſs of ſalutation, given on the *poc*, *puc*, *pòg*, that is, the cheek; a word derived from the Syriac *pacca*, the maxilla or cheek bone; or from the Chaldee *pag*, the cheek, from whence *Beth-phage*, i. e. domus *buccæ*, the temple of the *cheek*, or of the *trumpet*, becauſe the cheeks are puffed out in the action of blowing. See *Bernhardus* in ſermone ad milites templi. Perſicè *pej*, the cheek.

The *meam* of the Iriſh, was the *oſculum laſcivum* of the Jews (the Iriſh *ſuamh* or Latin *ſuavium* did not expreſs the meaning of *meam*;) it was the obſcene *membra* or *mumaſs* of the libidinous Arabians.

The *faluth* or *foluth* was the *oſculum ſalutationis*, made by kiſſing the tips of the fingers to every perſon they met; from whence *lút* now implies reſpect; *dean do lút*, make your bow or courteſy. The common ſalutation of the man or woman of the houſe, to a perſon entering, is ſtill made by *failte*, i. e. welcome, I ſalute you; *cuirim failte*, (i. e. *falùt*) I greet you. The Sclavonians like the Iriſh, uſe *pog* to kiſs; to which they add the word *lips*, as *pog-liubgljnje*; but the ſalutation is expreſſed by *fala*, welcome,—*fala Boggu*, gratiæ ſint Deo,—*faliti*, laudo. The Welſh have corrupted the word to *arfolli*, welcome.

The

The old French word for a kiſs was *pocq*, and *poki*, to kiſs; the Welſh ſay *poccyn*, and the Cantabrians *pot*; but the Iriſh word *failtbin*, ſignifying an idle, fooliſh, babbling, intermeddling fellow, explains the *oſculum phaluth* of the Jews.

The ſalutation of the Iriſh at parting is *ſlàn leaſt* or *leat* *, i. e. peace and health be with you; this is evidently a corruption of the Hebrew שלום לך, *ſhalom lach*, the ordinary ſalutation of the Jews, and which is uſed by our Saviour, in the goſpel, to his diſciples. The root in Hebrew is *ſhalam*, he was perfected, or made perfect; the Iriſh *ſlan* has the ſame ſignification; Punico-Malteſe, *ſliema*, i. e. ſalutazione. *(Dizion. Ital. e Pun.-Malt. dal Agius de Soldanis.)*

Sela is a word in the Iriſh language, which I muſt here notice though out of place.

Sela, i. e. *ſoileodh*, i. e. *ſiol*, i. e. *gac ſortan*, that is, *ſela* or *ſoileoh* or *ſiol* expreſs every praiſe and thankſgiving that can be given by the creature to the Creator. *Vet. Gloſs.*

Siol, gac ſortain on tuinn Dhe, that is, *ſiol* is every praiſe that can be poured forth to God; C. O'Conor, Eſq; from ancient MSS.

Let us ſee if the modern Hebrew lexicographers have explained this word better than our old Iriſh gloſſariſts.

* *Leachd* is the proper word, when implying to take in the hand, or about you, in poſſeſſion, as *beir leachd ſin*, take that (thing) with you. לכד, *lacad* in Hebrew, ſignifies the action of taking with the hand. *(Solem. Deylingii Obſ. Sacr.)*

Lexicon

xicon to the ſynagogue ſervice. Anonym.
Selah, "it hath been uſually by many looked
on and taken only for a note of Muſique, but
conceive there is more marrow in it: it may
derived from *ſalal* he lifted up, or exalted,
d ſo is a note of exaltation or lifting up the
rt, ſoul, and mind, with the voice in the
iſing of God——or it may be taken from
ab, he did throw down, lay low and level,
d then it will imply the deep humiliation of
heart."

PARKHURST.

ab, "a word which occurs above ſeventy
es in the pſalms and thrice in Habbakuk. I
uld interpret it after many learned men as a
e requiring our particular attention, as a N. B.
d, attend to this. It literally ſignifies ſtrew
ſpread it out, i. e. before the eyes of your
d that you may thoroughly conſider it."

BATES.

ab, "to toſs, to heave up, to caſt down,
up and along. Pſ. 68. 5. Sing unto God,
praiſes unto his name, extol, rather throw up
the voice and hand to him, i. e. lift up or
the voice to him and where Selah occurs, that
tion in the voice and muſic ſhould be uſed,
perhaps thoſe very words laſt cited were then
. Pſ. 3. 5. I cried unto the lord with my
: and he heard me out of his holy hill Selah,
now add the exaltation, i. e. exalt him that
h on the heavens, and ſo it would be equiva-
to Hallelujah, Prov. 4. 8. *Sel-ſelah* exalt her
dom) very much and ſhe ſhall lift thee up."

So

So likewiſe in Iriſh *Siolam* is to throw about, to ſcatter, but it means to ſcatter with profit, i. e. to ſow the ground with ſeed: and *Siol* ſignifies ſeed, an iſſue, a tribe, a clan, from *Shil* in Hebrew a ſon*.—Many of the old clans had this word prefixed as *Siol-Malyre*, *Siol-Na-Macne*, *&c. &c.*—But *Seillon* is an old Iriſh word ſignifying a baſe in muſic —a chorus, hence it is the name of the humble bee, from its noiſe; and it is probable it was a Hebrew word now loſt, ſignifying a chorus, or the ſtriking up of ſome muſical inſtruments.

The Iriſh have another ſalutation at parting of great antiquity and not to be explained without the aſſiſtance of the oriental languages: it is this, *Slan leat gan baſc gan barn* †, i. e. health and happineſs to you withour *baſc* or *barn*.

Baſc is barn ort, i. e. *baſc and barn* to you, is a great curſe. The words are obſolete in the Iriſh language; they are not to be found in the modern lexicons and we muſt refer to the oriental tongues.

In Hebrew *bazach* illuſio, deriſio, ludibrium; *buz*, contemptio; *bazab* deſpicere.

In Syriac *baſjna* deſpectio, contemptio, *baſa* contemnare.

In Arabic *baſkat*, malum & periculum, *baſkb* in adverſa incidit. *Al-baſky* ſtultus, vecors. (Qui Arabica

* See Hutchinſon on the word *Shilu*, where he explains it, the emblematical copulation!!! Vol. 6. p. 210. 213.

† Sometimes they ſay *Sith-leat* or *Si-leat*, i. e. peace be with you; this is the Hebrew *Selati*: the burial ſervice of the Jews is thus, "Let his ſoul be bound in the garden of Eden. Amen, Amen, Amen." "*Selati.*"

Arabica ignorat.)—*Barm* moleſtiam & mærorem animi inde concepit, *bazab* vir depreſſit ſe, gibbus pectoris, timor.

In Perſic *buran* cutting, *beran-dakhten* to ſcatter, *beran-gikhten* to extirpate, *berenj* torment, *berwend*, *perwend* a cut-throat, a murderer.

But the moſt bitter curſe of the Iriſh is *croidhe cradhta dhuit*, ſignifying *the fluttering of the heart to you.* This conveys every idea of the Hebrew חרדת *chradat*, that is, to tremble or flutter as the heart in a fright, or through care and ſolicitude, or ground in an earthquake. (Bates Crit. Hebr.) In Iriſh *Cratha Talmhain* is an earthquake. Thus in Exod. 19. 18. it is ſaid, the whole mountain (charad) quaked greatly, and in 1 Sam. 4. 13. his heart (chrad) was trembling for the ark of god, and in Hoſ. 11. 10. it is ſaid, the children ſhall (chrad) from the Weſt; they ſhall (chrad) flutter as a bird from Egypt and as a pigeon from Aſſyria. The verſions (ſays Bates) have none of them hit upon the ſenſe of the paſſage, but the vulgate.

The Jews uſed this word alſo to denote their fear and awful obedience to the Almighty, as *le-chradath aleim* in trepidationem Dei (Caſtellus) hence it is the Syrian name of the Crocodile, the ſight of this devouring animal cauſing the heart to flutter.

I flatter myſelf that I have by this time convinced the reader, that the language, manners, and cuſtoms of the Iriſh, differed from thoſe of the Welſh Britons; and that if Ireland was peopled firſt from Britain, as it moſt probably was, the language brought into Ireland, was that of the mixed

mixed body of Canaanites or Phœnicians, who had been maſters of Gaul as well as Britain, till expelled by the Gomerian Celts.

Let the reader only compare the grammars of the Welſh and Iriſh languages, and he will find as great difference in the ſyntaxes, as between the Latin and Hebrew. Now this would not have happened, between a colony and its mother country, diſtant only a few hours ſailing, (and between whom a correſpondence was certainly kept up, inſomuch that in later days, the princes of each country, intermarried;) again, the Britiſh antiquaries have all noted, that the tenets of the Druids of Ireland, were different from thoſe of Britain, and that the former committed their doctrines to writing, which was forbid to the latter. See Rowland, Borlaſe, &c. And, that great maſter of the Celtic dialects, Mr. Lhwyd, obſerves, "That the Iriſh have preſerved "their letters and orthography beyond all their "neighbouring nations, and do ſtill continue the "ſame." (comparat. Etymology. T. 1. Obſ. 8.) The fact is, that the Magogian Scythic (Iriſh) and the Gomerian Celtic (or Welſh) were both dialects of the Hebrew, and at firſt the ſame: the latter has been corrupted, by their running from the fountain head, and the Iriſh reſtored by Oriental connections.

I ſhall therefore take the liberty hereafter of omitting the word Celtic after Iberno and in future diſtinguiſh the Iriſh dialect by the name of Scythian, Magogian-Scythian, or Pelaſgian-Iriſh.

CON-

CONCLUSION;

MISCELLANEOUS.

IN the preface to this number, I have attempted to prove, that the firſt inhabitants of Britain and Ireland, were a colony of Magogian-Scythians mixed with Phœnicians and Ægyptians, who firſt ſettled in the Greek iſlands under the name of Pelaſgi. Theſe Magogian-Scythians ſettled very early in Paleſtine at Bethſean, thence named by the Greeks Scythopolis. This city in the time of Joſhua is ſaid to have been in the poſſeſſion of the Canaanites or Phœnicians (Ch. 16. v. 11, 12.) who were ſo ſtrong that the children of Manaſſah could not drive them out: but it will be found that Bethſean was founded by the Scythians, conſequently in the time of Joſhua, Canaanite and Scythian were ſynonimous names. In the days of Jeremiah, the Magogian-Scythians are again deſcribed as the people who ſhould overflow Paleſtine. Ch. 47. v. 2. that Prophet ſays, Behold the waters (nations) ſhall riſe up out of the North, and ſhall be an overflowing flood, and ſhall overflow the land, and all that is therein. Accordingly we find the Scythians kept poſſeſſion

poſſeſſion of Bethſean to the time of Joſephus, and from the holy ſcriptures we can trace a communication between the Canaanites and Scythopolians from the time of Joſhua, 1400 years before Chriſt. See Reland's Palaeſtina, tom. 2.—Bochart, Geogr. Sacra. Onomaſticon of Brocardus, Hieronymus & Joſephus.

The city of Bethſan, was very early diſtinguiſhed for the manufacture of fine linen. In Midraſch Coheloth memorantur, fol. 92. 1. lina tenuia quæ veniunt Bethſane.—De linificio Scythopolis vide codicem Theodoſiarum. leg. 8. (Relandius.)

Now as the Iriſh and Scotch have ever been remarkable for this manufacture, if we ſhall find the names of the materials, machinery, &c. belonging to this art, to be the ſame in the Iriſh language and in the Chaldee, Hebrew and Arabic, I believe the reader will allow, it will be a ſtrong argument to prove that the Scythian anceſtors of the Iriſh, were deſcended from the Scythopolians of Paleſtine.

IRISH.

Lin, Flax. This word is ſuppoſed by moſt gloſſariſts, to be of Celtic origin: it is a miſtake, for it was the old Chaldee or Phœnician name of flax and cotton. Rabbi Simeon was named Pikul-lin, i. e. goſſyparius, a vendendo goſſypio dictus. Gloſſa in Talmud Berach, fol. 282. but it is evident he was alſo the dreſſer as well as the vender of cotton, for pakel or phakel in Chaldee

H.

Chaldee is decorticare, Corticem detrahere, from whence the Iriſh ſeical and feacal, a hackle for combing flax. לִנְמ, lanut, Chaldee, linteum, ad abſtergendum corpus poſt lotionem, Græco λίνιον.

Lin is the diminutive of the Arabic liha, the bark or fibres of a tree; Cantab. lihod, flax, from whence alſo our lea-bar, bark of a tree, and the Latin liber, a book, becauſe made of bark, which we have mentioned in another place: lea-bar is corrupted in Engliſh to barc, from the Iriſh barc, a little book, i. e. lea-barc: thus we ſay barc-lann, a library, inſtead of leabarc-lann.

', *cadus*, *caonur*, *canur*. Cotton. Chaldee, kina, a wild tree. Pliny l. 12. c. 11. Arabiæ arbores ex quibus veſtes faciunt, Cynas vocant, folio palmę ſimili; Chaldee kidda, the caſia alba or the caſtus.

Cotton. Arab. cotin; khennur, any ſoft or withered plant.

airce. Baſtard cotton. Chaldee, magg, Junci ſpecies, karach glabare ſe. Rabbini ad fructus transferunt, quando mature, tegumenta ſua abjiciunt & quaſi calveſcunt. Unde *meſhkarku* COTONIA MALA & ſorba, ex quo calveſcunt, ſcil. matura ſunt & decimas dant. Maaſeroth c. 1. Buxtorf 2129.

IRISH.

Maoigreann. Cotton. *Maoicairce,* fine cotton. Chald. mecha, hatcheled, beaten, prepared for ſpinning or weaving.

Tobhlinta, tolanta. Fine linen. Arab. thaub, linteum, pannus, veſtis; plur. athveb and thiab, cloth, linen, veſtments, hence the Engliſh web. The T being aſpirated in Iriſh, loſes its ſound, thus tholanta is pronounced holanta, which is probably the Engliſh word holland, i. e. fine linen, i. e. thaub, pannus, linta, linteus: the Dutch being remarkable for this manufacture, may perhaps have received their name from this word. Our tobh-linta ſeems rather from tob, good, in order, and linta, threads of lin; tob, in Hebrew, good, in order, ſeries: hence the Iriſh tobir, i. e. tob-bir, a well of ſpring water; Heb. tob-bir, good water.

Anur, anurt. Narrow coarſe linen, made chiefly in Munſter for meal-bags and peaſants ſhirts: it is alſo called bandlamh and contractedly bandal, becauſe always made of the breadth of a certain meaſure named bandlamh; Perſ. nerd, a ſmall ſack for meal; newerd, a weavers beam: Arab. aner, thread, yarn, fila coagmentata: Chald. nart, a little ſack; Æthiop. anámo, a web.

Bandl-amh. A cubit, the length of the meaſure ſpoken of above; Chaldee and Perſ. bandl, a mea-

ISH.

a meaſure; Heb. Ch. and Syr. amh, a cubit, i. e. the arm from the elbow downwards. (Bates Crit. Heb.) quanta eſt a brachicis flexu, ſeu prominentia exteriori uſque ad medio digiti ſummitatem. (Schindl.) hence lam, in Iriſh, the arm from the elbow to the tip of the finger, it now implies the hand; Arab. ſaid, a cubit; al-ſaid, the great cubit, probably forms our Iriſh ſlad or ſlat, i. e. a yard, the breadth of our finer linens.

l, beart, anurt-ſeol. A weavers loom; Chaldee azela, a weaver; azali, a ball of yarn: Arab. ſels, thread; ſilk, thread in warp; hanut, a loom; berdi, the cotton of Papyrus; bett, a web in the loom: Perſic berdu, a beam; berdi, weavers reeds; bart-aſten, to weave, to ſpin, to twiſt; Æthiop. anà-mo, a web.

eras, tochrais, taſculac. A reel, from To and cras; Heb. tuh, to weave; Arab. teſlik, reeling yarn; tuzulzul, a reel; tuzleek kirdun, to reel yarn: Perſ. teriſt, a weavers beam.

is tbocrais. A reel. Perſ. cherè; chuhreha dook, a reel.

bh, geamb. The boll of flax, from whence giobal, canvas; Heb. gibhol, was bolled; LXX ἐπτερωτίζων, was feeding; the Hebrew is compounded of ghabab, to be round or bunched, and halah, to aſcend,

IRISH.

and ſo expreſſes in the whole, to protuberate, as flax does, into boll or pod. (Holloway.) hence the Iriſh coc-hull, to pod; gabhail, to bind; gabhla, ſhot out, as branches of trees; gablugadh, propagation, genealogy, from lugd, people; giobal, coarſe, knobby linen, i. e. canvas.

Faith, faiths, faich, figh, fithg, fuith, fuan, clo, ce-la, keat, kealt, lin, keirt, oige, breig, keadx, dillait, cloth, linen cloth, (pannus Lat.) *

Faiths, expreſsly means linen cloth; fuithis, a linen rag; Heb. pheſheth, flax, from phuſh, to luxuriate, ſpread, or extend itſelf; the name expreſſes the luſty increaſe of this flouring herb. (Holloway.) T. phachat, cloth, ſewed, (Schindl.) In Iriſh, fas, (fawſh) is vegetation, and the combing of flax or hemp is called cnap-fas, or knobby flax, of this the Iriſh make a coarſe cloth called cnap-fâſh, for winnowinſh ſheets, &c. Heb. phatil, filum, panniculus contortus; Chaldee phitaga, ſindon, linteum,

* From the threads being numbered by ſcores to form the required breadth of the cloth; the weaver, when he extends the warp, at every ſcore makes a fighi, that is, a knot wove round them, hence fighed, to weave, to twiſt and alſo the number 20, written fighid or fighean, from whence the Latin viginti. When the peaſants reel their yarn, it is uſual with the ignorant, to make a ſcor or notch on a ſlick at every twenty rounds, and hence the Engliſh ſcore, q. d. Skinner, lignum incidere.

phatil

ISH.

phatal duplicavit torquendo—funiculus duplicatus & contortus, fascia ex filis implexus contorta; begir, pannus; phekiah, glomus; phekaris, linum, vestis carni proxima; Syr. phatea, textura; phetach, tibicinæ textrinæ, vestis discolor; phatal torsit; Æthiop. fatal, fila contorsit; fatale, filum; gebyratfatyle, pannus; age, gossypium, linteum; Arab. fatal torsit; aifa, cloth, whence Ma-afir, the name of a country remarkable for a kind of linen cloth; fekh, interwoven; fekhet, a garment of one piece worn on holidays at Mecca; fitil, spinning; kitin, cloth; chait, thread; man-dil, cloth; kasyh, thick cloth; leh-leh, cloth of small thread; Perf. kir-base, fine linen or cotton; kertè, a linen shift; kar-gir, coarse cloth; Phænicè cau, thread; oigin and orgin, a weaver; Chinese, pi, phic, nomen clavis, (i. e. literæ) pannorum & telarum panni. (Fourmont. Clavis Sinens.)

From these oriental words are formed, *itb-doir*, *figbi-doir*, *oigbras*, *aisathoir*, *tocasor*, *ciocl*, *breabadoir*, *urachar*, a weaver; Chaldee kouva; kui, phikaguith, weavers, glomi; gerad, (γεδὶς) kirus, shetah, a web; tishettin si texueris; Heb. arag, garrar, a weaver; koh, mekoh, linen, yarn; Phœn. orgin; Arab. cazis, caik, chaiq. harar; Perf. taziden, to weave.

Sna,

IRISH.

Sna, ſnath, gibnim, feiſag, thread; Chaldee, nim, thread; Æthiop. ſana, thread, ſana-ſale a chain, gybira a web, a loom, geby-rat fatyle, a web of linen cloth; Syriac, feſhl, thread; Arab. ſina, thread, twiſting, kiyab, the woof; ſnatir, thread, du al-ſnatir, rete cui goſſypium intexatur.

Cnaib, canaib. Hemp; Arab. kunib, kunou, abik.

Gaſda, ſli, ſlin, ſrac. The ſlay or comb; Chald. ſalla, ſiriak, kirus; (ſee ſeol;) Arab. angaur, keſhk.

Srac. Is the Chaldee kirus reverſed, i. e. ſurik.

Oighreas. A web; Chaldee, kirus textura.

Oig, oigan, eig. A web; Phœnician, orgin, a weaver.

Tantheir, uinnioc, tor-tain. The woof; Heb. tora; Arab. ner; Perſ. neir.

Slabhra, ſlabh-ara, taiche. The warp, (ſtamen.) Heb. ſhliab, ſet in order, equally diſtant one from another.

Dluth. } Warp. { Chald. M. ticha, kirus, the web.
Tochar. } { Perſ. kunagh, ariſh.
Tocharas. } { Phœnician, cau, fine thread.

Smòl, tioſi, tiſi. The ſhuttle. A. ſhemalelet, ſwift as a weaver's ſhuttle; ſhimal, a fragment of cloth, a reaper's handful; turiſt, a ſhuttle; P. ſhumal, to and fro. P. desè, a weaver's clew; alſo, two ſlender pieces of wood belonging to a weaver's loom; deſtè, a weaver's loom.

Gor, gor-muin. The beam, (jugum.) Heb. m-gor; Perſic. kargah; Chald. garedith.

N. B.

H.

N. B. *Muin* is the ſloe tree or blackthorn, of which the beam is made.

A linen ſhirt; Arab. kemys, hence the French chemiſe.

ıe remarkable NAMES of ANIMALS.

ſeilg, &c. A hunting dog; ſealgaire, a hunter, a fowler, falconer, &c. &c. Arab. ſaluki, a hunting dog, ſo called from Saluk, a city of Arabia Felix, from whence alſo the Arabians had the al-druh, a coat of mail. (Bochart. Canum vitia et virtutes.) in Iriſh, dreach, a coat of mail; dreachda, a troop ſo armed.

Partolan fixed his reſidence at Inis Samer, ſay the Iriſh poets; here he killed his grey-hound named Samer, from whence the iſland was ſo called, (Keating, &c.) Arabic, ſem & ſem ſem, is a greyhound, a hunting dog; conſequently the root of the Iriſh ſamer.

A greyhound, becauſe of the circular form of his back, when ſpringing on his game; Heb. gibban; Lat. gibboſus.

id. A hunting place; ſtocked with wild boars; Perſ. nariden, to hunt.

dh, cu, gadhar-greach, ſagh, cich, cuib, gìone, luan, colidh. Are the general names for dogs in the Iriſh language; Arab. ſugmaudeh, dogs; the gadar-grec, was probably brought

IRISH.

brought from Gadara, a city of Paleſtine, long in the hands of the Greeks; Arab. hatar, a dog; al-kalati, Arab. Canis eſt parvo corpore, membris contractis, ab Hebræo kalat, quod ſignificat membra habere contracta, (Boch.) this is the exact deſcription of our Iriſh colid, a name always given to a little cabbin cur; ſunt et qui Zagari appellent, (Bochart) ſag, is a general name in Iriſh for a bitch, probably from the Heb. ſaga, to multiply; Arab. ſug, a dog; (plural ſug-maudeh, Richardſon.) In Hebrew, caleb is a dog; Alcamus derives the Arabic calib a dog from celib, a rabie furorem et delirium, from foaming at the mouth like a mad dog; we have already ſhewn the Iriſh chlaba, milk, to be the ſame in Hebrew, having the teeth white with chlab, Geneſis;—this explains the Hebrew caleb, a dog; the Iriſh maſdith or maſdi, a lap dog, (Arab. mauſtè) is ſtrangely metamorphoſed into the *Engliſh* maſtiff; the Iriſh cu and cuib is from the Arabic chupeh a lap-dog, (according to Richardſon.)

Buacal ſealgarieac. The hunting horn, Arab. booka ſhukkar; buacail bo is commonly explained by the Iriſh gloſſariſts, to be the herdſman's horn; but I think it is the Arabian book-boorè, or muſical horn, and the Ir. a'rc or adharc, a horn is certainly the Arab. rawk.

Car.

i.

A ſheep; Heb. car, a lamb; Ir. ceat, a flock; Arab. kut.

is, kaois. A ſow, (Suſ.) Hebrew chaſir, a ſow, ab oculi anguſtia; Iriſh, cais occulus, the eye; Arab. kaas and chiſron, a hog.

Nulli in Judæa ſues, nulli ſubulci; Gadara, ubi porcorum duo millia, Græca fuit urbs, non Judaica, ſus, chazir dicitur, quia teres et rotundus, (Bochart.) Iriſh, caſar, round, curled, frizzled; theſe agree with Bochart: but the more proper derivation ſeems to be from caſadh to bend, to wriggle about, a motion natural to the ſwine; caſair is a glimmering light, which anſwers to the Jewiſh interpreter's explanation.

A weazle; Perſ. nughchè, a weazle, neſhi, a hedge-hog; Arab. niſa-nis, a female marmoſet.

ibigh. Ants eggs, igh eggs; Arab. nemat, an ant.

A ſerpent; Arab. naim and naemut. N. B. there are no ſerpents or ſnakes in Ireland.

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n. To number, airi one, airis many, numeration, ex. gr. airiſne na bliadhana ſa truim do banbha broinigh, i. e. numbering of days ſits heavy on breeding women. Under the word numerus, Plunket in his MSS. dictionary of the Iriſh language, has the following words: "aiream, amſir- "dhutiarſa, andàn, accant-cas, achmhang, "beann, coimde, comardod, com-freag-

radh,

Iriſh, under the word ***
"uimir, nuimhir, ionran,"
word to numerate, "mea
and in all the dictionaries
an chead, to ſignify primus ;
imprimis; to which I ſhall a
in general uſe, in Munſter
count, or reckon, viz. córri
and aireagnadh, i. e. air,
eagna knowledge, from whe
reckon.

SCHINDLER, under Num

HEBREW and CHALDEE.

caſas,	ſacus, ſaca
cheſebon,	ſaphar, pl
ceſil, alſo the name of a planet,	taçan, tac
	tacona, n
Hhara LXX ", unus,	metica
abhar, unus,	pharat,
eſhebon,	taban,
mecas, miceſa,	ah, unus,
mena. mana.	chad. unu

Numerus, Arabic, ſhumaur, hiſſaub, huſb, add, adud, ydaud, taadaud, ta-addud, adeed, adeedut, yddut, hiſsè, huſbaun, bool, mur, murreh, ſufnut, al-hhor, gumla, macani, mudde, menah; one by one, erim, eekè eekè, numeratio, add, rukum, nuwaud, muhauſibut, deen, huſboun; urum, ſigns, ciphers, the tips of the fingers.

Ancient Perſic. Araſi, numerum ſive quantitatem generatim appellant. (Rheland de vet lingua Perſ.) Modern Perſic, ſhumar, number, ſhuamur-den, to number; Arab. bè hiſſaub, without number, innumerable; in Iriſh airim-eiſbe.

There can be no doubt but that the Iriſh ceſòl is from the Hebrew ceſil; the Ir. ead from the Arab. add; the Ir. tocire from the Chaldee tacan, *&c. &c.* and that the Iriſh airimeiſbe, innumerable, was the real Scythic word and its meaning, which Herodotus explains by ari, i. e. unum et maſpus, i. e. oculus. No name could ſuit the Scythians better than innumerable, and hence, John in the Revelations, ch. 20. v. 8. compares the deſcendants of Gog and Magog in the four quarters of the world, to the ſand of the ſea.

It has been ſhewn under the word Cuig, that the Iriſh gloſſariſts explain that word to ſignify the number five, and alſo a circle; from whence I conjectured, the ancient Iriſh made their aiream, or numeration, by the fingers of each hand. In Arabic, we find urem the tips of the fingers, erim one by one, which is the exact meaning of the Iriſh aiream, to numerate, and in the catalogue of Hebrew, Chaldee and Arabic words for numerus,

we

we find very many ſimilar to the Iriſh words preceding. Airi a number, makes airith in the plural, and meith or meidh to reckon, forms the Greek Ἀριθμητικὸς; and airith and meaſadh forms Ἀριθμησις, numeratio. The Iriſh nim, facere, facio and aire numeratio, forms the Latin numero. Cib or Cip, the hand, and air number, forms ciphair or cipher. Johnſon and Chambers derive cipher from the Hebrew ſephar, number, enumeration, but the Hebrew ſephar, comes from ſeph, rotundity; from whence it ſignifies a bowl, and is the root of the Iriſh ſpeir, a ſphere. Seph is alſo a wheel, whirlwind. Iſa. v. 28,—"their wheels like a whirlwind." Sephir, implies a number, whether by memorial, monument, book, letter or voice. (Bates Crit. Heb.)

The Hebrew ה which ſtands for 5, implies the wide or circular opening of the mouth, and expreſſes the ejaculation O! as, שמים ה O ye heavens! The Greek πενὶε, five, is from the Hebrew פן pen, a wheel; פנה pene is alſo to turn about, to revert, &c. The Æolian πεμπε, five, derives from πεμφις, bulla, gutta, quia rotunda. The Iriſh cuig, (five) from חג chag or chug, in Hebrew a circle. But what demonſtrates the explanation of my Iriſh gloſſariſt, is, that the character to expreſs 5 in the Indian and Arabic numerals, is O, which is the character of a cypher, formed ſays Chambers, thus O.

It is alſo remarkable, that in the Iriſh, mair is a finger, formed of am and air, uſed in numeration, ſang a finger, and air numeration, forms finger; ad in Iriſh numeration, and al great, forms adal a finger;

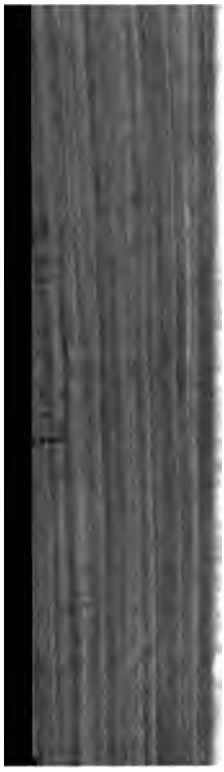
figh

figh in Iriſh is a form, ſhape, manner, painting, a reſemblance, and air numeration, form figure.

The ancients certainly had various methods of expreſſing numbers by the fingers, as we find by the following authors: Plin. lib. 34. N. Hiſt. "præterea Janus Geminus a Rege Numa dicatus, "qui pacis bellique argumento colitur, *digitis ita* "*figuratis*, ut trecentorum ſexaginta quinque di- "erum nota, per ſignificationem anni, temporis & "ævi; ſe Deum indicaret."—Quintilian, l. 11. c. 3. "Alii igitur *digitis complicatis* numeri, alii conſtrictis "ſignificabantur."—Mart. Felix Capella, de nuptiis —"in digitos calculumque diſtribuit," and lib. 7. "digiti vero virginis recuſantes & quadam incom- "prehenſæ ſcaturignis nobilitate vermiculati, quæ- "mox ingraſſa, ſeptingentos, & decem, & ſeptem "numeros, complicatis in eos digitis, Jovem ſa- "lutabunda ſubrexit."——Sidon Apollinar, l. 9. "Epiſt. 9. "Chryſippus digitis propter numerorum "indicia conſtrictis, Euclides propter menſurarum "ſpatia laxatis."——Tertullian, Apologet. c. 90. "Cum digitorum ſupputatoriis geſticulis aſſiden- "dum eſt."—C. Plin. junior, l. 2. Ep. 20. "com- "ponit vultum, intendit oculos, movet labra, *agitat* "*digitos*, computat nihil."—Seneca, Ep. 88, "nu- "merare docet me Arithmetica, avaritiæ accom- "modare digitos." P. Ovid, l. 1, Faſt. "ſeu quia "tot digiti, per quos numerare ſolemus."—Plautus, Milite, Act 2, Sc. 2.

"Ecce autem avortit nixus læva, in femore habet manum,
"Dextera digitis rationem computat, feriens femur."

L. Apulejus,



word *Ceann*, i. e. the head. See
the firſt inſtitution of the Roman
more have been added, formed,
ing the firſt, or by the convenien
They have made D ſtand for Iↄ
M for Clↄ or 1000, becauſe the
reſemblance to the Gothick M, ſ
there are ſeven Roman ciphers.
and the Greeks never uſed any c
letters of the alphabet.—As to th
they run on thus 1, 2, 3, 4, 5, 6,
they added a Zero o which ſta
without another figure joined with
firſt nine are called ſignificative fig

Monſieur Le Moine profeſſor a
the word *Zero* is Arabic, and corr
Others derive it from the Hebrew
nifies a girt or belt, becauſe it re
gure. (See *Chiffre*, *Zero*, in Fur

We need only caſt our eyes
Indian character in the annexed
to be ſatisfied that o or the circle

ed by oo, contracted into .o, called by the *deigh*, *deich* and *deib*, i. e. ten, i. e. *da-cuig*, circles.

The learned Court de Gebelin derives the Greek δέκα, Latin *digitus*, and French *doigt*, a finger, &c. and its corruption *dix*, from the Celtic *deig*, ten, becauſe there are ten fingers on the hands; and hence, ſays he, dextèritè, adreſſe dans les doigts: adroit qui eſt habile à emploier ſes doigts. From *dek* a finger, the Greeks δείκω *deikò* to point out, and the Latins *indico*, &c.

The ancient Iriſh had numerical characters of two kinds, one reſembling the Roman, except the X, which was formed of two C's. thus ↃC or ↃC or ☋ and this was alſo their *Cor-fo-caſan* or *Graphedon* mark, as much as to ſay, turn back, begin a new reckoning, as all nations do from 1; the other character was Arabic, reſembling that of Jo. de ſacro Boſco, in the annexed plate, exactly the ſame as thoſe given in Dr. Bernard's plate of the Hiſpaniorum ex Arab. A. D. 1009. We have added, for the ſatisfaction of our readers thoſe of Planudes, thoſe of the ancient and modern Indian, the Arabian, and the ancient Brahmin.

For the origin and antiquity of the arithmetical figures, we cannot find a better account than that given by profeſſor Ward Phil. Tranſ. No. 439. Moſt writers, ſays he, who have treated of the origin of figures, have thought that they came firſt from the Perſians or Indians to the Arabians, and from

But If. Voſſius thought the a
Romans were acquainted with
that the Arabians took them fr
the Indians from the Arabians!
this he refers to Tyro and Sene
treatiſe of Boethius de Geometr
notes of Tyro and Seneca, they
affinity with theſe figures, eithe
nature of them; for they are n
but are many times that numb
in form. Nor are they ſimple
but complex characters of ſev
numeral words which they ſtan
language like our ſhort hands*.

D. Huetius imagined the Ar
only the letters of the Greek
and altered by ignorant librarian
it probable, that the Indians h
Greeks, and the Arabian wri
known it—but we find the Gre
of the alphabet.

J. Scaliger, G. Voſſius and
that theſe figures were not uſe

is has offered ſome arguments to prove, that ertus, a monk, who was afterwards advanc- o the papal ſee, and took the name of eſter II. had before the year 1000 learned the of arithmetic, as now practiſed, with the uſe ne characters only (whatſoever their form then from the Saracens in Spain, which he afterwards ed into France. Theſe characters, however, known for a long time after, only to ſuch ts, and principally uſed by them in aſtrono- l calculations; the Roman numerals being retained in common uſe to expreſs ſmaller bers. Nor has he given us the figures uſed ny of thoſe writers, before Joannes de Sacro o, who died in the year 1256, and Maximus udes who flouriſhed after him. Mr. Cope (in ame Tranſact.) exhibits the Indian and ancient n arithmetical figures; he and Wallis then ired at what time they were introduced into land. And they inform us, that the Engliſh them from Spain, whither they were brought he Moors, who had them from the Arabians the Arabians from the Indians; and that they e firſt brought into England about the year o.

f the Iriſh had borrowed their figures from the liſh, they certainly would have copied them, we find them perfectly to correſpond with Bernard's table of the Hiſpaniorum ex Arabico. he numeral letters of the ancient Iriſh are very thoſe of the Palmyrians given by Swinton in Philoſ. Tr. v. 48. and engraved alſo in

Dr. Shaw, in his travels thr
ſerves, that, " not even the
" either numeral arithmetick o
" known to one perſon in tw
" withſtanding their forefather
" from the name *, ſeem to ha
" ors of the one, as they have
" the characters of the other.
" chants, beſides being frequen
" the addition and ſubſtraction
" memory, have a ſingular me
" by putting their hands into
" and there, touching one anot
" finger, or with ſuch a partic
" of them denoting a determin
" will tranſact affairs of the gre
" ſpeaking to one another, or
" by into the ſecret. Yet ſtill
" traordinary nature, (provided
" aſſured of the truth of it,)
" which the Thaleb of this cou
" have in numbers; they pret
" erful inſight into the nature

by differently joining and combining them, can bring to light a variety of ſecrets."

ſe Taleb were well known in Ireland: I ave occaſion to ſpeak of them in another

Talbha or *Dalbha* in modern Iriſh is a ſor- and I think I have met with the very amulet, Taleb diſpoſed of in Arabia, to break the of charms, which has been miſtaken by the or a circular Ogham alphabet.

names of the numerals in Iriſh, Dr. Parſons were the root of the Latin, Greek, and all an numerals; he thinks the Welſh *pedwar* e Greek *Teſſares* are derived from the Iriſh : it is certain, that Voſſius, is equally ab- deriving τέτταρα from πίτορα, but Scaliger he aneient Greeks, had κάτυρον pro τὸ ἴτυρον. hy ſays the doctor, ſhould the Greeks be to ſuch a ſhift as to ſay τὸ ἴτυρον after treis? e ſhould ſay, one, two, three, and another, ar, and then come to a ſimple name for five. en proceeds to twenty called by the Iriſh and ſays it is found ſpelt variouſly as *fichid*, *vighent*, *fighind*. And here, he endeavours ive the Greek εἴκοσι from *fighi*, with much the ſucceſs as Voſſius in deriving the Latin *viginti* εἴκοσι.

ve never met with the letter *v* in the Iriſh, he force of V, the *bh* was always ſubſtituted or the number 20, written *fighind*: the *viginti*, I think, expreſſes the *figh*, or twiſt- the hands or 20 as before explained, to be ntus or fifth part of a hundred, and ſo the tens

A. Ancient Indian figures–
B. Modern Indian do.—fro
C. Arabian do.—from MS
D. Figures of John De S
Wallis, which are the fa
Bacon's calendar in the
the 2d which he has lik
E. Figures of M. Planudes
F. Spaniſh figures of the
Moreton's tables.
G. Iriſh figures from MSS.
H. Arabian, Perſian and
year 800, from Moreto
I. K. Numer. Indorum e G
Moreton's T.
L. Numerorum Notæ ex
from Moreton.
M. Numero—Palæyrus. a
N. Iriſh Numerals from M

PLATE II.

Numerical Charactures from various Authors collated with the Irish.

Ref.	A	B	C	D	E	F	G	H	I	K
						Old Spanish	Irish.			
1	1	9	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2.2	2	2	2	2
3	3	3	3	3	3	3	3	3	3	3.
4	4	4	4	4	4	4	4	4	4	4
5	58	5	5	5	5	5.5	5	58	5	5
6	67	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7	7
8	78	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	9
10	0	9.	1.	10	10	10	10	1.10	10	0.

L (1) I. (9) IIIIIIII (10) – ⊢ ⊥ ⊢ (19) IIIIIIIII–
(20) N N Z Z. (90) – NNNN. (100) IƆI.
(900) IƆIIIIIIII

M I · II · III · IIII (5) $\overset{5}{\text{Y}}$. IY. IIY. IIIY. IIIIY.
(10) ⊃. Ɔ. (11) IƆ. (20) Ɔ. 3. (30) Ɔ3.
(40) 33. (50) Ɔ33. (100) ⊃I. Ɔ I. (500) Ɔy.
(1000) Ɔ ƆI

Fig. 2	Gr.	Ir.	Fa'on

Irish.

	1.	2.	3.	4.	5.	5.	6.	7.	8.	10.
N	I.	II.	III.	IIII.	y.	ϒ.	Iϒ.	IIϒ.	IIIϒ.	χ.

20.	40.	40	50	50	70	80.	90
XX.	o.	ϝ.	l.	q	ϒ.	ρ	ϝ

100	200	300	400	500	900	1000
C. K. ϧ	N	b. e	5. þ.	ϡ	ϡ	m

PONIAN.	ÆTHIOPIAN.
1. Ick.	1. Ahadu.
2. Ni.	2. Kyly. (Ir. Keile a couple.)
3. San.	3. Sylyſy.
4. Xi.	4. Rybyng.
5. Go.	5. Hamyſy *.
6. Rocu.	6. Sydis.
7. Xici.	7. Sybyng.
8. Faci.	8. Symini.
9. cu.	9. Tyſyng.
10. Giu	10. Aſyry.
20.	20. Aſyra.
100.	100. Myty.

* *Hamat.* curvus.

. (primus) is ſuppoſed to be derived from πρὸ ante, the compound of the Iriſh *bro* and *tus :* and διάτιμος and *traith* order, ſeries.

Oimus) in the lingua Sacra Graecotham ſeu Kirendum o to be from the ſame root as the Iriſh *bro* firſt, *nal*, order, ſeries, or *tamas* numerus.

ıe Dachnici, appears to be the Iriſh flai, princeps imhan.

paring the Indian names of the numerals in the E reader will allow, that there is a much greater Chaldee, Perſian and Iriſh, than with the Greek.

nimh, a viper, i. e. the twiſting nim; Arab. naim, naemut, a viper. The Iriſh athar, to bind, to twine, is from the Heb. athar, circumcingere, hence the Iriſh atar, a bonnet, a hat; Heb. atara, from whence tiara. (See Nim, a ſerpent.)

, a ſoldier, a hero; Hebrew amaz, fortis fuit; Arab. amazir, a brave, undaunted man, (Iriſh amhaſir) hence the Iriſh amhaſan, a centinel, a guard: quære, is not this the origin of the Greek fable of the Amazons, ſaid to be women of Scythia, who dwelt near Tanais, a word the Greeks have derived from ἀ and μάζα, i. e. non mamma, without paps. Strabo denies that there ever were any Amazons. Pliny and Mela make mention of thoſe of Scythia.

, *ambrag*, noble, great, good; Perſ. amrugh, noble; Arab. amera, umera, princes, nobles.

Continuance of fair weather. (O'Brien and Shaw.) Arab. ain, continuance of bad weather—rain with little interruption for ſeveral days. (Richardſon.)

a plebean; Arab. ammet.

n, plurality, twins; Arab. ummani, plurality of kindred.

, a learned man; magus, a chief, a ſorcerer; Chaldee, arche. Chaldæus reddit Kiriath Sepher, i. e. urbs literarum, Kiriath arche, Græce πολις γραμματων. (Bochart.)

Barann,

IRISH.

Barann, a royal ſtandard; Perſ. perend.

Bunaitbim, to build; bunafear, a builder, an architect; Arab. bani, a builder; Perſ. benafer, an architect; bunyadker, a builder.

Bi, bith, life, ſpirit, ſoul; Ægyptice, bai, the ſoul; from bith the Latin vita.

Beth, a houſe, city or dwelling; Heb. beth. Bethſena, the ancient name of Scythopolis in Paleſtine,—Saine, a diſtrict of Ireland ſo called,—Dun-ſaine, a town in Meath; dun, beth, and baille, in Iriſh imply towns, cities, villages; in Arabic dun, beth, belad, a city; balid, an inhabitant; in Iriſh, bhfhuil ſe'ambaile, is he at home; i. e. does he inhabit here.

Boga, a bog, a marſh, a ſwamp; Arab. bawgha.

Baile, a clan, a tribe, a town; Ar. balid,—bulud, a permanent ſettlement, a city; Etruſcan, vol, vola.

Ball, a ſtain, a ſpot; Heb. bal, he ſpotted, mixed, ſtained.

Barrachas, men of great ſway, ſuperiors, ſoldiers; bairach, compagnie de Janiſſaires, compoſée de 60, ou de 100 hommes. Voyage de Kleeman. Berich, Heb. a ſoldier.

Criutboir, a harper; Arab, cuthaira, a harp; Heb. kothrus.

Bean-do-baib, a ſyren, i. e. a woman of the ſea; Arab, benatu' l'Behr, ſyrens, alſo dolphins.

Cliab,

SH.

', a baſket, a cleeve: Heb. calab, Amos, 8. 1. a calab of ſummer fruits.

ue, cine, (keena) and *cicbe.* The IRISH CRY, or lamentation for the dead, according to certain loud and mournful notes and verſes, wherein the pedigree, land property, generoſity and good actions of the deceaſed perſon and of his anceſtors, are diligently and harmoniouſly recounted, in order to excite pity and compaſſion in the hearers, and to make them ſenſible of their great loſs in the death of the perſon whom they lament. This is the Hebrew cina, or kina, קינה i. e. lamentation, crying with clapping of hands; (planctus ploratus), 2d Sam. 1. v. 17. Sephir Cinoth, i. e. liber lamentationum (Jeremiæ.) Chaldee, cina, to depreſs, to grieve, to humble one's ſelf. Perſic, khunya, melody, ſong; Arab. khenin, crying through the noſe; khan, a ſinger, a cryer, an invoker; Chineſe, kien, clavis rerum in abyſſum corruentium; doloris, &c. &c.

The Iriſh are remarkable for this brutiſh cuſtom, t is called, of crying over their dead, for ma- y coſtly burials, with great feaſts, in ſo much, the quantity to be eaten and drank at funerals regulated by the Brehon laws, according to the of the deceaſed.

This cuſtom the Magogian Iriſh brought with n from the eaſt: as ſoon as any of the ancient Jews

Jews departed this life, the corps was waſhed an perfumed, wrapped in a ſhroud, and laid in a coffi In the mean time, people from all parts, that i as well thoſe of the ſame city or town, as adjace places, came to condole with and comfort the rel tions of the deceaſed; and as the multitude w very great in the houſe of the deceaſed, wher great lamentations were made, as likewiſe in th ſtreets, through which the corps was carried to th grave, and that in both places, people were ver ſplendidly treated and feaſted, and minſtrels atten ed with inſtruments of muſic, ſo the expence thereof often amounted to ſuch an exceſs, that ma ny of them were thereby impoveriſhed; inſomuch that ſeveral not being able to undergo ſuch va charges, abſented themſelves from the city, unde ſome ſpecious pretence or other, for fear of expo ſing their credit. Theſe *cina* or lamentations to gether with the multitudes of people attending th corpſe to the grave, were eſteemed of ſo great mo ment amongſt them, that they accounted thoſe ac curſed, who were deprived of either of them; thi we learn not only from their tradition, but from ſe veral texts of ſcripture; for inſtance, in the 22d chapter of Jeremiah, that prophet, ſpeaking o that infamous king Jehoiakim, declares from th mouth of God, that at his funeral there ſhould b heard no ſad cries and lamentations of his brother and ſiſters, nor of the reſt of the people: and in th 5th ch. of Maccabees, it is ſaid, that the ungodly Jaſon was not mourned for. (Buxtorf. Synag. Jud. & Muret's funeral rites.)

Th

The cina of the Iriſh is performed, while the rpſe is carrying from the houſe to the grave; the nentation in the houſe is called tòradh-bas or adh. Toir, is a burying ground, that is, the ce of lamentation; it is derived from the Chaldee adh, affligere, lachrymantes; Syr. torathwa, latio, whence the Iriſh toireamh, an elegy; ib. terjim, a monument to the dead; tyrrek, a iſtian burial ground; tarikhi, an epitaph, an elegy: ldee, bas, ægrotare; Heb. baas, putrit, fæ-; Arab. baad, wuz, wuz-wuz, fooz, death.

t. Mark uſes the term θορύβος, (which ſignifies, rmultuous body of people, a turbulent, violent ting,) to expreſs the ſtate of things in the houſe Jairus, when his daughter was dead. Ch. 5. 8. The Greek word taken in this ſenſe, ſure-loes not correſpond with the idea of mourning l weeping of the relations of the deceaſed. St. rk ſays, Jeſus being come to the houſe of the er of the ſynagogue, and ſeeing (θορυβον tranſlated) tumult, and them that wept and wailed greatly; d when he was come in, he ſaith unto them, ıy make ye this ado and weep? (why make ye is θορυβεισθε και κλαιετε.) I cannot avoid thinking is Greek word is uſed here for the Hebrew or ſh torath-bais, eſpecially if we conſider that ſus was here addreſſing a Jew, the ruler of the nagogue.

The aſſembling together of multitudes to the ace where perſons have lately expired, and be-ailing them in a noiſy manner, is a cuſtom ſtill tained in the eaſt, and ſeems to be conſidered as

an

an honour done to the deceaſed, ſays Harmer in his obſervations on ſeveral paſſages of ſcripture. This ingenious and learned author had ſeen a MSS. of Sir J. Chardin's, from whence he gives the following paſſage. Sir J. quotes Gen. 45. v. 2. "*And he wept aloud, and the Ægyptians and the houſe of Pharaoh heard.*" "This is exactly the genius of the people of Aſia, eſpecially of the women; their ſentiments of joy or of grief are properly tranſports; and their tranſports are ungoverned, exceſſive, and truly outrageous. When any one returns from a long journey or dies, his family burſt into cries, that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the paſſion, eſpecially, as theſe cries are long in the caſe of death, and frightful, for their mourning is downright deſpair, and an image of hell. I was lodged in 1676, at Iſpahan, near the royal ſquare: the miſtreſs of the next houſe to mine, died at that time. The moment ſhe expired, all the family, to the number of 25 or 30 people, ſet up ſuch a furious cry that I was quite ſtartled, and was above two hours before I could recover myſelf, for it was in the middle of the night. Theſe cries continue a long time, then ceaſe all at once; they begin again as ſuddenly, at day break and in concert. It is this ſuddenneſs which is ſo terrifying, together with a greater ſhrillneſs and loudneſs than one would eaſily imagine: this enraged kind of mourning, if I may call it ſo, continued 40 days, not equally violent, but with diminution from day to day; the longeſt

and

and moſt violent acts were, when they waſhed the body, when they perfumed it, when they carried it out to be interred, and at making the inventory, and when they divided the effects: you are not to ſuppoſe that thoſe that were ready to ſplit their throats with crying out, wept as much; the greateſt part of them did not ſhed a tear through the whole tragedy." (Chardin's MSS.)

This is the exact deſcription of an Iriſh wake and funeral, and if an Engliſhman ſhould happen to be circumſtanced in one of the great towns of Ireland, as Sir I. was at Iſpahan, I believe he would likewiſe ſay it was an *image of hell*, and if he was a Greek ſcholar, he might poſſibly call it a ὁμοίωμα, if he happened to hear the Iriſh talk of their toradh-bais.

The making a kind of funeral feaſts was alſo a method of honouring the dead, uſed anciently in the eaſt, and is continued down to theſe times. The references of commentators have been, (adds Harmer) in common to the Greek and Roman uſages, but as it muſt be more pleaſing to learn eaſtern cuſtoms of this kind, I will ſet down what Sir I. Chardin has given us an account of in one of his MSS, and the rather as ſome particulars are new to me. "The oriental chriſtians ſtill made banquets of this kind, (ſpeaking of the ancient Jewiſh feaſts of mourning, mentioned Jer. 16. v. 6. 7. and elſewhere) by a cuſtom derived from the Jews, and I have been many times preſent at them among the Armenians of Perſia. The 7th verſe ſpeaks of thoſe proviſions which are wont to be ſent to the houſe of the deceaſed, and of thoſe healths that are drank

drank to the ſurvivors of the family; wiſhing the the dead may have been the victim for the ſins of th family. The ſame with reſpect to eating, is practiſe amongſt the Moors, where we find the word comfor ing made uſe of, we are to underſtand it, as ſignifyin the performing thoſe offices." In like manner he e plains the bread of men mentioned Eezk. 24. 17. as ſignifying the bread of others; the bread ſent mourners; the bread that neighbours, relations, an friends ſent to the funeral. (Harmer v. 2. p. 13

The Perſians, Scythians and Tartars are ſaid leave the bones of the dead ſcattered in the field yet they appear to have reckoned nothing more ſa cred than the burying of the dead. Herodotus i his fourth book, tells us, that Darius ſon of Hy taſpes, no being able to bring them to battle, be cauſe of their rapid flight, ſent one of his princip officers to them, to know when they would ſtand battle, to which they anſwered, *we have no town to defend, but when you advance as far as the graves o our fathers, your maſter ſhall be witneſs with what co rage and reſolution we can fight*; with which anſwe Valerius Max. obſerves (l. 5.) they for ever cleare themſelves of that foul blot of monſtrous barbarity which was before thought to be ſo natural to them ſince a more pious reply could not have been mad by the moſt civilized people in the world. Th paſſage in Herodotus, ſays Muret, proves that the did bury their dead.

I ſhall ſay nothing of the funerals of the Greek they were the moſt whimſical people in the world i their funerals and mournings: but I cannot pa over the opinion of that poliſhed, civilized Greel th

that ſtoic philoſopher Chryſippus, born at Solas, who approved of ſome barbarous nations, that eat the fleſh of their fathers and mothers and beſt friends, and ſays it was one of the greateſt demonſtrations of piety, to give their relations a burial in their own bellies. And what ſhall we ſay to Homer? he has very particularly ſet down the honours that were done to Patroclus. Achilles having ordered the army to be ranged in battle round about the wood-pile, only cauſed twelve young Trojan gentlemen to have their heads cut off, beſides a vaſt number of oxen, horſes, dogs, &c. &c. &c. which were butchered and thrown confuſedly on the corps of his friend, and laſt of all he himſelf having cut off his hair, caſt it into the flames, and at this ſignal the army ſet up the *Pilli-lilli-lu*; but the Greeks were a poliſhed and learned people, and the Iriſh are barbarians, for crying over their deceaſed relations, and for viſiting annually their *aicre-eo*, or patrimonial *eo* or burying place, for ſuch was the ancient name, now turned to *acrerua*; and this was the Ægyptian name, which gave birth to the Acheruſian lake, acroſs which, the inhabitants of Memphis paſſed to what is called the *plain of mummies*, and this firſt gave origin to the Grecian fiction of Charon's ferry boat, the Elyſian fields, the infernal judges, and that long ſtring of nonſenſe, ſo poetically wrought up by them.

IRISH.

Cobb-ail, a place encloſed with ſtones, but not covered over head. (O'Brien.) The Phœnicians and Hebrews called the three ſtones placed in the centre of the great circle of ſtones, (like our

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our druidical monuments) Kobhe. See Cooke's enquiry into druidical temples, p. 31. al, in Iriſh, is a ſtone, therefore cobh-ail, is the ſtone Kobhe of the Phœnicians.

Cobh, a cove or harbour; Heb. chaph, maris portum.

Cotha, *cothan*, a cough, a difficulty of breathing; coto, the ſwelling in the neck of the Indians on the borders of the Cordeliers: a name probably given by the Spaniards. Q.?

Cuthan, *cuan*, a harbour; Phœnice, cothon; Heb. chuz.

Crabba, devotion, religion; Heb. craa, genu flexit, craiath, curvationem; corab, the inward thought; to bring an offering to the Lord.

Ceirt, an apple, the apple tree.

Κοτρεῖον, τὸ Ἰνδικὸν μῆλον. Heſychius.

Rhelandius, de Vet. Lingua Indica. Non Indicum ſed Medicum erat illud quod Citreum dicitur ſive Perſicum. *Citreum & ipſum Perſicum malum dicit*, ſcribit Macrobius Saturn. l. 3. At unde nomen Citrei? Fortè ex Perſico Zert, Zort, flavus, color Citrinas. Sed κίτριον & citrus Afracana alia arbor eſt, & longe diverſa ab Citrone Perſica. There is ſomething very extraordinary in the name of an apple, in all ancient languages. Ceirt or keirt implies magic, ſorcery, in Iriſh, as ceirt-thoſaice, ceird-draoicheact; Chartim magician in Hebrew, the Chartim were religious, ſays Bates, but of what particular ſort does not appear. Ubhall or

uphall,

l, another Iriſh name for an apple, is of the root as upha or uphtha, a witch; tar-upha in s the teraphim of the Jews; ſo likewiſe the ew tapuach, an apple, the root is puach, in Iriſh is an evil demon, a buck goat, a ſa- Now piyuk in old Perſic is copulation, matri- , &c. and we find the natives of Canaan had ole to their god, under the attribute of Beth- ach. Joſ. 15. 53. Mr. Hutchinſon thinks ord puach expreſſes all the action of the ſpi- ſupplying fire, &c. if that be the ſenſe, the ſhould have been phuach; the Arabians have nly ſo written it, viz. tuffah, an apple; tuffa- jinn, the demons apple, i. e. the mandragora, andrake; tuffahi-mahi, the moon apple, i. e. tron, orange, or lemon, but tapuach in Chal- nd Arabic implies chamomile, mandrake, the Aaron, or wake robin, the golden apple, &c. hinſon in his trinity of the Gentiles, ſays, is was that ſpecies of a fruit which our firſt nts, by perſuaſion of the devil, through the nt, eat, and was ever after among the hea- s ſacred; among the later heathens, to ſeveral eir gods and goddeſſes, as were many other es of trees and fruits. I cannot think Mr. chinſon has hit upon the right meaning of tapuach, for as he very properly obſerves, re you find the Jews forge a number of ſtories it any word, you may be ſure there is ſome- g of moment contained in it, which they en- vour to hide.

IRISH.

Cuinde, a can; cuinneog, a ſmall churn.
Κίνδο τυπίςιον βαςταζικὸν, Κόμβιον. Heſychius.
Relandius de veteri lingua Indica; Ver. condou; Perſ. hodie ſaccum frumentarium notat, & kindi notat cantharum ſed condy genus vaſis, ſeu pateræ, qua vinum libabant Perſæ; cadah poculum majus e quo vinum bibitur. Hibernicè cuadh.

Cuire, a ſoldier; cuirithi, ſoldiers, the royal guards; Heb. cori, guards, patrolus, 2 K. 11. 4. hence the Iriſh ceann-cuire, an officer of diſtinction; cuirailte, a meeting of the ſtates—theſe were the kerethites of Solomon; Arab. kourilte, a meeting of the ſtates.

Cæir, a fire brand; caoras, lightening, a thunder bolt; Heb. charas, the ſolar fire. He hath commanded חרס (charas) the ſolar fire, and it ariſes not. Job. 9. 7. חרה, charah, he burned, he was kindled; Arab. kurkaun, thunder, lightning; Perſic, cheragh, to blaze, a candle, a glaring light.

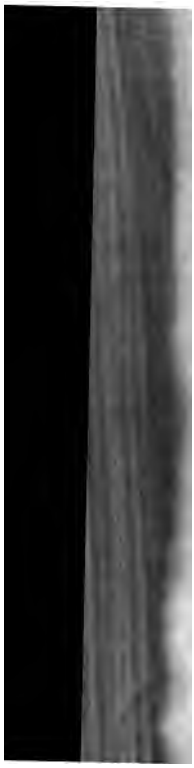
Cuirm-aſcaoin, excommunication. Shaw's Iriſh Dictionary. This lexiconiſt thinks cuirm here is from the verb cuiram, to put, to ſend, &c. this is a miſtake; the druids of Ireland had three kinds of excommunication, viz. cuirm-aſcaon, cuirm-nid, & cuirm-ſuimide; aſcaoin, is a curſe or malediction and was the greateſt excommunication; nid, implies manſlaughter, and ſuimide, want of reſpect to the church; חרם, cherem, in Hebrew is, devotum,

SH.

tum, anathema, hence the charma Bæotiæ locus execrandus in quo abſorptus Amphiarus. See Bochart. Geo. Sacr. 473. In Chaldee cheram, res devota, anathema. Cherama, res devota ſacerdotum. Charem, excommunicatio. Maimonides diſtinguiſhes the different kinds of excommunication of the Jews by Cheram, Niddui and Shammata, under Shammata, Voſſius and Buxtorf note, ſic volunt Judæi, illud Anathema Maranatha, cujus Apoſtolus Paulus meminit, eſſe idem cum hoc Shammata.

coice, a mountain; Arab. cou.

a, keaſla, iron ore; keaſas, the ſame; hence Mount Caucaſus; Perſæ quo nomine Caucaſum appellant? cou caf, i. e. ultimi litera in S mutata, coucas. (Reiland.) The Scythians named it caſim: ſee Iſodor. Origin. l. 14. c. 8. Satis norim quanto opere mutaverint nomina barbara Græci & qui ipſis eruditionem ſuam debent, Romani; quare & in voce Caucaſi eandem mihi rationem obſervandam exiſtimo. (Reland. de Vet. Ling. Perſic. p. 155.) A fragment of hiſtory informs us, that the original founders of a Tartarian, Mungalian, and Scythian nation, called kajan and dokos, got, by a particular fate, among the Cuhiſtanian and Caucaſian mountains, which before were uninhabited, and after their ſojourning there, for about 450 years, being become ſo very numerous, that they were forced to look



means the ore melted,
broad paſſage out of theſe
memoration of which farr
gols celebrate an annual
which they call coike-ga
is a blackſmith,) in this
a piece of iron red hot, o
Khan ſtrikes one blow wi
the perſons of rank do the
foundation of the fable of
faſtened to Mount Cauca
ance from thence by Vu
ſmith was always a perſor
the Scythians, Perſians,
Strahlenburg, p. 417. H
des Tartares, p. 74.

There are iron mines in Arm
ſas, and kuſas means any thing
as a ſpear, ſword, &c. (R
and kaſla in Iriſh, is iron ore, ſo
a ſword, &c. kaiſli, poliſhed ir
head of a hammer; kaſ-gearai

ISH.

ı, gabh, a blackſmith, a farrier; Perſic, gao, the famous blackſmith of Iſpahan who defeated the uſurper Zohak. N. B. There cannot be a more expreſſive word in the Iriſh than ſahac (ſaithac) for a uſurper, i. e. one who thruſts himſelf into the place of another by force of arms; Sclavonicè, koblar, a farrier.

ıan, a poem, canto, rhyme; duan-mordha, an epic poem; duan-tachd, poetry, verſification; duanaighe, a rhymer; Arab. divan, a compleat ſeries of odes or other poems by one author, running through the whole alphabet; Gaſſani, Saouthi, Zemremi, &c. among the Arabians, and Haſez, Giami, &c. among the Perſians compleated divans. (Richardſon.) divanè, Arab. a perfect poet.

ıan-aireac, duan-arteach, a ſenator; duangaois, Police; Arab. divan, a royal court, a tribunal of juſtice, revenue, &c. a council of ſtate, a ſenate, a divan: the Aſiaticks ſay, that Solomon (ſon of David) had a divan, in which he judged not only men, but likewiſe peris and genii, or demons, over whom he exerciſed a deſpotic authority.

uadh, a village; duam and daim, a city; whence Tuam, the name of many noted towns and villages in Ireland; Perſic, dih, a town or village. The ancient name of Adrianople in Thrace was Uſcu-dama, according to Ammianus, i. e. in Iriſh uiſce-daimh, or the watry reſidence, town or city; the Iriſh uiſce or uiſke

IRISH.

uiſke is from the Heb. השקה, iſka, he gave to drink, or cauſed to drink; Chaldee iſhaki, to ſoak in water; ſhakia, adaquatio; ma-ſheki aqua.

Dar, *dair*, *darac*, an oak, i. e. the temple of the druids; *dear*, *dar*, a houſe, i. e. a temple hence Killdare and many other dar and derry in Ireland; Arab. daraz, an oak; deir, a monaſtry, a chriſtian church; deir-magon, a temple of the magi. No word in the Iriſh language has been more miſtaken by our modern topographers than dair and derry; thus alſo mes is ſaid to be the acorn, or any other fruit in Arabic, mezz, is a pomegranate; mazn an acorn, fruit in general; but it originally implied the ſacred fruit, that is, the acorn of the druids, and the pomegranate of the Aſiatics.

Damh, learning.

Damhoide, a man of great learning, a ſchoolmaſter, from oide, a teacher damhta, a ſtudent; aice, a ſociety; aice-damhta, an academician; daimheach, a ſchoolfellow.

DAIMHIATH, a powerful clan; daimh, connection, conſanguinity; ta daimh agam leis, I have a regard for him, I live in ſocial friendſhip with him; Perſic dem, ſociety, from dem, breath, as breathing together, (Richardſon.) Quære if not rather from the Scythic daimh, blood, connection, conſanguinity; Arab. DAWIYET, the order of the KNIGHTS TEMPLARS.

Corrach,

ach, a low fenny piece of ground; Arab. kerker, level, ſoft ground; Iriſh, carcar, a large ſhift formerly ſwathed round the women's body; Arab. kerker, a woman's ſhift.

bar, a word; dubhart cad, a holy pious prayer; Heb. dabar, a word; Quære—is not the Iriſh dubhart cad rather the ſame as the Hebrew dabarim chadim of Geneſ. 11 and 1. and the whole was of one mode of prayer, worſhip or rites, as Mr. Hutchinſon has explained it.

Taith, the deity Tath. (Vet. Gloſſ. Hibern.) Theuth & Menas, utrumque acceptum ab Ægyptiis, a quibus in Diis maxime colitur Theuth, tanquam artium, & ſcientiarum repertor, & in hominibus Menas, quem omnium hominum primum in Ægypto regnaſſe aſſerunt. (Herodot. Diodor.)——poſt mortuos ſemideos primus regnavit Mines. (Africanus ex Manethone.) Iriſh, menn, i. e. follus, firſt born, anceſtry, ſtock, origin. (See Taith, p. 469.)

ith, *droth*, a carpenter. (Vet. Gloſs.) druthloireachd, any kind of carpenters work. Perſic durudger, a carpenter.

n ceacht, *di an ceach*, i. e. Deus Salutis; ainm ſuithe leighis Eireann, Di an na cumhacta; ceacht, i. e. cumhacta. (Vet. Gloſſ.) that is caech or ceacht is the deity ſuppoſed by the phyſicians of Ireland, to preſide over health; deus ſalutis; ceacht is ſtrength, vigour, power, and has the ſame ſignification as cumhachta.

IRISH.

hacta. כח cach, in the Hebrew occurs as a noun, and is conſtrued ſtrength, ab the inward ability or vigour. (Bates.)

Dagb-da, i. e. *dagb-dè*. The god Dagh, deſcribed in an antient Iriſh gloſſary, da eamhail agna gentib è, ar do adhradais T Dedanann do, ar ba dia talmhan doi mhead a cumhacta, that is, dag the g proſperity of the Heathen Iriſh, wor by the Tuatha Dadanann; he was t of the earth, and ſuppoſed to have power.

דג Dagh, in Hebrew is to be fruitful, to m or increaſe, and it is ſpoke of people, fiſh an hence דג dag, a fiſh, from their great increa corn of any ſort. Dagon, i. e. fertility; the of the Philiſtine idol, by which they attribu their plenty and increaſe from the earth a to their god, the heavens. Horace deſcri deity, in form of a woman and a fiſh, "de "piſcem tenuler formoſa ſuperne."—Jud. "The lords of the Philiſtines gathered toge "offer a great ſacrifice to Dagon, their 1 Sam. 5. 4. he is deſcribed as an image of form. It is certain that the Iriſh druids ſuch image, and by Dagh, meant no mo the angel preſiding over the produce of the land. Yet the word ſeems to refer to the of Belus, as doigh or daigh fire, dagham to to ſinge, to burn. Dagh good, proſperous written dagh and deagh, and enters into a

of compounds. Deaghd, deachd, divin.
ead. Doig-liag, the touchſtone, loadſtone,
gnet, which probably was ſuppoſed to receive
tue from Dagh, the deity of the earth; ſee
l. Dagon being repreſented as a deity, in
rm of half fiſh, half man, there is great rea-
o think the latter part of the name, viz. On,
t deity mentioned by Helladius Beſantinus,
led from his writings by Photius, Bibl. p.
" Narrat verum quendam *Oen* in rubro
viſum, habentem cætera membra piſcis, caput
des & manus hominis, & oſtendiſſe Aſtrono-
& litteras. Quidam dicunt illum natum eſſe
no parente Ωʹου, & teſtari nomen, hominem
omnino eſſe, piſcem vero videri, quod piſcis
indueretur." Now the ocean being expreſſed
ſh by the words, aighen, an, ain, &c. the
ound Daghan or Daghon, would imply the
preſiding over land and ſea, and moſt pro-
formed the Ægyptian Dagon. And, as in
rabic, dakaa ſignifies earth; and there is rea-
o believe, taga in antient Etruſcan did the
, I believe dagh in old Iriſh was terra; Plunket
Iriſh dictionary writes it duthaig, from whence
ghan, duthan, a nation; duthcaghas, duthcas,
lace of one's birth; Duthaidh, duthaigh, a
a country;—but, the Iriſh word du, (the for-
part of this compound) is land, country,
n; conſequently taig, or daig, is the ſame as
rabic dakaa, and Hebrew dag, land, earth,

Dagon,

ISH.

Dagon, frumentum, unde Dagon dictus Azotiorum deus. Σιτανα illum vocat Philo. Bibl. & falluntur Hebræi qui apiſcibus dictum volunt; itaque nomen a forma non habuit ſed ab inventione frugum. (Bochart in Hieroz.)

Diud, *doid*, *diut*, *doit*, i. e. mann-draoic, i. e. diud, or doit, is burnt wheat, or an inebriating grain.

Doit. A grain of inebriating quality, that grows amongſt corn. (Shaw. Lex. Inebriation, mioſg, draoic, to inebriate, cuiram air an draoic.—(Shaw's Lexicon.)

Diut-cearn, i. e. ſuitche cearn, i. e. the ember carn. (Cormac. Gloſſ.)

Dio-lanlas, i. e. diud-lanas, fornication. (O'Brien.)

Diud-an. Giddy, intoxicated. (Shaw.)

Druth, i. e. druc, i. e. meir-dreac, i. e. diraoth iſidhe, i. e. aloſgadh ba dior di air fit aoth no teinne. (Gloſſ. Cormac,) i. e. druc eſt meretrix & ſic vocata eſt, quia pudendum ejus aduſtum feci in cineribus.

Druictor. A fornicator.

The word *diud*, is one of many in the Hiberno Scythic dialect, which may tend to explain ſome Hebrew words in the Holy Scriptures. I mean not any part relating to the *word of God*, as given by Moſes and the Prophets: that, does not ſtand in need of any other language, if ſtudied in the plain dreſs, it was left to us: or of any romantic ſyſtem of philoſophy, built on the viſionary dreams of our modern philoſophers. But, I mean, of ſuch part as treat of the obſcene and abominable ceremonie

o

e idolatrous Jews, Ægyptians, and Phœnicians,
h have been kept alive, with the later Heathens
is remote corner of the world.

he *diute* or *doite*, is a grain that is ſometimes
d growing amongſt the wheat in Ireland, and
ve been told by the peaſants, if they mix the
l of this grain, in any conſiderable quantity,
wheat meal, that, cakes made of this compo-
n, inebriates them, has the effect of cantharides,
throws them into a long ſleep; in ſhort, that
are for a while quite mad.

-draoic. i. e. mandragora, codhlatas, colbha,
codhl-luib, i. e. luib cuiraid codhdh trom ar
duine antan do nithear lamhnaſgadh no cre-
aradh, i. e. mann-draoic, whoe Latin name
is mandragora, is called cohlatan (ſleepy,)
colbha (love,) codh-luib, the ſleepy plant, be-
cauſe it throws a man into a moſt heavy ſleep,
poſt coitum, vel poſt illecibras. (Plunket's
Lexic. Hib.)

ian. Mandrake. (Shaw.)

ledig wenn. The women's herb, doddedig.
Davis's Walſh dictionary.

the 30th chapter of Geneſis, v. 14. we are
Reuben went in the days of *wheat harveſt*,
found duda in the fields, and brought them
his mother Leah. Then Rachael ſaid to Leah,
me I pray thee of thy ſon's dudaim. And ſhe
unto her, it is a ſmall matter that thou haſt
my huſband! and would thou take away my
dudaim alſo? And Rachael ſaid, therefore he
lie with thee to-night for thy ſon's dudaim.

And

And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, thou muſt come in unto me, for ſurely I have hired thee with my ſon's dudaim. And he lay with her that night. And God hearkened unto Leah, and ſhe conceived.

The Hebrew dudaim is rendered in Arabic tuffahu'l'jinn, that is, the apple of the genii or demon. But, as Mr. Hutchinſon obſerves in his Trinity of the Gentiles, p. 308. Tuffa, in Arabic, not only ſignifies an apple, but alſo chamomile, the apricot, the herb aaron, or wake robin, the peach, the golden apple, the apple of the mandrake. In Hebrew, aphuahh is an apple, the root is phuahh, whence the Iriſh uphall, ubhall an apple, and tuphtha, uphtha a ſorcerer, diviner, &c. as explained in the preface.

Ezek. ch. 23. v. 3. Et fornicatæ ſunt in Ægypto in pueritiis ſuis fornicatæ ſunt ibi compreſſa ſunt dudaim earum & ibi contuderunt dudi virginitatis earum. V. 21. Et viſitaſti ſcelus pueritiarum tuarum in comprimendo ab Ægypto dudi tua, propterea dudi pueritiarum tuarum,—i. e. recordata es fœditatis adolaſcentiæ tuæ, quando compreſſerunt in Ægypto dudi tua. (Montanus.)

This abominable cuſtom was a feſtival in the Hiberno-druidic calendar, and was obſerved on the eve of the full moon of September, in which month is placed our ember week. In the ſouth of Ireland this cuſtom is ſtill retained. On the firſt day of ember-week, the young men and maids of each village aſſemble on a green, with bundles of wheat

peas

, beans, or whatever they can plunder from djacent farmers; but beans and peas are pre-d. The grain is burnt, or rather ſcorched in ames of the ſtraw, and when reduced to em- it is picked out by the men; then, each young it by turns, hides one grain in the embers, g out, *ſtriolam, ſtrailim, thógas mo graine*, i. e. ar you to pieces if you find my grain; his en lover ſeeks, and great is her chagrin if ſhe not find it; on producing it, ſhe is ſaluted by ompany with ſhouts; her lover lays her firſt er back, and draws her by the heels through ot embers, then turning her on her face, re- the ceremony, until her nudities are much hed; this is called poſadh-min, or the meal ling. When all the maids have gone through eremony, they ſit down and devour the roaſted t, with which they are ſometimes inebriated; y this ceremony the maids are ſure to fix the , or love of her future ſpouſe.

he Portugueſe obſerve this feſtival, by aſſem- the youth of both ſexes over the embers of t cheſnuts, particularly on All Saints Eve; they theſe meetings maguſta, a word probably owed from the Spaniſh, mauger de gùſto, a of pleaſure; or of the old Iriſh muc giuſa, the e and aſhes of ſtalks. Meir-guſa, implies the t's delight. Guſta is alſo an obſcene term of ach between women, as, a guſta caligh! Darg, rag, ſignifies coiens, as darg boin, i. e. go rna bo dhair, give the cow to the bull; ſee in O'Brien's Lex. The Africans couple the male

of the Sandhedrin, is the ſame wort as our fetc
which ſignifies rye, or any coarſe grain like
doit or diud. The Teutonic word for the bl
dragora, is mandragora-kruyt, i. e. baked mush
gora. From what authority Buxtorf explains ſeg
to ſignify violets, does not appear. Schindle
ſays, ſegol eſt botrus in Chald. hence ſegolin m
dragoræ, i. e. botris ſimiles; botrus is a bunch
cluſter, and ſuch is a ſheaf of wheat, or an ea
corn. But Schindlerus explains this word ot
ways in the Hebrew, viz. proprium, ſingulare
charta: PECULIUM; ſee Ainſworth's explana
of this laſt word ſegil, a reſerve; what one h
for one's ſelf. (Bates, &c. Crit. Heb.)

The Algerines and Tuniſians uſe a food m
dweeda, much the ſame as vermizelli; bagrah, d
not much from our pancakes, it is fried in s
named tajan. (Shaw's Travels.) Here is the
duid; the bairghean or thin cake the tos
taoſan, an old name for a griddle. The chic
when parched, is in great repute, and in that
is called leb-bebby. In Perſic libas is love, a
a bedfellow. In Iriſh leabe is a bed; laobh
through love, laibhin leven, libh a dowry
wife. All theſe words compared with the for
ſeem to agree with this explanation of the H
duda.

The balſam tree doth no longer ſubſiſt in
and the muſa which ſome authors have ſuppo
be the dudaim or mandrakes of the ſcriptu
equally wanting; neither could it, I preſum
grow wild and uncultivated, as the dudaim

ſuppoſed to have done. What the Chriſtian inhabitants of Jeruſalem take at preſent for that fruit, are the pods of the jelathon, a leguminous plant, that is peculiar to the corn fields, and by the many deſcriptions I had of it, (for it was too early when I was in the Holy Land to ſee it) ſhould be a ſpecies of the winged pea. It is certain that the bloom of all or moſt of the leguminous plants yields a grateful ſmell; a quality which the ſcriptures attribute to the plant we are looking after. The whole ſcene of vegetables, and the ſoil which ſupports them, hath not the differences of variety from England, that we might expect in two ſuch diſtant climates. (Shaw's Travels in Syria, p. 369.) The vulgar Iriſh name of this feſtival is ſalac-pit, i. e. pudendum ſâlâcitatum, and is probably the die magni ſalpitium diſertum of Catullus, which has ſo much puzzled Voſſius. Salaputiûm, σάλος. (Ainſworth.) i. e. pudendum. Suid. genitale.

The mandrakes or duda, in Cant. 7. v. 13. ſaid to give their ſmell, are certainly different from Reuben's duda. The ſweet ſmelling duda is ſuppoſed by Rab. Jarchi to be violets or jeſſamine; Junius, Tremellius and Piſcator call it the lovely flower. Ludolphus ſays it is the mauz or muſa of the Arabians, which produces many heads to one ſtem, from whence its name dudaim, i. e. many fruits to one lover or mother, the ſtem.

In the bogs of Ireland grows a very large flower, reſembling the garden rocket; its leaves, or rather puſtules, are white, it is never ſeen blown altogether, the young ſhoots, ſtill being thrown out at

the head, as the lower bloſſoms decay; it
fragrant ſmell, and is ſometimes as thick as
wriſt, it is called dúd; our botaniſts ſay, from
ragged; I think it anſwers Pliny's deſcription
white Mandragora. (See his chapter de appe
tia Veneris.)

Dudaim non ſunt Mandragora, ſed plane
(Bochart.) Mandragoræ & Dodaim non idem
(ibid. in Hieroz.)

IRISH.

Fan-eol, finn-iul, iul, the magnetic needle, or
riners compaſs, called alſo béas-mair
muir-béas, i. e. the ſea index; béas-ſéol
ſailing index; luaim-béas, the pilots
beas-loingſeora, the ſeamens index;
naoitheac, the ſailors guide, finnell,
corruptedly 'nealai; finaiſe-draoid-
i. e. the druidical fin, or the finaiſe of
craft, and ſometimes eol and iul, by
name it is now known in the Highland
Scotland, in Manx and Ireland: the ancient
named it alſo badhbhſéola, i. e. the
ſailor. The name béas-ſéola is undoubt
the etymon of the French bouſſole and
boſſola, which Furetiere derives from bo
a little box; but the box is a modern
tion; the ancients encloſed the needle in
of ſtraw, and laid it on the ſurface of a veſ
water, ſlung in the ſhip, (as occaſion
red) by which the needle kept floating,
ed to the poles; this muſt have been
diſcov

ISH.

diſcovered, for a common needle will do the ſame without being encloſed; béas-naoitheac is alſo the Greek πύξος ναυτικὴ. Many learned authors have aſſerted, that the Phœnicians had the uſe of the needle: they ſay it is mentioned no leſs than ſix times in the S. S. under the word pheninim, ſuppoſed to be derived from phenith, to be turned towards any thing, to turn the face. Now the Iriſh word feannam and feancadh have the ſame ſignification, viz. to turn and twiſt about, to turn towards you, from whence fianiſi and fiani, a witneſs brought face to face. They ſay the magnet is deſcribed by adamh, ruddy, in Iriſh, damh, ſanguine colour; fionda, cæruleous; da, is colour, hence fionn, red, from whence fionn, wine; Lat. vinum.

s power, they ſay, is deſcribed by Job in hek, i. e. attraction; Iriſh, maiſeach, meaſach, lſach. Mr. Cooke thus tranſlates this remare paſſage in Job, ch. 28. v. 18. *Meſhek chécdmepeninim*, the attraction of wiſdom is beyond nets. Now ceacht, in Iriſh, is wiſdom, but ta-cama is the North pole, and *me* in Hebrew th active and paſſive when prefixed, ſignifying hich, or *on* which it is done; therefore the paſmay be, *the attraction of the North pole on the netic needle*. From fan or phen the Iriſh form -laoc, a mariner, i. e. laoc, a champion of the This word is generally uſed for invaders, and elieve the *fion-laoc-geinte* and *fion-geinte*, which

has been tranſlated Danes, Norwegians, &c. means no more than nautical invaders.

The Perſian name of the compaſs is kebleh-nama, i. e. the book or index of the ſhip; and ahen-kuſh, theſe may be expreſſed in Iriſh, by cabla-neimeadh, the ſhip's director, and aithne-cuis, ſecret knowledge, or aighein-cas, the leader of the ocean.

The Sclavonian name is kolo-cep.

The Spaniſh bruxula, is explained by Laramendi, by adivinar, to divine; this is evidently from the Iriſh brioc, ſorcery, and iul, the needle; the Cantabrians name it, it-ſaſorata, which in Iriſh implies the magical dart or feather. Mercury was the Roman deity of commerce, he was alſo named Æolus. Lucian tells us, he had robbed Neptune of his trident, which ſeems to point to the word eol and the needle. Ulyſſes landed on the iſle of Æolus, who preſented him with a zephyrus put up in a he-goat ſkin; his companions thinking it to be ſome hidden gold, opened the ſkin while Ulyſſes was aſleep, and the wind drove him back to the iſland from whence he came; it is more probable they broke his nautical compaſs. (See the 8th Odyſſ. throughout.) Again Al-kinous the Phæacian, had great ſkill in maritime affairs, and his ſon Hælius or Euryalus was a *princeps nautarum*. Hermes was alſo called Kadmilus, in Iriſh keadam primus, imprimis-eol, the needle.

The golden or braſs cup, which is ſaid by many ancient authors to have been given to Hercules by Apollo or Nereus and Oceanus, and with which he ſailed over the ocean, can mean nothing but

mariners compaſs, to the knowledge of
ne had at leaſt attained; though I ſhould ra-
magine him to have been the inventor of it,
name Lapis Heraclius, given to the magnet.
's Enquiry, p. 21.) Hercules, or Arcules
derived from the Iriſh or Pelaſgian-Scythic
arg commander, and iul the magnet, or
magick, ſkill, and iul, the magnet: the
ean ſtone was ſo named, ſays Plato and Eu-
, becauſe it commands iron, which ſubdues
hing elſe.

pears that what was called the image of Ju-
lammon (whoſe Libyan temple, according to
otus, took its riſe from Phœnicia) was no-
more than a compaſs box, which was carried
by the prieſts, when the oracle was conſulted,
lden ſhip. (Cooke's Enquiry; Herwart de
te.)

probable, that the famous golden fleece was
g elſe; whence the ſhip of Phrixus (who is
or Aphricus, and the ſame with Jupiter Ham-
which carried it, is ſaid to have been ſenſible
ſſeſſed of the gift of ſpeech; ſo alſo the ſhip
which fetched it from Colchis.

theſe teſtimonies I ſhall ſubjoin that of the
Homer, who ſpeaking of the Phæacians, and
extraordinary ſkill in maritime affairs and en-
gement of every branch of nautical ſcience,
s Alcinous (or Eol-ceanus, one who knew
ſe of the *eol* or *iul*, as his name declares in
gian-Iriſh) gives to the ſhipping of his iſland
me common character with Argos and the
ſhip

ſhip of Phrixus in the following lines, which ha
puzzled all the commentators; and which either
have no meaning at all, or plainly evince the ig
of the compaſs amongſt that ſea-faring peop
(Cooke's Enquiry.)

τιτυσκόμην φρεσὶ νῆες.
Οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
Οὔδεϊ πηδάλι' ἐστὶ τά τ' ἄλλαι νῆες ἔχουσι·
Ἀλλ' αὐτὰι ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
Καὶ πάσιν ἴσασι πόλιας καὶ πίονας ἀγρούς·
Ἀνθρώπων, καὶ λαῖτμα τάχιστ' ἁλὸς ἐκπερόωσι
Ἠέρι καὶ νεφέλῃ κεκαλυμμέναι.

(Odyſſ. l. 8.)

No pilot's aid Phæacian veſſels need,
Themſelves *inſtinct with ſenſe* ſecurely ſpeed;
Endu'd with wondrous ſkill, untaught they ſhun
The purpoſe and the will of thoſe they bear;
To fertile realms, and diſtant climates go,
And, where each realm and city lies, they know
Swiftly they fly, and thro' the pathleſs ſea,
Tho' wrapt in clouds and darkneſs, find their way.

I muſt here leave the reader to his own conjec-
ture, and ſhall only obſerve, that the uſe of the
magnetic needle has been ſo long known to the
Chineſe, that they have no records or notion of its
origin.

IRISH.

Fit, a breakfaſt after long faſting; Arabic, ſeyd
the feſtival of breaking the faſt after the Mo-
hommedan lent. (Richardſon.)

1.

to heal; hence ioc, miſsletoe or miſsledine, ıe holy plant of the Druids, which common- grows on the oak: it was called all-ioc, the oly ioc, and uile-ioc, all heal. Hence the ireek name ἰᾶσθαι Æol. βιᾶσθαι and the Latin iſcum, and the Engliſh oak, from the tree earing the ioc. An. Sax. aac, æc; Run. eik, elg. eycke; Teuton. eiche, the oak, which kinner derives from οἶκος domus. From uir or cuira in Iriſh a tree, and ioc, is formed he Latin quercus, and from the Iriſh bhile a ree, if I miſtake not, the Greek φίλαξ, (δρῦς, Heſych.) Voſſius derives quercus from κρίχαλος quod valet durus, aſper; theſe appear to be ıll from the Iriſh ioc, which at length im- olied the oak, a tree ſacred to the ceremonies ınd rites of the druids. From fios or feas knowledge, art, ſcience, charm, and iocas healing, is formed the Greek φάσις and the Latin phyſica, ſcientia, as φύσις natura is from feas and fas; ſee Ollam, in the preceding pages at Tara.

Kis, *Cis*, a dry meaſure, uſually made of wattles; it is at preſent uſed for a meaſure of turf or peat.

ki, *Naggin*, *Noggin*, a meaſure for liquids. The noggin contains a quart Engliſh meaſure, the naggin a quarter of a pint: it is now the meaſure of a dram or glaſs of ſpirits, containing a gill Engliſh meaſure.

No

No words in the Hebrew language have puzzled commentators more than the nakki and the kali, in the plural keſhoth and menakkioth.

Koſhoth or *Keſhoth*, ſome veſſels, ſays Bates, in the temple, very poſſibly the patera or goblet.—Nakki, menakki, the bowl the libation was emptied out of.—The Keſhi I ſuppoſe was the ſame as the menaki—(Crit. Hib.)—But the learned Reland in his Hieroſolym. does not agree to this explanation, "tunc enim non menſæ ſed altaris Keſhuth, videntur duo debuiſſe. Vaſa erant altaris exteriora.—In profecto conjecturis locus eſt, quoniam incerta eſt vocis utriuſque ſignificatio *." In the Chaldee Kis lignum, Kiaſa menſura aridorum. Arab. Kaſa, Kais menſura quædam. There is nothing more evident from Reland's deſcription of the uſe of theſe meaſures, than that the Keſhi was a pannier to hold the bread, and the nakki a meaſure for the frankincenſe. Of theſe more in their proper place, when treating of the weights and meaſures of the ancient Iriſh.

Luch, a new born infant, a dwarf, a pigmy. Bean luchna, or bean leona, a midwife; Obſtetrix, (Plunket's Ir. Dict.) Arabic luka, a child—hence the lucina of the Latins and lana of the Etruſcans, the goddeſs who preſided over child-bearing. From luch is formed the Iriſh

* This author obſerves in another place of the ſame book *Hebraeæ radices multæ incognitæ.*

luchd

LITH.

luchd, people, offspring, generation. Heb. Lek. Hindoſt. lugh.

l, merchandize, cargo or lading of a ſhip. Luchdeiſs, ſailors, merchants, the crew of a ſhip.—I take Luchdeiſs to be the derivation of Luteci, the ancient people of France, whoſe capital was Paris; this people were named Nautæ Pariſiaci, as appears by an inſcription written in the reign of Tiberius, diſcovered at Paris in 1710. See Eſs, a ſhip. Preface, p. 118. and the learned Gebeline. (Allegor. Orient. p. 165.) See alſo the ſhip Iſis, the arms of Paris, (preface.)

l, clay, mire, dirt, a brick. Labanach a labourer, a ruſtick, from his working in the mire.—Perſ. Liban a fellow-labourer, a ſlave. Hebrew laben a brick, ſuppoſed to be derived from laban, white, from becoming white, by drying them before they are burnt.—Arab. libn, a brick—conſequently the Hebrew interpreters are miſtaken in the explanation of laben.

laith, feſtivals, the days of lith.

a feſtival. Exam. *is ainim dna airmid na Criosde* LITH-LAITHE *agus latha ſollambanta naoimh Patraicc iſeadhcbimb Kal. April.* i. e. Lith is the name the chriſtians give to their reckoning of the lith-laith, or days of ſolemnity; ſaint Patrick fixed them on the kalends of April. Vet. Gloſſ.

laith, 1. Nollag agus Caiſg, i. e. Lith days are chriſtmas and eaſter. The ſingular is lai a day,

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a day, and forms part of the Greek compound πα-λαι pridem.

Litheas, ſolemnity, pomp. (Shaw) Litheamai ſolemnity. O'Brien. לטיהם Lateihem (which we render their enchantments; LXX φαρμακια) magic feats performed on feſtiva with ſacrifices, herbs, minerals, &c. It compounded of lahat, flame, fire. The wo implies that ſome ingredients were burnt ſacrifices, or that they made uſe of ſor things inſtrumentally, as emblems of t light and as having ſome lucid parts, a powers communicated to them by the lig This Hebrew name for the magicians Egypt and their enchantments expreſſes m of their offices and operations (Holloway O v. 1. p. 229.)

Mith, *lea*, *Mithbae*, 1. *Greine*, that is, Mith, Lea, and Mithbae are ſynonimous names Grian, the SUN. (Vet. Gloſſ.) Mith Mithruſc. 1. loſga greine, that is, Mithrio Mithruſc are names for the heat or ſcorc of the ſun: for its qualities, (Vet. Gl In religious matters, the ancient Iriſh na the ſun Samh, and Bal; the ancient Per Mihr, which is the true pronunciation of Iriſh Mithrio, the T being eclipſed.

Originem vocis mithra quod attinet, videtu eſſe Perſica vox Mihr SOLEM notans, quam vo Græci pronunciarunt ita ut genius linguæ fere id eſt, quum literam æquivalentem Perſicæ *he* haber

haberent, exprimentes eam per ⊙ (Reland de Vet. Ling. Perſ.) Joſ. Scaliger and Ger. Voſſius think mithra is derived from the Perſic mihter, major, præſtantior, & ſimpliciter Dominus; Selden is of the ſame opinion, and quotes a Latin inſcription DOMINO SOLI, &c. &c.

The Perſian mihter, Dominus, is the Iriſh Machtair, from macht, power, ſtrength, whence the Engliſh might, and is a word foreign to mith, and mithrio. The words bae and rio compounded with mith in the ancient Iriſh, form baerio, which lead me to think that πίρρα in the verſes of Lycophron ſignifies the ſun, as many authors have imagined, but Reland denies.

Σκιὰ καλύψω πίρρας, ἀμολύνων σίλας.

Reland would here read Μίτρας and derive it from mir; but Perra is a Coptick word for the ſun, as may be ſeen in Potter's edition of Lycop. and moſt probably compounded of the Pelaſgian-Iriſh bario.

In Spon we find inſcriptions SOLI INVICTO MITHRÆ. SANCTISSIMO SOLI, &c. yet neither the Perſians or the heathen Iriſh worſhipped Mith as God; they thought his exiſting eſſence was there. Mithræ apud Perſas cultum, non eſſet adorationem divinam non obſtantibus eis quæ Græci & Latini in hujus contrarium dicunt. (Hyde Relig. Vet. Perſ.) The Perſians had other names for the ſun, as Liu, Lab, Ruz, Ruzafken, Hazartaba.—At in Religionis negotio Sol præcipue appellatur Mihr. (Hyde.)

(Hyde.)—In the Arabic the ſun is named ſhems, afitaub, mihr, khoor, khur, khurſheed, khawur, jawneh, zeer, tunk, hooz, iluhut, gaw, nei-ur, bei-za, &c. &c. from gaw and rio, probably was formed the Iriſh grian, by adding an, a planet, viz gaw-rio-an: from the Perſic liu, the Arabic iluhut, or the Pelaſgian-Iriſh lea, certainly was formed the Greek ἀηλιος and the Welſh Haul.

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Macallai, *maccallai*, an echo, i. e. the ſon of a voice. The Hebrew name is Bath Kol the daughter of a voice. Between Malachy and John the Baptiſt, there ſtood up no prophet, but only they were inſtructed per filiam vocis, which they termed בת קול bath Kol, and this was the reaſon why thoſe diſciples ſaid, (Acts 19. 2.) We have not ſo much as heard whether there be an Holy Ghoſt.

The words in Hebrew and in Iriſh which imply an echo, do alſo ſignify an oracle. Thus Bath Kol in Heb. Berath Kola in Chaldee, both imply filia vocis, & oraculum. (See Shindlerus' Lex.) The Urim & Thummim was one of the four great oracles, from whence the Pelaſgian-Scythian-Iriſh formed Uire or Aire a prophet, Tua a diviner. From the Chaldee Berath (if it does mean a daughter, as all the commentators agree, for it is an extraordinary explanation) the Iriſh formed Breith-eal, an oracle; by breith we mean a judge, a decree. —From the Hebrew Nebo-ah or oracle (in ſecundo templo) the Iriſh formed Neabh-raidhte, the latter compound

[illegible]und being of the ſame ſenſe as Kol a voice.
[illegible] Ruach-he Kodeſh, the Hebrew of ſpiritus
[illegible]s, they formed Kedruicht, Ruchte, Ruidhte,
[illegible]cle, &c. &c.

[illegible] H.

[illegible] *Meirdreac*, a harlot. Heb. Meur, a harlot. Heb. drak, the oppoſition of providence to wicked meaſures—hence the Latin Meretrix.

[illegible], *bheic*, (Wak) bravo! uſed at the end of a verſe of a ſong; hence the ſong Paddy Whack. Arab. Weika, bravo! well done; encore.

[illegible] a ſon—Caribean imakou. Sclavon. mac. The Iriſh have all the Hebrew words for a ſon, viz. nin, manon, ſhilo, bar, and ben, but this word mac is applied in the ſame manner as the Hebrew zacar a male child, becauſe, ſay the Cabbaliſts, the word ſignifies memory, which is as much as to ſay, *the memory of the father is preſerved in the ſon*; according to that ſpeech of Abſolom, *I have no ſon to keep my name in remembrance.* Mac in the old Iriſh implies a remembrance, hence mactaim in the modern, to ponder, to weigh the memory: In Hebrew imecha to approve on recollection. M. mecha excellent. Æthiop. machaz Juvenes. Machak peperit. Syr. machan fraternitas. Arab. machan brevis homo & agilis. In Iriſh macan a youth, a ſtripling; mogh, moghal a man. Arab. makyl, a man, makhyz bringing forth; mac a calf; muhket youth; mekdum a boy; mekhdum an infant. So likewiſe

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likewiſe in Iriſh, in length of time, the word macaim ſignified to bear or carry a child, to fondle, and a boy was diſtinguiſhed by the name camh-ballaich, and a girl by macamh-ean, but the original ſignification was from the memory, and hence macoimh, macan, a ſtranger, one you do not remember, (Arab. mekkar) mac-memna, imagination; mac-leabar, a book, i. e. an aſſiſtance to memory, but at preſent uſed to ſignify a copy of a book, as if, the ſon of a book.

From the Hebrew, zacar, is derived the Iriſh feicir or feikir, to remain, to reſt in one place as a ſettled family, and the oppoſite ſeacran or ſeakaràn, a wanderer, a ſtroller, whoſe name and country are not known.

Mas, meas, fruit in general; meaſal, a buſtard; meas, a foſter child; meas, means procreation in general, hence that Hebrew proverb, "there is no herb in the earth, which hath not a mazal (ſtar) in the firmament anſwering to it, and ſtriking it, ſaying, grow and increase." The Jews therefore called the planet Jupiter, mazal, whoſe influence they thought of great efficacy and force in generation, hence the modern Jews pay their compliments to a new married pair, by writing the words, mazal tob, on their cards, which is to ſay, good and ſpeedy procreation to you. See Stukius de convivio 2. c. 3.

ag. A mother. Perſic. Vet. Nane, mater.
and.)

To write, to ſcratch, or engrave, the an-
: method of writing was on thin boards,
the bark of a tree poliſhed; hence leabar
k, alſo implies a book; from theſe Pelaſ-
n-Iriſh words is derived the Latin ſcribo
l liber; the participle is ſcriobt, hence ſean-
obt or ſcriot an antient writing, and this is
meaning of the Shanſcrite, characters of
Gentoos in Hindoſtan; and from the Iriſh
chd a ſtylus, is derived the German ſchreeb-
er and belg. Schrii fuedu a pen. Liogam,
itam, is alſo to engrave or cut in, and hence
elieve leigam to read; Latin lego; Hindoſtan
lechte, I read; probably from reading ſuch
graving.

. To write, to draw, to engrave; hence
lbhoir a ſorcerer, dealbh an image; diolam
write, to number, is like the Hebrew ſephir,
ich ſignifies a book, a ſcribe, an account,
neration, &c.

To dig, to rake, to ſcratch, to write; hence
ct-aire, or chief ſcribes, in the domeſtics of
kings of Ireland; ſee the hall of Tarah
he preceding pages.

n, grabham, grapham. To ſcratch, to dig, to
te; hence the Greek grapho, and grammar.

, *creataim.* To cut, to write; participle
rt, crat; hence coirt, the bark of a tree, a
ok; and the Latin charta, paper; Arab. kytt,
chat,

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chat, litera ſcripta, chatat ſcripſit; Hebrew chrath, literas inſculpſit, ſtylo ſcribere.

Gai, ngdair, ngtair, gitair. A writing from the preceding *.

Rocam, to wroll up; hence ruka a ſheet of paper, becauſe on the invention of parchment, they rolled up the writing; hence rochail a winding ſheet; and probably the Engliſh rocolo a cloak. ruka alſo implies a letter in Iriſh, that is, a writing folded up. Arabic rekk a parchment book, rukim kurdin to write. The Cantabrians have preſerved the word ſcribatzen, to write.

It is to be obſerved that the ſame words in Iriſh and in Arabic, which imply a man of letters or of learning, or of having obtained the art of writing, do alſo imply a ſorcerer, a prophet, a noble; for example: in Arabic, ſuhr is a diviner, poetry; ſuhir, a poet; the Iriſh ſaor has the ſame ſignification. Arabic airooz poetry, aire a poet. Iriſh aire a poet, a chief, a ſorcerer. Arabic deewanè a poet. Iriſh dàn, a poem. Arabic noois a writer. Iriſh nia noble, a prophet. Arabic numik ſaukhtun, khat numooden, numnumeh kirdun, to write. Iriſh neit a noble, neim a poem, &c. &c. Obſerve alſo, that the Arabic kirdun is the Iriſh cuirid, to make, to do. And that the Iriſh names of pens, ink, &c. are

* The *ng* in the old Iriſh is called n-gdieal or a nafal; it is a ſoft pronunciation of the Hebrew ע, which ſometimes ſounds full, as in gnath, gnae, &c. It appears to have been the digamma of the Pelaſgian Greeks in the middle of words; as, ἄγχω ango, ἄγγελος Angelus, &c. γνόφος nebula Chaldee

ee, or Arabian words.—Thus in the deſcrip-
Tara, we find reachtaire a ſcribe; this word
pounded of the Arabic raukim, one who
es the art of writing, and aire or aroof a
a ſorcerer. Thus, all theſe again return to
aldee nimas; Greek νομος lex, jus, ſtatutum;
Arabic nemu, magnificatio; namu, arcanum;
nimus Lex. Jus. Syr. Legalitas. Arabic nimas,
i participem fecit, exploravit. Nema ſelectior
opuli. So alſo our Iriſh mais, maithis druid-
from the Chaldee miſat. Greek μυστικα. Arab.
or, res ſacræ. So alſo our ſaor, ſaothar, ſuidhir, a
a man of letters. Chaldee ſithar. Arab. ſirrdar,
im. Ras, rae, a noble; ractaire, a writer, a
; Chaldee raz, ſecretum, arcanum; Iriſh uaſal;
aſool a noble, a learned man; Iriſh eac, aire-
noble; Arab. eek, &c. &c. &c. Arab. khutt
er; kutkhuda a chief; peiſhenè a ſorcerer; peiſh
f; ain a ſorcerer; ain a chief; Arab. tunha a
; Iriſh tanas dominion. In ſhort, every word
ening a knowledge of arts and ſciences, in all
riental dialects, and in the Iriſh, do alſo imply
leman, a chief, one above the common people,
&c. &c. Of theſe are formed the following
ounds: ſgribhean chirine, feilire chirine, graibh
oma, a manuſcript.

H.

id *feod.* A word that frequently occurs in
he ancient Brehon Laws of Ireland, for the
ayment or reward of labour, &c. In the
reface to the Tenth Number of the Collec-
anea, p. 56, I have ſaid, that I ſuſpected *fed*

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to have been a piece of money, in pecu
Hottingeri, Diſſert. de Nummis Orientali
p. 94. I find שחד ſhahad, was a coi
piece of money with the Hebrews, Syria
Carthaginians and Chaldæans. And I be
lieve the *aſs* of the Iriſh, another piece
money mentioned in my preface, before men
tioned at p. 57, to be the ſame as the Syri
אסר affar, nummis minutus Syris. Argen
fuit, tantum pendens, quantum pendunt qu
tuor grana hordei. (Hotting. p. 105.)

Sruth. Clergy, miniſters, (an order of the Dru
ſee all the Iriſh lexicons. Heb. ſhirith
ſhiruth, miniſtry, ſervice, to wait or att
upon. (Gr. ΣΟΤΗΡ.) Exod. 28. 43.—"
"ſhall be upon Aaron, and upon his ſon
"when they come in unto the tabernacle
"the congregation, or when they come n
"unto the altar to (ſhiruth) miniſter in
"holy place," as the perſonal ſervants of G
Num. 4. 12. The inſtruments of (ſhiru
miniſtry, wherewith they (ſhiruth) minis
in the ſanctuary. Jer. 15. 11. "the L
"ſaid it ſhall be well with thy (ſhiruth) r
"nant;" there is nothing for remnant in
paſſage, or is it ſenſe. Jeremiah comple
that he was ſent to oppoſe all mankind, w
out any good to himſelf or them, be
curſed by all; but God tells him he wo
ſupport him againſt all oppoſition, and
(ſhiruth) miniſtry ſhould turn out to g

H.

oth to himſelf and to others. Read the whole hapter. (See Bates's Crit. Heb.) Again, at xod. 24. 13. Moſes roſe up, and his (ſhiruth) iniſter Joſhua.

The fiſh called mullet; quæ nunc Tyrus ditur, olim Sarra vocabatur, a piſce quodam qui lic abundat, quem lingua Punica ſar appelant. (Servius.)

as. The law.—Sanna Phœnicibus idem fuit uod Arabibus Sunna, i. e. Lex, doctrina, jus anonicum. (Boch.) ſee the Xth number of his Collectanea, preface.

A mountain; Heb. ſhelab, prominentia; Syr. helab, a vale between two mountains; in this enſe the Iriſh ſliabh is often uſed.

1. *tighearna.* A lord, prince, (Vet. Gloſſ.) Torcim, regem Perſice ſignificat, ſi fides Joan. Antioch. Malalæ—quod me ignorare fateor. (Relandus de Vet. Ling. Perſ.)

. Vexation, affliction, hate, malice, a grudge; this is a very extraordinary word in the Iriſh it implies alſo a tribe which you pity and hate, as goimhar; for which reaſon it is ſometimes written for gudhb, to ſignify a battle, a fight; the latter is the Hebrew גד and גדד gad and gadadh to aſſault, to attack, ſo is goimh the Hebrew גוים goim, the Gentiles, that is, all nations but that of the Jews.—And, as Pool explains the word in the 11th ch. of the Acts, homines incircumciſi, quos Judæi goim vocant. (Synopſ. Crit. vol. 4.)

Theſe words and a thouſand others could be produced from the Iriſh language, that were not admitted into the Britiſh or Welſh. They had no ſuch word as nim for a ſerpent; naidir and nedr were corrupted from the Iriſh nathair, i. e. the twiſting reptile. A pig or ſow was named by the Welſh huk, mokyn, turk, kynar; in Iriſh muc, torc, &c. but they never admitted ceis into the Britiſh language. There are many words in common with both nations, becauſe originally they ſpoke one language, the Scythian; but, if the Iriſh had not received the aid and refinement of late oriental colony, why does the ſyntax of the two languages differ ſo much, as not to be underſtood the one by the other people? and yet there was always a ſtrong and natural connexion between them, many princes of Ireland having intermarried with the Welſh; and many were received into this country, when they were perſecuted by the Romans and Saxons. In the County of Waterford is a ſettlement named Bally Commrag.

The multitude of oriental words to be found in the Iriſh language, can be no other ways accounted for, than by confirming the Iriſh hiſtory; that an oriental colony was eſtabliſhed in Ireland. They may have been the Scythopolians, or Magogian Scythians mixed with the Phœnicians. Let us now ſuppoſe them from Scythopolis. In the neighbourhood of this colony we find the following cities:

Tebetz. Vicus nomine [illegible] in finibus Neapolis abeuntibus Scythopolin in tertio & decimo lapide. (Euſeb. & Jud. ch. 9. v. 50.)

Tabis

'. Urbs in Menaſſe. (Jud. 7. 22.)
. Vicus diſtans Neapoli 13 miliaribus Scytho-
polin verſus. (Euſeb. in Onomaſtico.)
, *Pella.* Urbem Decapolis & aquis divitem
ſſe.—Diruta eſt a Judæis quod incolæ recu-
arent ritus Judaicos recipere. Ant. 13. 23.
ib. 2. de bell. c. 19. jungit Geraſa, Phellam
& Scythopolin. Chriſtiani omnes divinitus
noniti eo fugerant ex urbe Hieroſolymitana
paulo ante obſidium. (Euſ. l. 3. c. 5.)
a, Paneas. Φάνια, eadem quæ Cæſarea Philippi,
quæ Phœnices urbs eſt, quam Paneada appel-
lant. (Sozom. Hiſt. v. 21.) Cæſareæ Philippi
quam Phœnices Paneda vocant. (Euſ. Hiſt.
7. 16.) Nomen habet urbs quod Gentes
PANIS ſimulacrum ibi poſuerint. Sed Jo-
ſephus a monte Paneo* (Reland Palæſt.—)
Belinas etiam ſcripſiſſe videtur, P; enim literam
Arabes non habent. (Scherif Ibn-Idris.)—In
vertice ejus montis inſigne templum (Hie-
oronym.) non ibi eſſet Templum, ſed montem
uti ſacrum in honore eſſet Gentibus. (Euſeb.)
This is the Iriſh Mon and Beilteine.
ıe Scythopolians by ſituation, by trade, and by
ſocial intercourſes, muſt have had great

a Iriſh ben, bin, a high mountain, or rather the pin-
of a conical formed mountain, as Binborb, the proud
:le, a mountain in the County of Tyrone; in Welſh
is Pen-man-mawr, i. e. the pinnacle of the great Mon;
ıan or fan, in Iriſh, is the ſun; whence I ſuſpect this
:ain in Paleſtine was ſo called, the ſame as the Peltine
: Aſſyrians and Belteine of the Iriſh.

communication with theſe neighbouring coun
habited by Hebrews, Phœnicians, Syrians, and
bably by Ægyptians; and in this intercourſe, t
have adopted much of the Phœnician, Hebrew
Syrian dialects.

Accordingly we find the Hiberno-Scythians h
time immemorial, diſtinguiſhed three dialects, u
by them in ſpeech, which have been erroneo
thought to have been foreign to their native tong
called Scuit bearla, or Scythian dialect, and ſo
times gnath-bhearla, that is, the vulgar dialect
mother tongue.

The foreign dialects they name:

Barla Pheine or Feine.
Barla File or Phila.
Barla Teibid.

Like the Arabs, having no character, originall
expreſs Ph, * they uſed the letter F, as the A
write Farſi for Parſi, a Parthian or Perſian.

Bearla Teibidh was a mixt Iriſh, uſed by the
ſicians, ſays Dr. O'Brien in his dictionary.
certain, that tebid in Iriſh is a phyſician, ſo is
in Arabic, and tabieb in the Hindoſtan or
dialect, from the old Arabic word tuba, (
But the Iriſh have many other names for a phy
and why not name this dialect after ſome o
compounds, as well as from teibid; viz. F
a phyſician, from fis art, ſcience, and iocam
this is the Arabic hakeem a phyſician; le

* See the Iriſh Grammar, Obſervations on P.

† Fiſioce, i. e. fis, the knowledge of Ioce, healing
before ſhewn in this number, the power of the wo
ſophos, philoſophos.

to heal, and leagh a phyſician; yet we never meet ith bearla-ioca or bearla-leagha; ſo alſo freapaire a phyſician, from freapa medicine, and aire a hief; this is the Chaldee repa, repua, medecina; epui ſanatio; but we never hear of any Iriſh dialect alled bearla-freapaire: conſequently theſe diſtinc-ons of dialects have another meaning, than that he Iriſh lexicographers have given them.

Taibid in Iriſh ſignifies a ſquib in ſpeech, according to Shaw.

Teibidh, pedantic. Teibim to overcome by argument; but this is derived from taiba in Chaldee, Vox, dictio, apud grammaticos Rabbinorum, (according to Buxtorf.) Elias explains taiba to be vox ſcripta.

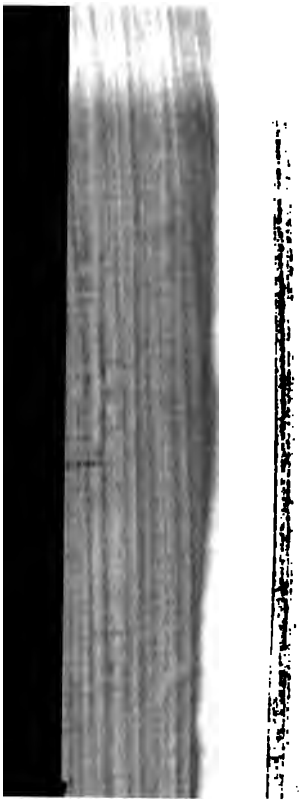
Theſe dialects then of the ancient Iriſh, appear to have been ſo named from the cities of Tebetz, Tabbat, or Thebes, Phella, and Phanea, which were contiguous to the ſettlement of their anceſtors in Paleſtine.

The Iriſh bearla or barla ſpeech, is ſuppoſed by O'Brien, to be derived from beul the mouth, and radh ſpeech; (a blunder with a witneſs!) the word is certainly corrupted from barol, compounded of bar ſenſe, reaſon, learning, and ol to pronounce, ſay, declare.

Heb. Chaldee and Perſic, bar, barè, ſenſible, pious, good, and ale to declare or pronounce; and from the Hebrew bal, ſpirit, air, ſoul, thought, we have the Iriſh balradh ſpeech, phraſe, idioma.

From the Iriſh bearla or barola, are derived the French words, parole, paroler, parler; ſpeech, to ſpeak; and from the Iriſh abra ſpeech, is formed another verb labradh to ſpeak, from whence the Spaniſh palabra.

Gnadh,



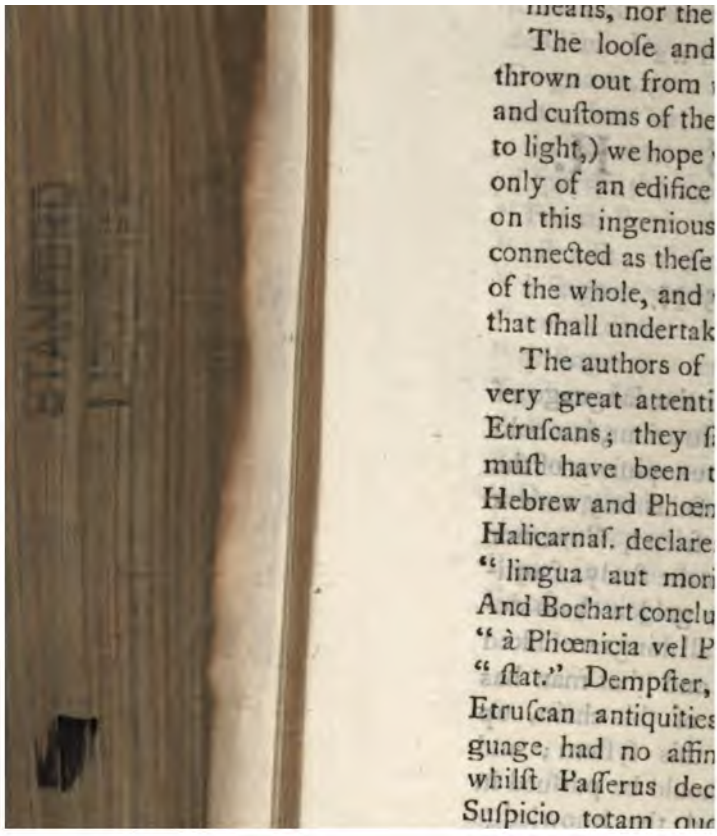
in his Celtic dictionary) & (
de Geni. De geni on aura fa
De gnaws, gni, le Latins ont
naws, leur naſcor, natos.

In like manner the Carthag
of ſpeech, the Sicilians four, a
" Poeni, Punice & Lybice lo
" oſtendit; idque confirmat
" bilingues memorat. Sicili
" tiones diverſi idiomatis eun
" drilinguem accepimus. E
" gilius, Mantuam Etruſcor
" dixerit: *gentem illi triplicem*
" *ternos, ipſumque caput fuiſ*
" Dempſterus, triplicem fuiſ
" in quibus unius linguæ plu
" cor, in uſu fuere & adhu
Etruſc. prolegom. p. 54.)

THE ANTIENT ETRUSCAN LANGUAGE, COLLATED WITH THE IRISH.

SPECIMEN.

TO attempt an explication of the language of the antient Etruſcans, Tuſcans or Etrurians, is a bold undertaking, conſidering the various opinions of the learned, concerning the origin of this very antient people. But as my very learned friend, Governor Pownal, obſerves, in his treatiſe on the ſtudy of antiquities: "There is, as it were, a golden chain de-
"ſcending from heaven, by which all things are linked
"together in a general ſyſtem; and that man has
"powers to trace back the links of this chain, up
"to the primary principles of this ſyſtem; and
"that the ſtudy of antiquities ſhould be purſued in
"this ſpirit of philoſophy, and the knowledge
"acquired thereby, applied as the commentary of hiſtory.



means, nor the
The looſe and
thrown out from
and cuſtoms of the
to light,) we hope
only of an edifice
on this ingenious
connected as theſe
of the whole, and
that ſhall undertak
The authors of
very great attenti
Etruſcans; they ſ
muſt have been t
Hebrew and Phœn
Halicarnaſ. declare
"lingua aut mor
And Bochart conclu
"à Phœnicia vel P
"ſtat." Dempſter,
Etruſcan antiquities
guage had no affin
whilſt Paſſerus dec
Suſpicio totam que

nam vix enim ex omnibus ſcriptoribus vicinas Phrygias voces ſuperſtites habemus, quæ diligenter collectæ, nihil fere cum Etruſcis commune habent; —multo plures remanent nobis ex vetere Ægyptia, quæ tamen nihil omnino præeſtant ad finem hunc aſſequendum.—That the Etruſcan differed from the Phrygian is certain; for the Phrygian was Gomerian, but the Etruſcan I think Magogian-Scythian, mixed with the Phœnician under the name of Pelaſgian; " and the firſt Pelaſgian ſettlements in Etruria," (ſay the authors of the Univerſal Hiſtory) " from what " we have advanced, could not have been *many* " *centuries after the deluge, and very few after the* " *diſperſion*; and at that time, the languages, or " rather dialects of the Ægyptians, Aſſyrians, " Babylonians, Syrians, Arabs, &c. muſt have ap- " proached extremely near to the Hebrew and " Phœnician, which the learned allow to have been " almoſt the ſame."—" Bourguet and Gori, have " adopted a wrong hypotheſis in their learned en- " quiries, by ſuppoſing the antient Etruſcan lan- " guage to have been but little different from the " Greek; which certainly runs counter to what has " been advanced by Dionyſ. Halic. and Herodotus; " theſe noble hiſtorians, whoſe authority will cer- " tainly bear down all that oppoſe them, muſt " convince every ſober and rational enquirer, that " the Greek and Etruſcan tongues were vaſtly dif- " ferent.—Bochart deſtroys his own authority by " palpably contradicting himſelf, and the Etruſcan " words he produces, as entirely remote from the " languages of the Eaſt, have been proved agreeable " to thoſe languages, by Mr. Swinton.

" The

" The Etruſcan inſcripti
" the oriental languages,
" tiquity; ſome of them
" apparently deducible fr
" therefore were the proc
" Others indicate a lowe
" words incorporated in t
" demonſtrate an age, n
" tury of Rome, by ſeve
" will very clearly appea
" aminer of them.—Hov
" bet was uſed in ſome
" Etruſcan language ſpok
" the Auguſtan age. Th
" preſs teſtimony of Gell
" two Samnite medals,
" have been lately explai
" author.

" That the moſt ant
" proached much neare
" than thoſe dialects of
" Greek claſſics, appears
" of that tongue; if the
" of the Greek dialects
" Æolic;—now, that th
" dialects were evidently
" by Salmaſius, and yet
" ſiderable affinity with th
" Suppoſing therefore, t
" to have been related t
" and father Gori conten
" underſtand this of the

" in Greece, which if admitted, will exactly coin-
" cide with what we have advanced; but will by
" no means hold true of the Greek tongue, current
" in the claſſic times, at leaſt not ſo ſtrongly as the
" former.—If therefore, the learned men above
" mentioned, mean only that the Etruſcan language
" agrees with that firſt ſpoken in Greece, we rea-
" dily ſubſcribe to their opinion; but, if they are
" to be underſtood of the later, or Hellenical Greek,
" we muſt beg leave to differ from them."

It is ſurprizing that the authors of the Univerſal Hiſtory, take no notice of Paſſerus, who has explained above one hundred words and inſcriptions in the Etruſcan language, by the Greek; ſee his Diſſ. de Helleniſmo Etruſcorum & de Nummis Etruſcis Pæſtanorum, in the ſecond volume of the Symbolae Litterariæ; this author replies to Dempſter in theſe words, " ipſa dubietas, cum qua maximus
" ille philoſophus procedere videtur, quamquam &
" Græcarum Religionum, & patriæ linguæ peri-
" tiſſimus, clare oſtendit quantum hæ res occultæ
" haberentur, & ut ipſos Græcorum ſapientiſſimos
" laterent."

I have not yet ſeen Swinton's works on this ſubject, but from the peruſal of Bochart, Gori, Paſſerus and Dempſter, it is evident to me, that the ancient Etruſcan words given by them, have a ſtrong affinity with the ancient Iriſh, and that doctor Parſons had great reaſon to aſſert that the Greek was formed from the Pelaſgian, which according to the authors here quoted, was an oriental dialect: the reader will judge of my opinion by the following ſpecimens.

Æſar,

ETRUSCAN.

Æſar, Deus; Hibernica, e
ezid, deus; ijra kir
Mantus, diſpater; Hib. n
man, deus, tus, p
man, ſjamana, nom
ſias, (Reland) &
Eugubinus ex Theo
Deum appellare Me
Arimi, ſimiæ; Hib. airiſ
man, arimani, mal
ſimus.
Acſe vorſe, averte ignem
verte occam; adag
ſed arraiſe ùrſo, ave
ùrſo.
Falautum, cœlum; Hib.
agh; Arab. fuluk,
Capuæ, cui curvi ſunt ped
nex decripitus, incu
curvus.
Iduare, dividere; Hib. e
dun.
Baltheus, cingulum; Hib.
rotundus.
Nepos, abliguritor; Hib.
Ar. na-oon.
Hiſter, ludio; Hib. aiſtio
zaut.
Laniſta, carnifex; Hib. la
daien.
Lucumo, rex; vide Præfat

ETRUSCAN.

Tatíes, *Luceres*, *Rhamnes*, } nomen tribus; Hib. taith-leac, luchtaire, reim.

Mantiſſa, additamentum; Hib. man-taos, mantaoſga; Arab. muſtanauk; Scaliger ſic dici vult quaſi manu-tenſa eo quod manu porrigitur.

Natinare, factiones eſſe; Hib. ni-teann, nithear-teann.

Neptun, deus maris; Hib. neamh-tonn, i. e. neamh, deus, ſub-deus & ton, mare.

Tiberis, fluvius; Hib. tiobar, fons; is, aqua, tiobaris, fluvius fontium, aqua dulcis.

Vadimon, Ianus vertumnus; Hib. faidhmon ſubdeus prophetarum apud veteres Ibernicos, (Vet. Gloſſ.) & Fadhearnan princeps ſcientiarum, ſonat.

Vidua, a viro valde diviſa; Hib. fidh-ua, i. e. fadhbh.

Vola, oppidum aut Arx, ut Volaterræ, Volcæ, Volumnia; Hib. baile, vaile; Ar. balid, bilud.

Volcanus, deus; Hib. bal-ceann, idem & bor-ceann. (Vide Iriſh Gram. Preface.)

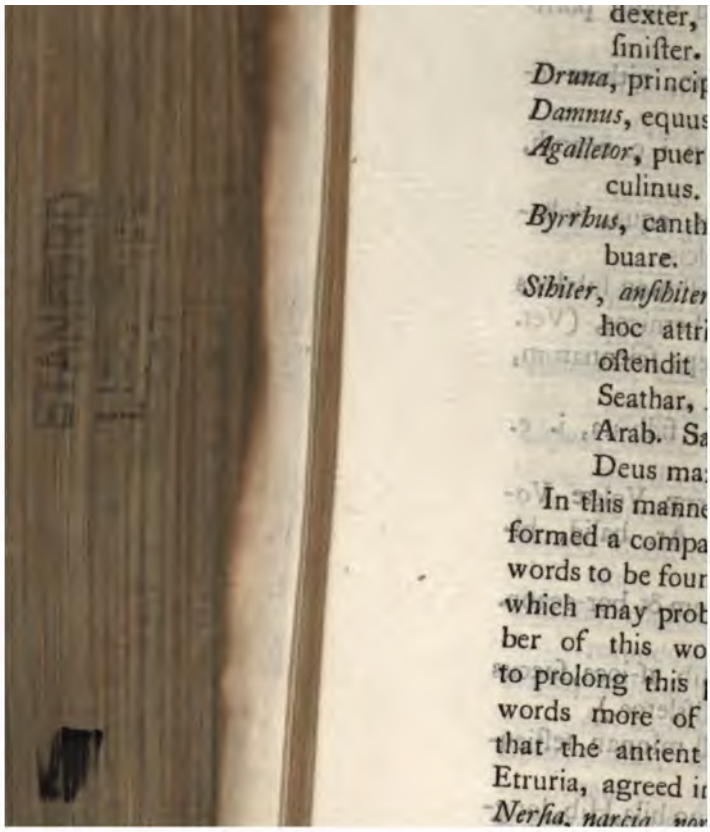
Iſicia, farcimen ex pice quadam; Hib. aſ-ioca, ſuccus viſcoſus arbuſculæ viſcæ (Miſsletoe.)

Polimina, teſticuli porcini; Hib. ball minnan, teſticuli caprimi.

Longana, farcimen longius quam duo hila, Hib. longionar, hilla.

Næniæ, farcimen; Hib. inionar, nionar, hillula: omaſum.

Africia,



dexter,
finiſter.
Druna, princip
Damnus, equus
Agalletor, puer
culinus.
Byrrhus, canth
buare.
Sibiter, *anſibite*
hoc attri
oſtendit
Seathar,
Arab. Sa
Deus ma
In this manne
formed a compa
words to be four
which may prob
ber of this wo
to prolong this
words more of
that the antient
Etruria, agreed i
Nerſia. *narcia* no

Sat. 10. fortunam vult intelligi quæ apud Nyrtiam colitur, unde fuit Sejanus. Errat ſane, nam ut verum ſit, Nurtiam eſſe Fortunam, illud tamen ineptum apud Nyrtiam coli —nullus enim locus, quod ſciam in Tuſcia eo nomine. (Dempſter, de Etrur. Regal.)

The antient Iriſh named the laſt day of the year rith, a word explained in the old gloſſariſts, by a-arith, that is, a new reckoning; it is commonly itten nuridh, and nurith. Nuridh, ſays Mr. aw, (in his Iriſh dictionary) is the ſame as nua-a, that is, *laſt year*. I find it alſo named nua-iris, it is, the new æra, which was probably written rſia by ſome Greek or Roman author. The Iriſh ve a proverb ſtill in uſe, viz. gur mharamaod n anuarith, or, anuairis, that is, may we be alive d well at the next day of nuarith.—This day ɔſed the druidical feſtival of Nollag, deſcribed 464; it concluded by driving a nail into a ſhield, ſpended in each arch-druid's houſe, to denote the mber of years of each cycle. This was unɔubtedly the cuſtom of the Etruſcans, as deſcribed y Livy in his 1 Decad. l. 7. "Vulſiniis quoque clavos indices numeri annorum fixos in templo *

NOR-

* Prima Deorum templa fuere luci: aræ erectæ in montibus, ios priſca religio Diis ſacravit; hinc plures in Etruria ad ic tempus nomina antiquæ ſuperſtitionis ſervant, ut mons vis, Mons Summanus, Mons Cereris: ut fileam de his, quos nga ſæculorum ſerie ignarum vulgus idiomate ſuo corrupit, iiſque dedicatos fuiſſe manifeſte adparet. Sacra Diis facta b arboribus, quas ipſis quoque Diis Etruſcorum Religio cravit, clare adnotat Plinius: Vetuſtior autem urbe in

word nuairis, t
from the Arabic
the new year, b
word year, but
Camillus. Merc
Phœnicia
by Chadı
of prince
but caml
a crooke
Nanus. The Et
Lycophrc
prowefs,
antient
Ulſter in
Naena, w
or O'Nac
Monſ. O
of Bruſſel
the deſce
Dict. at

Vaticano ilex, in q
arborem jam tum

TUSCAN.

ts. A tomb, a monument to the dead; Iriſh liart, i. e. lia a ſtone, irt death; lothort, i. e. lohort, i. e. feart, a tomb. (Vet. Gloſſ. Hib.) Theſe words have been miſtaken by Gori, Dempſter, &c. to ſignify Diis Manibus, becauſe they are the leading words on the Etruſcan monuments.

u. A tomb, a grave; Ir. luiba, leaba; hence the name of leaba graine, leaba dermod, given to thoſe antient monuments, found in ſeveral parts of Ireland, deſcribed in a former number of this work.

byes. Τάθων an oracle, (Plutarch) Iriſh tadhas, tathas, tathunhas, whence the Greek themis.

n. Children, ſons, tribes; (filii, nati; Gori,) Ir. clann, children, poſterity, tribe, clan or family, a breed or generation. Several of the territories of Ireland begin with this word Clann, diſtinguiſhed by the family names of the tribes that inhabited them, as Clanbreaſail, Clancolmain, &c. The word is a corruption of coic a child, and lan perfect, coiclan, i. e. clan; Arabic kauk a child.

nam. A temple, a place of worſhip; Ir. fan, as Fan Lobuis, the church of St. Lobus, in the county of Corke, &c. the word is derived from the old word fan or phan, the ſun, the ſacred fire; hence fan-leac, a druidical altar, the ſame as Crom-leac; (ſee O'Brien and Shaw at Fan.)

ETRUSCAN.

Fanu. A ſepulchre; Ir. fadhbhan, (favàn) a tumulus, a mole hill, a tomb.

Lar, lares, lartes. Arnobius acknowledges theſe words of Etruſcan origin; quaſi Lauras dictos a vicis, the god or gods who preſerved both ho[illegible], and preſided over cities and priv[illegible] it ſignifies alſo the chimney, fire[illegible]lling houſe, with the modern La[illegible]loes not approve of this deri- vat[illegible]ks they are derived from the [illegible]ro.—Bullet thinks, that as *lar* [illegible]plied a chimney, or fire-ſide, [illegible]ire) ſignify a family or houſe in [illegible]hence the gods Lares, that is, domeſtic gods, which they placed over their chimney-pieces. In old Iriſh, lar is the ground floor of a houſe, the ground, land, a family; but lere is omnipotent, puiſſant; whence it became a family name, now written O'Leary; in Perſic ler, ler-ler, omnipotence, a name of God; Arab. Leh, God. The Etruſcan Lartes is compounded of the Iriſh Lere, Omnipotent, and Art, God, hence the Lares were guardian angels of the Romans. Voſſius rightly obſerves, that lar was an Etruſcan name for prince, ruler, nam lar Hetruſca vox eſt, & principem ſignificat, ut docuit Scaliger ad Propertium; hence, in the modern Iriſh, lere is religion, devotion, and ſometimes written leor, as leor-gniomh, and leor-dhoilgeas, ſatisfaction, and contrition in pen-

RUSCAN.

pennance. Ex. neartaidh me a Thiarna chum mo cheanna d'faiſidin mailleria leor-dhoilgeas, i. e. ſtrengthen me O Lord, to confeſs my crimes with devout contrition! The Iriſh now write lar, lathar, the *th* is not ſounded, but lengthens the ſyllable, as làr; this liberty of the Iriſh poets of the twelfth century, has hurt the language much; ſee Lere and Lathar, in all the modern Iriſh dictionaries.

', *Iofdamh.* Teagh comhnaighe arigh: agus Patruin airighe gach tighe do reir Paganai. Lar, a houſe, a family, a dwelling, and the patron or guardian angel of each houſe, according to the Heathens. (Plunket's Iriſh Dictionary, MS.)

'he Etruſcans were remarkable for medicinal ers; ſo were the antient Iriſh and Scots.—Lau- celebres ſcriptores Dionyſ. Hal. Strabo, Varro, lii in Etruria, medicatas ſaluberrimas aquas. ri de Ædificiis Etruſc.)

n hoc præſtas hero, fili Diogenis,
uod illi ex utre aquam mittis? an hoc te
ctas?—at hoc pacto utilior te Tuſcus Aquilex.
(Varro in Quinquatribus.)

quælicium dicitur, quum aqua pluvialis reme- quibuſdam elicitur: ut quondam, ſi creditur, ali lapide in urbem ducto. (Feſtus.)

lex, with the modern Latins, implies, he that conveyeth water by pipes, or findeth a ſpring, a water bailiff.

Manalis,

ΓRUSCAN.

in the ſame ſenſe by the Gomerian Welſh. In the Baſque or Cantab: Ioun, Iauna, God, Lord. In the Sclavonic Iunak a hero (Ir. Aonach) Ionn the head, the upper part. (Shaw.) this word is often written aon by the modern Iriſh, ao and io having the ſame ſound. If I miſtake not, the Iriſh name of Wedneſday, viz. cad-aon, or, dia cadiononn, the day of holy Ionn, was ſo named from the worſhip to the omnipotent God, aſſigned on that day. Ianus primus coronarum inventor fuit. (Draco Corcyræus); Ionn was the ſame as Baal or Belus with the Heathen Iriſh, and this accounts for Ianus being eſteemed the ſame as Apollo by the Romans. (See Macrobius Sat. 1. 9.) "Some undertake, ſays "he, to prove Ianus to be the Sun, and that "he is repreſented double, as being maſter of "both gates of Heaven, becauſe he opens "the day when he riſes, and ſhuts it when "he ſets. His ſtatues are marked on the "right hand with the number 300, and on "the left with 65, to ſignify the meaſure of "the year. Cicero ſays in his third book of "Etymologies, that Cornificius, calls him "not IANUS but Eanus. In the antient "poems of the Salii, he is ſtiled the God of "Gods. He is drawn with a key and a rod. "He has 12 altars one for each month of the "year. Marcus Meſſala conſul, & augur 55 "years, begins his diſcourſe upon Ianus "thus

“
“
“
is
be
E
JA
As IA
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Anu, An
where the
I read in
which I ta
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the Ancha
of the R
meant, ma
Etruſcans.
ETRUSC
Orthium, an
to th
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interpretatus eſt V. C. Bourguettius, nuncupatur orthium vers. 26, 36, 46, quod hujus carminis numeri quam altiſſima & intentiſſima voce ferentur; ὄρθιον enium græci dicunt, quod arduum eſt, & quam altiſſima voce elevatum—poſſunt etiam, ut recte fecit Bourguettius, inſcribi litaniae, quia preces ad Jovem cum ejulatu & lamentis altiſſima voce prolatis continent.—(Gori Muſeum Etrus. Proleg. p. 53. tom. 1.)

he Greek orthion is certainly explained by as and Plutarch by ſublata and intenta voce; the ὄρθια of Homer is undoubtedly the ſame ıe Iriſh Ortha, a poem, a collect, a prayer, an on, a charm, a prophecy, whence Orthia in :k ſignifies vaticinor, to prophecy; (Heſych.) as O'Brien obſerves, it ſhould be written Artha ı taken in the laſt ſenſe.—Ortha, i. e. eile (Vet. I. Hib.) Now eile in the modern lexicons, is ained by prayer, oration; but it was a publick ion or prayer to the deity, compoſed by the .e or Druid; (ſee p. 523.) and is the ſame he Arabic ilahè, ilahe-ut, a hymn; in which uage or, implies an oration rythmically com-d, whence the Iriſh oràn a ſong but, or, in the ɔic alſo ſignifies a ſupplication made with humi- (Richardſon) and expreſſes the Iriſh laodhan cred oration in verſe, (made with humility) ı whence the Greek λιτανεία and the Latin litania, ny) i. e. ſupplicatio: thus the Arabic dua, a er to Heaven, is turned by the Iriſh into duan, now ſignifies a poem, canto, rhyme; in Perſic divan;

divan; a word which originally ſignified an oration in verſe made to the deity, and this oration or prayer was made with (adh or odh i. e.) ſinging and muſick, whence adh, and odh in Iriſh, and ada in Arabic and Perſic, expreſs eloquence, oration, ſong, muſick, notes; this word the Iriſh compound with ra or radh ſpeech (as adhradh,) to expreſs worſhip, prayer to God; hence the latin ode, oda, an ode, a ſong; odeum a muſic room, adoro to worſhip, &c. In like manner if I am not miſtaken the Iriſh crom, adoration, or the act of ſinging the ortha, (from whence cromthear a prieſt, a prophet) formed the Latin carmen, an ode, a prophecy; and the Bohemian chram, a temple, a place of worſhip; and from the Iriſh cuirm, excommunication, (Heb. cherem) the Latin carmen ſignified alſo, ſentence or condemnation to puniſhment. (See Cuirm aſcaon.) With great reaſon therefore the learned Gori concludes his prolegomena on the Etruſcan and Palaſgian tables, with theſe words; "Ex his tabulis "tum Etruſcis tum Pelaſgicis obſervare etiam non "ſine voluptate poſſumus, Latinæ linguæ incunabu-"la, quæ non ſolum Græcæ linguæ, verum etiam "Pelaſgicæ and Etruſcæ ortum ſuum & augmen-"tum maxime debet, adeo ut horum quoque "indiomatum dialectus cenſeri debeat."

To this let us add his obſervations in the firſt diſſertation of his ſecond volume, and thoſe of Dempſter in the additions to his ſecond vol. and compare what has been ſaid in the preface to this eſſay with the ſhort ſpecimen here given, and the ancient hiſtory of the Iriſh, and there cannot in my humble

humble opinion remain a doubt, but that the ancient Irish and the ancient Pelasgians, and Etruscans were one and the same people. "Ab alia natione "ortum habere (Etrusci) non potuisse, quam ab "Ægyptiis—porro non mirandum, autores de hac "Ægyptiorum in hac Italiæ partem migratione "verba non fecisse, nam vetustissimis temporibus "ut plurimum facta populorum literis non com-"mendabantur, vel deperditæ erant antiquissimæ "historiæ. Ut autem conciliemus nostram hanc "opinionem cum illa scriptorum, qui passim Etrus-"cos a Lydiis ortos tradunt, contingere potuit, "quod profugi illi ex Ægypto primum consederint "in locis proximioribus Asiæ, & præsertim Lydiæ; "& postea, irruentibus aliunde populis, pulsi in "Italiam advenerint. Et Plutarchus in Romulo "tradit, populos illos in Lydiam ex alia regione ad-"veniſse; & licet dicat, Pelasgos fuisse ex Thessalia "profectos; attamem exploratum est, scriptores, "cum eos latuerint antiquissimæ gentium migrati-"ones, eas tribuisse sæpe sæpius recentioribus "Pelasgis, quorum gesta magis nota erant, qui a "Thessalia pulsi, vagi per varias regiones circumie-"runt." (Additam. Dempsteri de Etruria Regali.)

Post Aborigines diversis temporibus in Italiam trajecerunt Siculi, Umbri, Ligures & Ausones sive Aurunci, quos aliqui ante Aborigines advenisse existimant. Hos Scythicæ originis, ab Ausone Atlantis filio ductos in Italiam, atque esse Homeri Laestrigonas—Pelasgorum prima sedes fuit Phœnicia,—quod vero Tyrrheni ac Pelasgi ejusdem generis essent, testantur etiam plures veteres auctores, quorum loca

loca adfert Bochartus—pro Barbaris habiti ſunt Græcis Pelaſgi & Etruſci; Barbari etiam habi antiquiſſimi Hiſpani qui perinde ac Etruſci, Phœnicibus artes & litteraturam didicere, ut vide eſt in eorum veterrimis numismatis, atque in edi alphabeto, eorum litteræ eædem fere ſunt Etruſcæ. Turdetani Hiſpanorum doctiſſimi, tradit Strabo, & ut fama ejus tempeſtate ferebat, ſex annorum millibus, grammaticam & vetuſtiſſim literis inſcripta monumenta, quin & poemat legeſque metris conditas, habuere.—Multa tame quæ Bochartus Phœnicibus tribuit, vereor n etiam Etruſcis tribuenda ſint.

SECONI

SECOND LETTER

To Colonel VALLANCEY,

ON THE

HEATHEN STATE,

AND

ANTIENT TOPOGRAPHY

OF

I R E L A N D.

By CHARLES O'CONOR, Esq.

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domeſtic documents in
formation, which we ſho
The diſcuſſion of this n
leaſt, involve one adv
gained from controverſy
diſcovered; as in an a
philoſophic direction, it
decide, whether the Pa
literature and civilization
long repoſe from foreign
they had been the rud
ſequeſtered barbarians in
latter alternative, muſt
our predeceſſors; but T
is preferable to Error, fo
and ſupported by the c

This deciſion is not ye
for a better, will I am
genius and ability unite
amining thoſe evidences
ſome, and ſome I have
Diſſertations, wherein I
into ſome miſtakes, wh
manuſcripts, put into
other friends, I have retr
however, neither con
weighty in importance.
the *principal facts*; I ſ
doubtleſs in the examin
and poetical matter, whic
counts of nations, we
and thus it has proved

arches, relative to the remotest periods of hiſtory, n every other *European* country, even the moſt en ghtened. It is enough, if we can diſcover ſome ading and uſeful truths, ſtripped of their falſe rnaments; and our ſucceſs on the preſent ſubject ill be the more complete, if ſome facts diſcoverable n our earlieſt traditions, can be found to correpond with thoſe of the learned and diſtant nations f *Europe*, who held no intercourſe of literature or ny other commercial engagements, with the anient inhabitants of this iſland.

Among thoſe learned nations, I allude to the *Grecians* in particular. The correſpondence between ome of their oldeſt traditions, and ſome preſerved n *Ireland* among the people we denominate *Mileſians*, hews demonſtrably, that the two nations, had oriinally the ſame oriental maſters. It proves the early mportation of the elements of arts and literature nto our Britannic iſles; the Phœnicians have cerainly traded with thoſe iſles, and for the ſecurity f their commerce, have, very probably, made ome ſettlements in each.

The elements of arts, once imported into remote nd detached countries, may be obliterated, and no race left of them in the courſe of revolutions and onqueſts; and from a civilized ſtate, nations nay relapſe into their original ſavage life. No ſuch evolution took place in *Ireland*, from the æra of ts ſubjection to a colony from the continent, to its limited ſubmiſſion to an Engliſh monarch, in the twelfth century. In a free and unconquered ſtate, they have not loſt the uſe of the elements imported

by their Spaniſh or Ce
inſtances, we find that
legiſlation and arts, a
they made conſiderable

What ſuch a nation
excluſion from any ſci
and *Rome*, preſents an
take our enquiry from
may be rewarded with
You, Sir, have led t
lights which invite oth
man as a ſocial being u
he ſhould be tried by f
any refined theory. T
ledge concerning him,
on every ſtage of actio
ence of local religion,
on the action itſelf.

You need not be
can be learned, concer
this iſland from *Greek*
ſlightly about them, a
the degree of their k
their remoteneſs from
Romans alſo, who never
been much in the ſam
thoſe enlightened natio
muſt have received mo
ſea-faring men, who t
touched on our coaſts.
rally the leaſt to be d
muſt know little or no
the country. The Iri

, by the battles fought between them in

his incompetency of foreign teſtimonies, the
ſtate of *Ireland* muſt be as little known, as
any other northern country, if no credit be
the documents ſtill preſerved in the old lan-
of its inhabitants: and indeed much labour
late, been employed, to repreſent theſe re-
as the impoſitions of mercenary bards, on
de and credulity of barbarous chieftains. It
ever very remarkable, that *this ſentence before*
lid not produce its proper effect, in impoſing
on a ſubject, repreſented to be of all others,
oſt unproductive.—Far from it.—To fill up
eat void made in time, and that by themſelves,
ıation, (a powerful inſtrument in the hands
ı writers) was ſet to work, and ſoon found
als; the cru de tales on *Fin Mac Cumhal*,
her Iriſh warriors, were picked up, and caſt
new and pleaſing form. The principal in-
ı was well anſwered, and next *to that*, thoſe
ere to ſerve as the beſt ground we have, for
hiſtory. *Oiſin*, Fin's (not * Fingal's) ſon
e the hiſtorian. But it is well known, that
ıles were at all times taken for what they are,
ımuſements for the vulgar, recited in various
to this day, among them. They repreſent

is name of *Fingal* was not known in the highlands of
, till introduced by Mr. *Mac Pherſon*. He was known
here, by his proper name, of *Fin Mac Cumhal*, or
l, as we pronounce it. See an account of this *Fin*
liſtory of *Scotland*, by *Hector Boethius*.

Oſſin, (not Oſſian) t
as a hero, and ſome
ſeen, but the langu
be modern compoſit
gant invention. T
done *Oſſin* more juſti
fabric, reared on thi
yet ſuch was the im
Oſſian, that it was
ſolidity. Hiſtorical
nature variable, wer
ſome diverſion, to ſe
new ſucceſſor in this

From theſe theori
give them credit, ou
us by the old native
ſonable. They are a
which eſcaped the
raged in *Ireland* throu
century. In no co
greater deſtruction;
of the generality, anc
ern Barbarians, ſom
down to collect as m
wreck. Cormac, ki
began a compilation
and he complains of
at the time, relative
tors: *Imprudens gens*
obliviſcens; *acta eorum*
had its effect. The
ſet other compilers t
to the common hea

d patronage for the undertaking. Pity it is, that :y confined themſelves to epitomes, or that the ger works they had before them, are moſtly loſt: t to the labours of theſe epitomizers we owe the eſervation of our earlieſt traditions; the Scytho-:ltic or *Celtiberian* origin of the antient *Scots*, and eir intercourſes with the orientals before their ar-ral in *Ireland*.—The poets, our firſt hiſtorians, ve it is true, mixed theſe truths with the heroic id marvellous, but this was originally the practice s I have hinted already) in every *European* coun-y.

On the arrival of the *Scots* in Ireland, arts were t in their infancy, through all the regions of the ſt. It was only in a long courſe of time, that al ſcience was improved, and that laws were med and promulgated in this iſland. Theſe im-ovements were the work of the Fileas, into whoſe ler, as well as that of the Druids, ſome of our eateſt princes have entered themſelves, and who the midſt of the fierceſt domeſtic hoſtilities, en-yed profound repoſe for ſtudy. Their improve-ents were doubtleſs gradual. Some good lights e thrown on particular periods and revolutions, ıtecedently to the firſt century of our vulgar æra, nen laws were firſt committed to writing under ıe patronage of *Concovar Mac Neſſa*, king of Ulſter. The epitomizers of the ninth century, have rendered s this ſervice: in other reſpects, they exhibit but ttle critical knowledge. Little credit is due to the ıtalogue of proper names they give us of Iriſh ionarchs before the return of *Tuathal* the accept-ble, from his exile in *North Britain*; years of reigns and

and genealogies ill-regi
part, but a mere techn
out regard to true chro
in *Europe* before the ti
even for ſome time afte
moſt a perpetual ſtate o
mizers, make no diſt
monarchs and *intruders*,
own party, and not by
The ſtate of civil goverr
alternately killed one ar
leſs be very defective.

This ſtate of things
calamities having arriv
the two deſtructive war
Mileſian taſkmaſters, a
conſequence, on the ele
table to the throne of
Belgians (in hatred denor
dued, but reſtored to th
to power alſo, particu
Leinſter and *Conaught*.
order of hereditary ſucce
was eſtabliſhed. Reign
rary oppoſition to their a
of factions to ſet aſide th
accurately recorded, and
ceſſion from father to
ableſt that ever reigned
flouriſhed during the thr
converſion of the nation
tory proves the uſe and
letters among them in a

averred without the hazard of a miſtake, that among all the northern heathen nations of *Europe*, the old inhabitants of *Ireland* are ſingular in tranſmitting good memorials of themſelves in their own language, long before the introduction of *Greek* and *Roman* literature among them.

In my former letter to you, ſir, I have given ſome proofs, that the uninterrupted tradition of the antient *Scuit* or *Scots*, aſſerting their origin from the *Scytho-Celts* of *Spain*, is well founded. They did not arrive originally from *Britain*, as has been lately advanced on mere conjecture, or equally precarious authority. They ſpoke the *Celtic language*, in the form it bore among the *Celtes* or *Scytho-Celts* of *Spain*. In time, they improved it, 'till it became an harmonious, copious and vigorous tongue, and continued ſtationary, in its ſyntax, after arriving at its claſſical ſtandard. It could not arrive at this perfection certainly, without the gradual cultivation of it, by letters. It is as different in ſyntax from the *Gomaraeg* of our neighbours the *Welſh*, as the modern *Engliſh*, is from the *high Dutch* of *Germany*; and indeed as different as any two tongues, deſcended from the ſame primævel ſource, can be. What but a deſcent from different *Celtic* ſtocks, could produce ſo little kindred of conſtruction, in the tongues of the *Britons* and *Scots*? Imagination prolific in ſtarting objections, muſt in the inſtance before us labour in vain: for you, ſir, have foreclоſed every doubt on the ſubject. Through your learned reſearches, we diſcover a great number of oriental terms in the *Iriſh* that cannot be found in the *Welſh*, and you demonſtrate that thoſe oriental words were

were learned on the continent, and imported f
it, by a colony of ſtrangers, who made a laſting
final ſettlement in *Ireland*.

You have ſhewn that the antient *Scythians*,
moſt roving people on earth, have wandered
the weſt, and mixed with the *Celtes* of *Spain*, w
language and manners were originally little d
ent from their [illegible] There, theſe *Scyth-*
were viſited, an[illegible]ucted by the *Phœnicians*,
their *Carthaginia*[illegible]rity. Thus inſtructed, a
ty among them[illegible] too crowded at home, or
preſſed by po[illegible]mpelled by ſome other c
migrated into [illegible], hither they imported a
ticular dialect [illegible]e *Phœnian*, in the explana
of which you [illegible]ade a good progreſs: Hi
they brought the elements of ſymbolical writ
and letters in a number of ſixteen cyphers, ſuch
prevailed even in *Greece* before the additional
phabetical cyphers were invented. Such veſt
with the new lights you have caſt upon th
from the oriental tongues, are ſuperior in aut
ticity to the moſt antient inſcriptions.

Some traditions of the antient *Scots*, relative
their *Celtiberian* original, but omitted in my for
letter, may properly have a place in this: The *B*
and *Medobriga*, the *Hiberi* and *Herminii* of Spain, g
an origin, undoubtedly, to the *Breagh*, *Midhe-Bre*
the *Hiberi* and *Heremonii* of *Ireland*. The *Fi*
Breagh of *Meath*, called alſo *Clan-Breoghain*, we
tinize *Brigantes*, and they were doubtleſs of
ſame Celtic ſtock with the other roving *Brigant*
Europe.

T

The *Hiberi* and *Heremonii*, were the principal royal families of *Ireland*. The former who had their chief ſettlements in the ſouth, held a correſpondence with their parent country, of which we have an illuſtrating inſtance at the cloſe of the ſecond century; *Eogan* the great, king of *Munſter*, exiled from his country by the *Heremonii*, took refuge under a *Spaniſh* prince of *Gallicia*, who received him with great ſympathy. The *Iriſh Hibernian*, inſinuated himſelf ſo much into the favour of the *Spaniſh* prince, that he ſhortly obtained the latter's ſiſter in marriage, and after ſome time, he obtained alſo, a number of *Spaniſh* forces, at whoſe head he invaded *Ireland*, and regained not only his former government, but obliged the then reigning monarch of *Ireland*, to ſurrender up to him the dominion of half the iſland.

This revolution, one of the beſt authenticated in the hiſtory of the *antient Scots*, is well worthy of attention. It draws the earlier times into a contract with the middle ages, and it proves that the *Celtic* of *Ireland*, was ſtill intelligible in the kingdom of *Gallicia*.* If the *Mileſian* Iriſh were not deſcended from a *Spaniſh* ſtock, is it credible, that any tribe among them, would apply for ſuccour, to a foreign

* After what has been advanced, on the *Spaniſh* extraction of the *antient Scots*, it will be vain to aſſert, that the evidences which depoſe for the fact, are not to be credited, unleſs inconteſtible proofs are produced to ſhew their incompetency.—In vain will it be, to oppoſe to thoſe evidences, the contradictory hypotheſes of Mr. *Mac Pherſon*, and Mr. *Whitaker*.—See the Rev. Mr. *Ledwich's* letter to Governor *Pownall*, Collectanea, No. 11. Pag. 432. 433.

and

and remote people, who muſt be ſtrangers to them, and to their language?

The expedition of the *Scuit* or *Scots* from the Continent, to Ireland, cannot be aſcertained with chronological exactneſs. We are however certain, that it took place, before the ſeveral dialects of the *primæval Celtic*, were transformed into tongues of different conſtruction, like thoſe of *Ireland* and *Wales*. From other ſtrong marks in our earlieſt reports, that migration muſt come about, ſome ages before the chriſtian æra. On their arrival, theſe new comers, though conquerors, were greatly inferior in number to the natives, who were of *Britiſh extraction*. It took a long time before their poſterity multiplied into numbers ſufficient, for attempting any ſettlement in a foreign land, eſpecially in a country not very inviting, from its inferiority to their own, in fertility. In the third century, and not ſooner, they obtained the ſettlement of a colony in the coarſeſt part of *North-Britain*, under *Carbry Riada*, the ſon of *Conary*, 2d, whoſe chronology (when monarch of Ireland) is well ſet forth by Primate *Uſher*. The motives to that firſt ſettlement of the *Scots* in Britain, it may not be improper to mention here.

About the year 256 *Cormac o Cuinn*, the moſt celebrated of our heathen monarchs, had his authority renounced to, by the *Ultonians*, the conſtant enemies of his family. After defeating thoſe rebels in ſeveral engagements, their remains fled for ſhelter into the iſles and continent of North Britain. Supplied with an excellent militia, diſciplined under the famous *Fin Mac Cumbal*, his commander in chief, and

and his ſon-in-law, *Cormac*, followed his rebellious ſubjects into the places of their retreat. The terror of his power brought matters to a ſpeedy iſſue. By conſent or force, he obtained from the *Picts*, a ſettlement in *Kentire* and *Argyle* for his father's nephew *Carbry Riada* abovementioned; Thro' that colonization (under his kinſman) he left no foreign aſylum open for his *Ultonian* enemies, whoſe power in *Ulſter* he alſo curtailed, by ſtripping them of the territory now called the county of Antrim, with ſome contiguous diſtricts well marked by *Uſher*. That territory as well as the other in *North-Britain*, had the name of *Dalriada*, from *Carbry Riada* their firſt vaſſal ſovereign under the *Iriſh Monarch*, who veſted him with authority. Thus commenced the power of the antient *Scots in Britain*, in the third century, where it encreaſed by degrees, till they obtained, finally, the ſovereignty of nearly the whole kingdom of *North-Britain*, as limited at the preſent time.

To this firſt ſettlement of the *Scots* in *Britain* under *Carbry Riada*, *Bede* bears teſtimony. No fact in the annals of *Ireland*, in the moſt proſperous ſtate of its monarchy, bears ſtronger ſignatures of authenticity. But this fact has been contradicted lately by two writers, of the name of Mac Pherſon, who to the authority of the antients, have oppoſed their own: Yet the philoſophic hiſtorian, the profound thinker, and fine writer, * *Mr. Gibbon*, confeſſes that he has on the preſent ſubject, adopted thoſe gentlemen as *his guides* preferably to all our *Iriſh* documents, and to the venerable *Saxon* hiſto-

* Hiſtory of the Roman Empire, Dub. edit. vol. 4. p. 262.

rian.

rian. The preference is indeed amazing, eſpe
cially from a writer, who in other reſpects, is f
from being too credulous. His reſigning himſe
to ſuch guides is not more extraordinary, than
is unphiloſophical.

From the teſtimonies produced in this, and m
former letter, add [illegible]e to yourſelf, Sir, I have,
truſt, given incontro[illegible]ble proofs of the true orig
of the antient *Sc*[illegible] of their early initiation in
ſome arts of the [illegible]ls. I have, I hope, ſhew
that this peopl[illegible]eir poſſeſſing themſelves
this remote iſl[illegible] not loſt therein the uſe
the elements or [illegible]dge, imported by their an
ceſtors from a [illegible]where thoſe elements we
taught; but t[illegible]ade improvements, ſuch
a ſequeſtered and undiſturbed nation, might *in fa*
vourable conjectures, accompliſh, and in fact, di
accompliſh.—Until you took it in hand, this ſubje
has been little attended to, or it was rather wholl
neglected. The learned of our country, in genera
ſtrangers to our antient literature, and to the lan
guage which preſerves it, cannot be brought to b
lieve that we had any civilization or literature, till th
introduction of *both*, by the firſt preachers of th
goſpel. You and I know ſeveral learned men
who are of this way of thinking. They reaſo
from a precarious principle of analogy; for findin
little memory left of things which paſſed in *Brita*
before its invaſion by the *Romans*, they infer that w
muſt be ſtill leſs informed, relative to affairs i
Ireland; the argument is not concluſive. *Britain*
a fine country near the continent, being frequentl
expoſed to revolutions from invading ſtrangers
th

the civil œconomy of the indigenous inhabitants was ſoon diſſolved, in the eſtabliſhments made by new comers; as theſe in time, gave way to other eſtabliſhments, made by freſh invaders. Finally, the *Romans* effaced the memory of all preceding tranſactions, among tribes they denominated rude and unhoſpitable Barbarians, and had they poſſeſſed themſelves of *Ireland*, we may be aſſured, that we ſhould know as little of its preceding ſtate, as we now know of that of *South Britain*, before their conqueſt of it.

When *Cæſar* invaded *Britain*, *Ireland* was peopled by *Scots*, *Belgians*, *Domnonians*, *Danans* and *Galenians*. The *Romans* comprehended *all*, under the name of *Hiberni*, of whom they knew little or nothing. In the following reign of *Auguſtus*, *Propertius* mentions the *Scuta-Brigantes*, which *Scaliger* has corrected into *Scoto-Brigantes*, but each reading is good: the *Clan-Breogain*, and *Kinea-Scuit*, that is the *Brigantes* and *Scots*, (deſcended from the ſame ſtock) were then the dominant people in *Ireland*; but it was only in the third century, that the general name of *Scoti* became familiar to the *Romans*, and ſubſtituted to that of *Hiberni*. From the time that *Agricola* governed in *Britain*, to the arrival of the *Saxons* in the fifth century, the *Scots*, in frequent alliances with their neighbours, the *Cruthneans* or *Picts*, have often made incurſions into the *Roman province*. Through a period of more than three hundred years, they frequently meaſured their arms, with the greateſt people in the world, and in thus ſignalizing themſelves abroad, they certainly muſt be powerful at home. They were divided, it is true, by

by domeſtic factions; but they were occaſion
brought to ſuſpend their internal quarrels, an
unite, not to defend themſelves, but to in
others; it is a proof that they were governe
monarchs of great ability and influence. T
the annals that have been hitherto preſerved,
preſent them through the reigns of the tw
monarchs of *alian* line, who reigned be
the reception of th ſpel; and doubtleſs, no
ceſs of polit m can be more difficult,
to repreſs int moſities, and reſtore con
among a di ple, in countries eſpeci
where, through cts in the civil conſtitu
freedom too generates into licentiouſ

Thus, Sir given in this, and a for
letter, the outlines of Iriſh hiſtory in its Pagan ſt
in theſe deſultory notices I pretend to no more
From the arrival of the *Scuit* or *Scots*, to the *Eama*
æra, our accounts are ſo blended with poetic
ventions, during the infancy of literature, that
of the reports contained therein are uncertai
From the erection of the houſe of *Eamania*,
generations before Chriſt, we have more
thrown on affairs; but ſtill the genealogies of pri
and their ſucceſſion, have been ill regiſtered.
only on the concluſion of the civil wars betw
the *Mileſians* and *Belgians*, and the elevation
Tuathal the acceptable, to the throne of Tear
that exactneſs in moſt of our dates and facts
place.

Thus, Sir, you ſee that I have received alr
all my information about the earlier times, from
own domeſtic documents: foreign writers o
af

afford me but little, as they knew but little, and even that from hearſay, and precarious evidence. When the monuments I peruſed, are brought under *critical examination* by *critical ability*, I think, that an edifying part of *European hiſtory*, will at length appear. The conventions of *Teamor*, of *Tlachta*, and of *Taltion*, will exhibit a people who enjoyed a peculiar and uſeful, local civilization, and who availed themſelves of the advantages attending the fine arts of poetry and muſic; arts which cultivated uninteruptedly in this iſland, through a long ſucceſſion of ages, infer a perfection, which muſt have a vaſt influence on the human mind, and human conduct. A philoſophic genius, one of our monarchs of the third century, laboured for the eſtabliſhment of natural religion in his kingdom, and quarrelled with the Druids: he likewiſe endeavoured in his idea of legiſlation, to balance the regal, the ariſtocratic and popular diviſions of power, into a ſyſtem of good government, and he had ſome ſucceſs; but it was not laſting; things fell but too ſoon into their former diſorder. Through want of authority to enforce, or of talents to recommend, or perhaps without a wiſh to perfect what the wiſdom of one prince had planned; *Cormac's* legiſlation did not operate long with vigour. The Oligarchs of *Ireland*, with their ſubordinate factions, prevailed againſt it, and perhaps, ſuch a balanced *civil conſtitution* as *Cormac* intended, cannot remain in vigour long, in any country. It muſt be ſuſpended, or have but a faint operation among a turbulent people, always in arms, and too often governed more by hoſtile animoſities, than

than by laws. It was too frequently the ca
Ireland, and in any kingdom thus circumſta
ſeveral barbarous habits and cuſtoms are una
able. If in ſome inſtances this kingdom ſu
from barbarous cuſtoms, the ſame reproach m
made *at this day*, to ſeveral nations of *Europe*,
boaſt ſo much of being enlightened. In a
the civil [illegible] *eland* were owing to defe
the civil c[illegible]; they were evils which
anarchy, [illegible] n it.

Thus, i[illegible]eſtimonies I have produc
my *forme*[illegible]ou, on the origin and loc
vilization o[illegible]nt *Scots* in their pagan ſt
have in the *pre*[illegible]ſubjoined ſome further
dations; ar[illegible]more relative to the three
antecedent to the reception of the goſpel mig
produced. When we deſcend to the chr
times, a more edifying ſubject will preſent
Throguh the ſixth, ſeventh, and the greater p
the eighth century, when a cloud of Gothic
neſs was ſpread over the weſtern continent
iſland became a centre, wherein the rays of
knowledge have been collected. Hither, ſtu
from moſt parts of chriſtendom have reſorte
found an hoſpitable retreat. In the diſtricts
Termons, the ſtudy of the ſciences, was free fro
vaſion or interruption, (as happened in the col
of the Fileas in pagan times,) and this ſecuri
mained inviolate, even in the moſt cruel exce
of civil warfare. It proves how much our
vices, have been compenſated by great vi
The fact is glorious, and ſtands ſingular i
Hiſtory of Nations.

You ſee, ſir, that in this, as in my former eſſays on our inſular antiquities, I pretend only to outlines, in hope, that genius and ability may be induced to work upon them, and give us an inſtructive picture of the ſingular manners and arts of a people long ſequeſtered, in a ſequeſtered iſland. It may be ſaid that the ſubject has novelty in a conſiderable degree to recommend it, as we muſt confeſs, that the antient ſtate of Ireland, heathen and chriſtian, has not hitherto been exhibited with the advantages required for rendering hiſtory edifying: The materials for ours, have been long diſperſed * thro' ſeveral countries: Few have had acceſs to them, and fewer underſtood the language in which they are written: Unfortunately alſo, ſome native writers, wanting critical diſcernment to ſelect the valuable from the uſeleſs, in the fragments they peruſed, have rather produced a diſguſt to examine, than any curioſity to inveſtigate, whatever may be found profitable in our authentic documents. Such of the latter as fell into my hands, (and for ſome of the beſt I am indebted to you, ſir) I have, I hope, made ſome good uſe of. I have ſurely gone on better grounds than ſome living hypotheſes writers, who rather diverted than inſtructed us, in confuting one another.

I made little account of what the Fileas and Bards have left us on the firſt diſcoverers of this

* Many of theſe materials have been lately recovered, and are to be depoſited in our own library of Trinity College, thro' the indulgence of a very worthy gentleman, Sir John Sebright, Bart. Trinity College is alſo enriched with a very conſiderable collection of our beſt Iriſh annals.

iſland. Like the other European nations i earlieſt times, the firſt inhabitants of this co led the ſavage life of herdſmen and rovers, v a foreſt iſland, had great plenty of game other means of ſubſiſtance, from our fruitful and ſea coaſts. In a more improved ſtate of ſ new tribes of *Belgians* and *Danans* arrived South and r Britain. Theſe ſucceſſor worthy of n c they had a form of civi vernment tl onarchical plan; had bou territories, habitations; ultimately, a ple deno *it* or *Scots*, invaded this iſl and havi noi owledge in arts, than the p ple they found e them, they ſoon became m ters, and conu d in power, with little int ruption, till the diſſolution of their monarcly, A.I 1022, on the deceaſe of *Malachy*, 2d, the laſt mo narch of Ireland of the *Clan-Colman* line.

The Scots having thus gained an eſtabliſhme among the old natives, the ſmaller among the gre ter number; the former labouring to enlarge th power, and the latter to preſerve their prope jealouſies aroſe, and contentions ended often, bloody conflicts; a ſtate of things very deſtruc to internal improvements, but unavoidable in ti when liberty was deemed of little value, wi property in land, and when ambition had no m of extending power, but by a violent invaſio land. Partial injuries produced a general inſu tion in the firſt century of our chriſtian æra. A civil war enſued; the Belgians under the opp ous name of Attocots [Athachtuatha] on the government, ſet up a monarch of

wn, and expelled the royal Hugonian family, who ere obliged to take ſhelter under their Cruthenian indred in *North Britain*. Miſeries brought to the xtreme, produced a reform, and the *Scots* were re- ored to power under *Tuathal* the acceptable about he 30th year of the ſecond century; of this great evolution I have made mention before, and I recur it here, as an uſeful period for tracing the topogra- hy of Ireland, through the antecedent and ſubſe- uent times.

Our antient topography may afford but a dry ntertainment, to the generality of readers; but o antiquary ſhould overlook it, as its uſe is conſi- erable in caſting good lights on the chronology of volutions, and of other partial events. Some mes of places and diſtricts before the arrival of e Scots in Ireland, are preſerved to this day, but oſt denominations have been loſt, in new names poſed by thoſe Scots, as they gradually uſurped on the old inhabitants, and their uſurpations om the ſecond century downwards, have been ore and more numerous, till they poſſeſſed emſelves of nearly the whole landed property the kingdom, before the middle of the fifth entury.

From this inveſtigation, it will appear, that ſince he reform made in Eamania and the ſucceſſion of Hugony the great, ſix generations before the hriſtian æra, the Scots were a ſelf-civilized people: That from the ſecond to the ninth century, they were a very powerful, and (as the Roman writers have confeſſed,) a very martial nation, not an aggregate of woodland rovers, without fixed habitations, till the tenth century, as Mr. Beauford has re-

preſented them. Indeed Mr. Beauford is alone
the repreſentation, and he ſhall be ſpoke to her
after, on the preſent ſubject of our antient top
graphy.

Of the poſterity of thoſe we may well call
indigenous inhabitants of Ireland in their ſeve
tribes and cante ts, as they ſtood in the ſeco
century, we have ry antient and curious fr
ment preſerved t compilations of Glendalo
and Lecan: a om the former I found in
book of Bali d it agrees exactly with
copy from L ken by the great antiqu
Duald Mac I oſe book (in his own h
writing,) on other ſubjects relating to
antiquities, is the poſſeſſion of the Earl
Roden, a nobleman whoſe deſcent from one of
moſt antient families in Europe, is his ſmall
recommendation.

Of the afore-mentioned fragment, (correſpond
with the ſtate of things in the ſecond century
here give you a copy; it will prove that in t
age, this was a country thickly peopled.

LEINSTER, firſt denominated the provin
of the Galenians.

This province had three diviſions, parcelle
mong the Figdii, the Focmonii, and the Atacdi

The Figdii inhabited the Fortauth of Leinſ
and Hy-Falgy.

The Focmonii ſettled in the other parts of
Falgy, in the Fothart Dairbreach, in Almain,
in the old diſtrict of the Martinei.

The Atacdii on the eaſtern diſtrict of the Liffey, and extending to the ſea.

The tribe of Bracradii in Leinſter Deuſgabar, that is, in Oſſory.

MUNSTER.

The Treternii were ſettled in Moy-Breogan, afterwards called the Eoganacht of Caſhel.

The Seamonii, in the Deſies of Munſter.

The Caratii in Hy-Liathan, and Hy-Macally.

The Bibragii in Corcolaige, or Munſter Carbry.

The Narbconii in Fermoy.

The Bantragii in the Munſter Hy-Echach.

The Martinei in Muſkry Mitaine, in Eaſt Femin, n Liagtuaill, in Tir-Aoda, in Breogan and Hy-Carbry.

The old Ernai in Kerry and Luachar Degad.

The Moreii and Geblinii in Hy-Conall.

The Rudii in Corcomroe.

The Eamaneii in Ormond and Ely.

The Numorii or Umorii in Dal-cas, and the South Hy-Fiacra, (called Hy-Fiacra-Aine.)

The Cathbarrii in Corco-Muchad, Corco-baſkin, Corco-Duibne, Corcomroe, and Corco-laige in Ely.

The Ducnii in Muſkry, and the Ocnii in Hy-Conall.

The Fernmii in the Eoganacht of Ros-Arged and in Aran.

CONAGHT, firſt called OLNEGMACHT.

The Catragii in Hy-Maney-South.

The Concobarnii and Numorii in Hy-Brune, and the Confines of Loch-Kirney.

The

The Senkenel in North Hy-Maney.

The Treſenii in the Conmacney from Balimo the ocean.

Another tribe of the Numorii or Umonii Umhal.

The Domnonii in Keara, in Tirawly, and in North Hy-Fiacra from the river Roba to Drumcl

The Cruthenians, (or painted men) in Moy-I extending from Loch-ke to Bruiol, and to Shanon.

The Cregrai, in the Leyney of Conaght, pa cularly in the parts adjoining Loch Teket (n O'Gara's Lake) Ceran, and the Barnas (the Def of Tir-olioll, and thence to Moyturey.

U L S T E R.

The Facmonii, and Guarii in Ros-Goll a Iargoll in a diſtrict of Tirconall, extending fr Eaſroe to Moy-Ketney.

The Arduſi in Tyrone; a part of the Nor Hy-Niall from Sliaw-an-Carn to Lough-Fo and thence to the Barnas (the Defile or Strait Tir-Aadha, and thence to the river Banna.

The Cruthenians in Ulad and Moy-Cobha.

The Buanii and the Sallii in Dal-Arady.

The Nemlurgii in Orgiall, from Glin to Lo Erne, and from the Banna to Loch-Feval, r Lough Foyle.

M E A T H.

The Ligmanii in the Galeng of Eaſt Meath.

The Treogai in Weſt Meath.

T

The Maſragii in Moy-Slecht and Hy-Brune-Breffny, (this miſplaced, as Hy-Brune belonged to Conaght.)

The Arbri in Teffa.

The Glaſradii about Loch Silen in the Carbry of Meath.

The Conragii about Sliaw-Breagh, and in Mogorn, in Hy-Segan, in Fera-Ros, in Fera-Arda, in Fera-Lorg, and in the two Cremthans.

The Lugnii were placed in Breagh, in Hy-Laogary, in Hy-Mac-Uais, in Ardgal, and the parts leading from the Delvins to Cluan-Erard.

On the firſt view, Sir, you will no doubt, judge that the above topography, regarding an antient period of Iriſh hiſtory, with a retroſpect to the foregoing times (up to Hugony the Great) will require conſiderable notes and illuſtrations; were they prepared, it would not be reaſonable to expect room for them in a letter, already (I fear) deduced to too great a length. You have here a bare liſt only of moſt of the tribes of Britiſh extraction, who had ſeparate diſtricts among the Scots in the ſecond century. From that time, the former were loſing ground gradually, but yet with hard ſtruggles for their poſſeſſions. Irritated by the memory of former injuries, and inflamed by recent hoſtilities; the encroachments on one ſide, and the reſiſtance on the other, rendered the deſtruction of one or other of the parties inevitable. The Scots prevailed. Before the end of the third century, the Heberians of the race of Olioll Olom, reduced the whole province of Munſter under their juriſdiction. The Here-

l eremonians ſeized on Conaght, and annihilated
e power of the Bolgians there, as well as in
leath, which extended from the Shanon to the
a. They alſo ſubdued and occupied the fa
greater part of Ulſter, leaving Uladh, (now called
the County of Down) to the Mileſian Rudrician
In a word, the reduction of all the old tribes of th
kingdom was e before the middle of th
fifth century. ie loſs of power, they lo
all conſequenc lived in a ſtate of obſcu
freedom, and no more of them to defer
particular not ory.

We ſhould n this ſubject, that as ne
diſtricts belo e Belgians, have been fre
time to time by new maſters, new nam
have been imp he occupants, and the
denominations were at length forgot, in moſt
thoſe diſtricts. The change to new names beg
before the firſt century; the gradual impoſition
them is of great uſe in chronology, and from
firſt to the tenth century, a more accurate topog
phy than that of Ireland cannot be made out,
any northern country of Europe.

A topography of Ireland, (correſpondent w
the early ages,) having lately appeared in the X
Number of the *Collectanea*, I muſt draw upon y
patience for attention, to a few obſervations on t
performance.—The author goes on ground, ne
I am poſitive, trod before by any writer, antient
modern, and I am very confident he will be l
alone in it, even by the followers of the *Monk*
Cirenceſter. His very firſt ſtep on this ground
indeed a ſtumble. "Little or no knowledge

t

" tells us) relative to this ſubject, can be obtained " from foreign, and not much from our domeſtic " writers."—Where then, and from what ſtores, has Mr. *Beauford* collected his informations? He certainly is not barren on a ſubject, which he has declared barren. With a liberal hand he deals out facts to us through a number of 172 pages; he only forgot to authenticate the far greater number, and his not attempting to authenticate any, would ſurely be preſuming too much on the credulity of the moſt ignorant age.—This conduct in an Antiquarian is extraordinary, and cannot be more ſo, than his confidence in etymologies, when it appears with certainty, that he has obtained but very ſuperficial knowledge of the antient language of this iſland.—To ſuggeſt that he had an intention to miſlead or traduce, would be unfair; and yet, what apology can be interpoſed in his favour, where he charges our old writers with facts they never advanced, and facts alſo the very reverſe of which is found, and invariably found in their writings?—It is a charge that admits of no juſtification, and the beſt apology we can make for him is, that he has pronounced with equal temerity and deciſiveneſs, on works which he has never peruſed!

With writers in print, he has not indeed taken the ſame liberty of making them ſay, what they did not, but he rejects moſt of what they borrowed from our domeſtic documents, and in facts the moſt material. Let me trouble you with one inſtance, among a hundred examples that could be produced. Our old writers are unanimous in the aſſertion,

aſſertion, that (prior to the chriſtian era) a colony from *Spain* arrived in *Ireland*, conducted by the ſons of *Golamh*, ſurnamed by the Bards *Milea Eſpaine*, that is, the *Spaniſh ſoldier or hero*; they add further, that theſe foreign adventurers have reduced the old natives, under their power, and that * Heremon, one of Golamh's ſons, was declared king of Ireland, and the firſt monarch of the Scots race. There is nothing incredible in this account, as I have obſerved before. The memory of ſo great a revolution, in an undiſturbed country for many ages could be preſerved by bare tradition, and it could not fail of being ſo effectually, in an iſland where the inhabitants, or the principal men among them had the uſe of writing in alphabetic cyphers, as well as in ſymbolical characters. But Mr. *Beaufort* rejects this account, and he does ſo, upon grounds, which are yet unknown to the public. I give you ſome of his poſitions in the following order.

1. † The Bolgæ ſettled firſt in the county of Meath under the conduct of *Hugony*, or *Learnas*. —Where is the proof?

2. The Bolgæ gave the name of Heremon to the province of Leinſter, and to themſelves that of Heremonii.—Where is the proof?

* The words of a writer of the eighth century (Anon. the Culdee) may not be improperly quoted here. Hibernia inſula inter duos filios principales Militis, Heremon et Heber diviſa eſt.—Heremon ſeptentrionalem partem cum monarchia accepit.—Heremon autem, *primus de Scotis* omnem Hiberniam regnavit, &c.

† See Collectanea, p. 263.

3. Fro

3. From the chief of the tribe of Heremonii, all the ſubſequent kings of Meath, and monarchs of Ireland, were obliged to derive their origin, to obtain the dignity.—No proof of this.

4. Heremon ſignifies *a weſtern country.*—By no torture of words or ductility of language, can this be proved, any more than *Heber* denoting the *moſt weſtern country.*—It is, in truth, one of thoſe etymological viſions, of which old *Buchanan* complained in his time. *Iſto enim modo quodlibet ex quolibet licebit effingere.*

5. In the beginning of the ſecond century, Heremon, the original ſeat of the Bolgæ, was divided into two diſtinct provinces by *Tuathal Teachtmar*, under the denomination of Northern and Southern Heremon, &c.

I ſhall not follow Mr. Beauford through 170 pages, in remarking on theſe capital poſitions, and the variety of *hitherto unheard of* facts, which he has eſtabliſhed on them. The taſk would be equally irkſome and fruitleſs; when he exhibits proofs for the authority of thoſe facts, unincumbered with fanciful etymologies, he ſhall be attended to: but I crave pardon for your attending to me ſo long, and be aſſured, ſir, that I am, with great truth,

Your very faithful, and

very obedient ſervant,

March 20, 1783. C. O'CONOR.

CURIO's

CURIO's SECOND LETTER TO COLONEL VALLANCEY.

SIR,

ENCOUR y the favourable recepti
given to my empt on Iriſh Antiquiti
and highly y the Poſtſcript, I am i
duced to de. ſecond little production
that ſubject . to you, ſir, who have
boured with ſo much advantage to this countr
and ſo much honour to yourſelf, and rouſed up
deſire of reſearch on ſubjects ſo important, whi
have lain dormant for ages, and, but for y
would have been ſtill unſought.

On a tour, laſt ſummer, I paſſed through t
county of Down, and having heard much of t
antient city of Ardglaſs, I viſited it, and w
greatly ſtruck with its ſituation and remains, a ſk
deſcription of which ſhall be the ſubject of t
following pages.

If ſome abler perſon had the ſame opportuniti
that I have, the world would be much advantage
by their obſervations.

But no one can have a greater reſpect f
Colonel Vallancey's labours than

His unknown, moſt obedient ſervant,

W. M
J. G.

DESCRIPTIO

DESCRIPTION of the Antient City of ARDGLASS.

THE town of Ardglaſs is ſituated in the county of Down, ſeven miles ſouth eaſt of Downpatrick; it ſtands on a high promontary, ſurrounded on three ſides by the ſea—on the north by its own harbour, on the eaſt by the Iriſh ſea, and on the ſouth by the bay or harbour of Killough, which running from ſouth to north, at full tide, leaves but an iſthmus. Its name I take to be derived from the two words, Ard—high, and Glaſs—ſtrong. It at preſent exhibits a ſtriking ſpectacle of its antient ſtrength and importance, being compoſed of a number of caſtles, a ruined church, and a few houſes; but what is moſt worthy the attention of a curious traveller is, a long range of building (alſo in the caſtle ſtile) called by the inhabitants, the New Works, although they have no tradition for what uſe or intent this great building was erected, nor do I find that any perſon in our time has made obſervations on it. The hiſtory of the county Down mentions it ſlightly, but erroneouſly.

It is ſituated cloſe to the harbour, on a rocky ſhore, and waſhed by the ſea on its north end and the rear; its front is to the weſt; it extends 250 feet in length, in breadth only 24; the thickneſs of the walls three feet; it has three towers in front joined to it, one at each end, and one in the centre, which ſhews the deſign uniform and elegant. It has (as appears by the corbel-ſtones and places in the walls where the timbers were lodged) been divided

divided into 18 different apartments, and the ſame number above, with a ſtair-caſe in the centre. Each of the towers had three rooms, 10 feet ſquare, with broad-flagged floors ſo contrived and lodged in the walls, that they ſupported each other without any timbers. Each apartment on the ground-floor had a ſmall gothic door and a large ſquare window, which plainly ſhews they were ſhops, or ware-rooms, occupied at ſome very early period of time by merchants who came by ſea (from what country is left to conjecture) but it muſt have been in ſummer, and ſummer only as their lodgings were over each ſhop, and could not be habited in winter, being ſo expoſed to the ſea and having no fire-places, as it is remarkable that in the whole building there were but two fire-places, deſigned by the Architect (but were by him ſtopped up again with flags) one in each gable. The rooms on the ground-floor have been ſeven feet high, the upper-rooms but ſix and a half, in each of which rooms is a ſmall water cloſet, the flue of which runs down through the wall and was waſhed at bottom by the ſea; ſome of the flagged ſeats remain perfect: this was a piece of luxury our anceſtors had no idea of, nor was it till the preſent century ſuch indulgence came into uſe. Within 10 feet of the ſouth tower of this building ſtands a ſquare caſtle, 40 feet by 30: it conſiſts of two ſtories, and from the fire-places and other marks, appears to have been the kitchen and dining-hall belonging to the merchant. It is called the Horn-Caſtle, from quantities of ox-

dee

deer, and goats horns being found about it; which plainly diſcovers its former uſe.

Near to this is another ſmall caſtle called, the Cow'd-Caſtle, which I underſtand to be the Cow-Caſtle, in which were kept, or through it were driven the cows, which made the greateſt part of our bartered commodities.

King's-Caſtle is a large building, now in repair and inhabited; it ſtands weſt, and over the principal gate to the land ſide.

Jordan's-Caſtle ſtands in the centre of the town, and appears to have been the citadel; it is a very elegant pile, and though it has ſtood upwards of 150 years without a roof, not a ſtone of it has failed; at the door is a fine ſpring-well.

There are the remains of other caſtles and gates, whoſe names are loſt. It is ſome what remarkable, that no two of them are on the ſame eſtate, or the ſame perſon's property, although all ſtand on about ſix acres of ground.

Searching about for inſcriptions, or cut-ſtone, I made no diſcovery but of this one—a coat armorial, cut on a red free-ſtone, and much injured by time; it now compoſes part of the wall of a cow-houſe, and is placed upſide down:

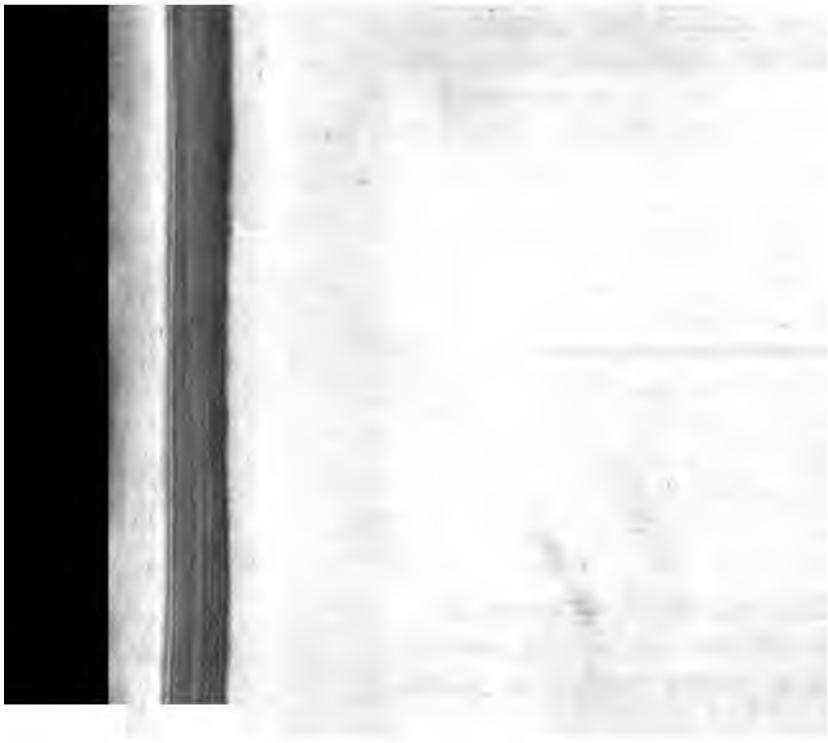
It appears to me to be the armorial bearing of the city of London, prior to the year 1381, in which year, being the fourth of Richard the ſecond, the dagger was added (in the dexter chief canton) to the arms, in commemoration of the rebel Watt Tyler being ſlain by Sir William Wallworth, Mayor of London, with that weapon.

This

This may lead to a very probable conjec
that a London trading company was eſtabliſhe
a very early period in the port of Ardglaſs,
that the New Works was no other than
bazar, or hall, to which they reſorted in ſum
—If this can be admitted, that company
have place, in point of antiquity, to any
known.

I obſerve, that ſo late as the beginnin
Charles the firſt's reign, the duties of the p
Ardglaſs were let to farm.

We propoſe to furniſh our readers with an a
Drawing of the plan and elevation of this
building, in a future number of this work.



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